THE

Universal Etymological English Dictionary:

CONTAINING

An Additional Collection of Words (not in the first Volume) with their Explications and Etymologies from the *Ancient Britiſh, Teutonick, Dutch, Saxon, Daniſh, French, Italian, Spaniſh, Latin, Greek, Hebrew, Chaldee, &c.* each in its proper Character.

ALSO

An Explication of hard and technical Words, or Terms, in all *ARTS* and *SCIENCES*: with *ACCENTS* directing to their proper Pronunciation, ſhewing both the *Orthography* and *Orthoepia* of the *Engliſh Tongue.*

Illuſtrated with above Five Hundred CUTS, giving a clearer Idea of thoſe Figures, not ſo well apprehended by verbal Deſcription.

LIKEWISE

A Collection and Explanation of WORDS and PHRASES us'd in our ancient Charters, Statutes, Writs, Old Records and Proceſſes at Law.

ALSO

The Theogony, Theology, and Mythology of the Egyptians, Greeks, Romans, *&c.* being an Account of their Deities, Solemnities, Divinations, Auguries, Oracles, Hieroglyphicks, and many other curious Matters, neceſſary to be underſtood, eſpecially by the Readers of Engliſh POETRY.

To which is added,

An additional Collection of proper Names of Perſons and Places in *Great Britain,* &c. with their Etymologies and Explications.

The Whole digeſted into an Alphabetical Order, not only for the Information of the Ignorant, but the Entertainment of the Curious; and alſo the Benefit of Artificers, Tradeſmen, Young Students and Foreigners.

A WORK uſeful for ſuch as would UNDERSTAND *what they* READ and HEAR, SPEAK *what they* MEAN, *and* WRITE *true* ENGLISH.

VOL. II.

The Third Edition with many Additions,

By N. BAILEY, Φιλόλογος.

LONDON:

Printed for THOMAS COX at the *Lamb* under the *Royal Exchange.*

MDCCXXXVII.

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MDCCXXVII.

Illustrissimis PRINCIPIBUS,

FREDERICO LUDOVICO,

WALLIÆ PRINCIPI,

WILHELMO AUGUSTO,

ANNÆ,

AMELIÆ SOPHIÆ ELEONORÆ,

ELIZABETHÆQUE CAROLINÆ,

GEORGII AUGUSTI

ET

WILHELMINÆ CHARLOTTÆ,

Magnæ Britanniæ Regis & Reginæ.

PROPAGINI *Clarissimæ.*

DEDICATIO.

PRINCIPES *Serenissimi,*

UM decennio abhinc elapso illustrissimo patrocinio vestro prius hujus dictionarii volumen committere fuerim ausus, nunc demum fretus indole perquam humanâ vestrâ, hocce mei prioris operis qualis supplementum, serenas in vestras manus & patrocinio tradere sustineo, id aliquid saltem adminiculi studiis vestris Anglicanis *adferre posse sperans. Quod ut sit, etiamque ut vos vita diuturna, felicitateque in terris haud interruptâ, & in cœlis quamvis serò sempiternâ fruamini, cordatè optat præcaturque,*

Humillimus vester cliens,

N. BAILEY.

THE

THE PREFACE.

THE *Engliſh* Tongue, the preſent Speech of *Great Britain*, and the Subject Matter of this Dictionary, is a compound of ancient Languages, as *Britiſh*, (*Welſh*) *Saxon*, *Daniſh*, *Norman* and *modern French*, *Latin* and *Greek*. From the five firſt of which, the Bulk or converſable Part is derived, and from the two laſt, the Technical Words or Terms of Art and Science. The *Britiſh* Tongue, tho' originally the native Language of the Country, makes, however, but the ſmalleſt Part of the Compoſition. For the *Britains* having been gradually weakened by their Wars with the *Picts*, *Romans*, *Saxons*, *Danes*, &c. for the Space of one Thouſand Years, were at laſt obliged to retire over the *Britiſh Alps*, carrying with them their Language into that part of *Britain* call'd *Wales*, where they have preſerved it to this Day. Mean while their victorious Oppreſſors, have outed the proper Owners of their Country, and not only occupied their Lands, but induſtriouſly diſſeminated their own Languages.

THE *Roman* Legions, tho' they reſided ſome hundreds of Years in *Britain*, made no extraordinary Alteration in the *Britiſh* Tongue, ſo tenacious were the *Britains* of their native Language at that Time.

NOR did the *Danes* make much more, by reaſon of the Shortneſs of their Reign, which was but about twenty ſeven Years, except in ſome of the *Northern* Counties, where they made their firſt Settlements, about 200 Years before they arrived at the ſupreme Power. To this may be added, the Averſion that their Barbarity to the *Britains* had wrought in them, to their Government, Perſons and Speech.

THE *Saxons*, by a longer Poſſeſſion, did more ſuppreſs the *Britiſh* Tongue, then mixed with ſome *Latin* and *Daniſh*, and cultivated their own Tongue univerſally throughout the Kingdom.

To them ſucceeded the *Normans*, who induſtriouſly laboured to eradicate the *Saxon* Language, and eſtabliſh the *French* in its Stead and by this Means, the preſent common Speech of *England* is for the greateſt part of a *Saxon* and *French* Original.

BUT as for our Technical Words or Terms of Art and Science, we, like the reſt of the Nations of *Europe*, have fetch'd them from the *Greeks* and *Latins*, together with the Arts and Sciences themſelves.

WE

We have likewiſe, by Commerce and Converſe, introduced many Words from the *French*, *Danes*, *Germans*, *Italians*, &c.

By this Coalition of Languages, and by the daily Cuſtom of Writers to introduce any emphatical and ſignificant Words, that by Travels or Acquaintance with foreign Languages they find, has ſo enriched the *Engliſh* Tongue, that it is become the moſt copious in *Europe*; and I may (I believe) venture to ſay in the whole World: So that we ſcarce want a proper Word to expreſs any Thing or Idea, without a Periphraſis, as the *French*, &c. are frequently obliged to do, by reaſon of the ſcantineſs of their *Copia Verborum*.

This Copiouſneſs of the *Engliſh* Tongue, rendring it not poſſible to be comprized in the firſt Volume, has been the Occaſion, and the general Acceptance that my Labours therein have met with, the Encouragement, for my proceedure in it, and preſenting the World, with this ſecond, in order to render this Dictionary as compleat as I am capable.

But beſides what I would before have inſerted in the firſt Volume, had there been Room, I have ſince found many Words and Terms of Art, and have had others communicated to me by ſome Perſons of generous and communicative Diſpoſitions, and have alſo added to this much other uſeful Matter, not at all in the former.

And whereas bare verbal Deſcriptions and Explications of many Things, eſpecially in Heraldry and the Mathematicks, produce but a feint and imperfect Idea of them in the Mind, I have here given Cuts or engraven Schemes, for the more clear apprehending them.

And it being ſo common with our modern Poets to interſperſe the *Grecian* and *Roman* Theology, Mythology, &c. in their Works, an Unacquaintance with which renders their Writings either obſcure, or at leaſt leſs intelligible and taſteful to the Readers, I have in this Volume taken Notice of the moſt material Parts of the Accounts we have of their Gods, Goddeſſes, Oracles, Auguries, Divinations, &c.

And as there has been among the Ancients, and is not yet grown out of uſe, a ſort of Language called *Hieroglyphical*, i. e. expreſſing Matters by the Forms of Animals, Vegetables, &c. in Painting or Sculpture, I have interſperſed in their Proper Places the moſt material Remains we meet with in Authors of thoſe myſterious Characters, for Aſſiſtance of ſuch as deſire to be acquainted with the Dialect of ſuch ſpeaking Pictures, as our *Oxford* Almanacks were wont to be, and ſuch Hiſtories in Sculpture, as that on the North ſide of the *Monument* near *London-Bridge*.

And again, for the better underſtanding of Hiſtory-Painting, I have here deſcribed in what Form, Poſtures, Dreſſes, and with what Inſignia, Statuaries, Carvers and Painters, ancient and modern, have and do repreſent the Heathen Gods, Goddeſſes, Nymphs,

Heroes, Virtues, Vices, Paſſions, Arts, Sciences, Months, &c. and thro' the Whole there are inſerted many Curioſities too many here to be mentioned.

AND foraſmuch as many Perſons of a ſmall ſhare of Literature and not very converſant in Books, are frequently apt to accent Words wrong, eſpecially thoſe that are Technical, and ſuch as are not the moſt common, I have placed an Accent on that Syllable, on which the Streſs of the Voice ſhould be laid in pronouncing: And here I would deſire the favourable Cenſure of Criticks, in that I have not confined my ſelf to the placing it always on the Syllable that the *Greeks* have; becauſe they would if ſo accented, frequently ſound very uncouth, and harſh to *Engliſh* Ears, and very diſſonant to the Genius of the *Engliſh* Tongue.

As to the Method of this Volume, it is exactly the ſame as the firſt, and as to the Etymology, where I could not find any Original I have in their Stead writ [*Incert. Etym.*] i. e. the Etymology is uncertain. Tho' I am perſuaded that many, nay moſt of our common Words (excepting ſuch as are humourous or canting) do owe their Original to the *Saxon* Language. But the *Saxons* having been a warlike People, who minded fighting more than writing, and the Art of Printing being not then found out, has been the Occaſion that there were few Books in the World in thoſe Times, and the greateſt Part of them probably deſtroyed by the *Normans*, and the Iron Teeth of Age having been gnawing the Remains of them for now near ſeven hundred Years, it is no Wonder, that what is left is ſo imperfect.

BUT having in the Introduction to the firſt Volume given an Account more at large by what Steps and Gradations our *Engliſh* Tongue is come to be what it now is, from what it anciently was and not having Room here to expatiate, I ſhall deſiſt, hoping that theſe my Labours may be both as acceptable and ſerviceable to my Country-men as they have been laborious to me in the compiling.

I ſhall only take this Opportunity to appriſe the Reader, that in this third Edition I have ſtruck out ſeveral hundred Words that were in the former Edition of a near affinity to thoſe in the firſt Volume, and therefore may be well enough ſpared, and have ſupply'd their Places with other Articles that I preſume will be more acceptable.

AND for the Satisfaction (but not the Imitation) of the Curious, I have added a Collection of Words, &c. uſed by the *Canting* Tribe.

As for thoſe who would have this Work compleat in one Volume, I recommend to them my *Dictionarium Britannicum* in *Folio*, which I hope will give them entire Satisfaction.

N. BAILEY.

ALPHABETS *of the* Engliſh, Saxon, Greek, *and* Hebrew *Characters, parallel'd for the Uſe of thoſe who would acquaint themſelves with the* Etymological *Words.*

Engliſh Capitals,	A	B	C	D	E	F	G	H	I	K	L	M
O. *Engliſh* Capitals,	𝔄	𝔅	ℭ	𝔇	𝔈	𝔉	𝔊	ℌ	ℑ	𝔎	𝔏	𝔐
Saxon Capitals,	A	B	C	D	E	F	G	Þ	I	K	L	M
Greek Capitals,	Α	Β		Δ	Ε,Η	Γ		Ι	Κ	Λ	Μ	
Engliſh ſmall,	a	b	c	d	e	f	g	h	i	k	l	m
O. *Engliſh* ſmall,	𝔞	𝔟	𝔠	𝔡	𝔢	𝔣	𝔤	𝔥	𝔦	𝔨	𝔩	𝔪
Saxon ſmall,	a	b	c	ꝺ	e	f	ᵹ	h	ı	k	l	m
Greek ſmall,	α	β		δ								μ
Hebrew,	א	ב		ד					י			

Engliſh Capitals,	N	O	P	Q	R	S	T	V	U	W	X	Y	Z
O. *Engliſh* Capitals,	𝔑	𝔒	𝔓	𝔔	ℜ	𝔖	𝔗	𝔘	𝔙	𝔚	𝔛	𝔜	ℨ
Saxon Capitals,	N	O	P		R	ꝵ	T	V	W	X	Y	Z
Greek Capitals,	Ν	Ο	Π		Ρ	Σ	Τ			Ξ	Υ	Ζ
Engliſh ſmall,	n	o	p	q	r	ſ	t	v	u	w	x	y	z
O. *Engliſh* ſmall,	𝔫	𝔬	𝔭	𝔮	𝔯	𝔰	𝔱	𝔳	𝔲	𝔴	𝔵	𝔶	𝔷
Saxon ſmall,	n	o	p	ꝓ	r	ſ	t	v	þ	x	ƿ	ȝ
Greek ſmall,	ν	ο	π		ρ	σ	τ			ξ	υ	ζ
Hebrew,	נ	ס	פ		ר	ש	ת		ו			ז

Greek,	Ch	χ	Ph	φ	Pſ	ϕ	Th	ϑ	θ	Oe	ω
Hebrew,	Ch	ח	Gn	ע	Ph	פ	Sh	ש	Th	ת	Tz	צ
Saxon,	Th	Ð,	ð,	That	þ.	And	⁊.					
Hebrew Vowels,	a	ָ	e	ֵ	i	ִ	o	ֹ	u	ֻ		

THE

THE
Universal Etymological
English Dictionary:
Being also an
Interpreter of hard WORDS.

A — AB

A a *Roman* Character, *A a* Italick, 𝔄 𝔞 *Old English*, A a *Greek*, א *Hebrew*, are the first letters of the alphabet; and in all languages, ancient and modern, the character appropriated to the same sound, is the first letter, except in the *Abyssine*.

It has been observed that the formation of the sound of *A* is easy and simple, requiring no other motion but a bare opening of the lips, and spiration, and therefore is the first sound emitted by Infants in crying, which is usual at their first coming into the World: and likewise that more grown persons are apt upon any sudden or extraordinary occasions to express admiration, anguish, joy, &c. by it. And tho' the pronunciation of it is free and open, yet the sound of it is varied, being pronounced sometimes open, as in the words *ball*, *call*, &c. and sometimes close, as in *make*, *cake*, &c.

A [among the *Ancients*] was a numeral letter, and signified 500.

A or a with a dath, signified 5000.

A [among the *Romans*] was used as an abbreviation of the word *Absolvo*, i. e. *I acquit*; the judges being wont to give their sentence upon persons, by casting tables into a box or urn, on which were the letters A, C, or N L. If they acquitted the person try'd, they cast into the urn a table with the letter A marked on it; if they condemned, with the letter C, for *Condemno*, i. e. *I condemn*; if the matter was hard to be determined, with the letters N L, for *Non liquet*, i. e. *It does not appear plain.* Hence *Cicero* calls the letter A *Litera salutaris*, i. e. *the Saving Letter.* A was also used by the *Romans*, as the first letter of the *Literæ Nundinales*, in imitation of which, the *Dominical letters* were introduced.

A is used in the *Julian kalendar*, as the first of the seven *Dominical letters*. It was in use among the *Romans* long before the establishment of Christianity, as the first of the 8 *Nundinal letters*, in imitation of which the *Dominical letters* were first introduced.

A [among *Logicians*] is us'd to denote an universal affirmative proposition; according to the verse,

Affirit A, *negat* E, *verum generaliter ambæ.*

Thus, in the first mood, a syllogism consisting of three universal affirmative propositions, is said to be in *Barbara*. The A thrice repeated denoting so many of the propositions to be universal.

A or AA or Æ [with *Physicians*] is used in prescriptions, and denotes simply equal parts of the ingredients therein mentioned.

AAA [with *Chymists*] is sometimes used to signify *Amalgama* or *Amalgamation*.

AB, at the beginning of *English Saxon* names, is generally a contraction of Abbot, *i. e.* an *Abbot* or *Abby*; so that as to the names of places, it may be generally concluded, that the place belonged to a monastery elsewhere, or that there was one there.

AB [of אב, a father, *Heb.*] according to the *Jewish* computation is the 11th month of their civil, and the 5th of their ecclesiastical year, which lat-

ter begins with the month *Niſan*, and the former anſwering to part of our *July*.

The *Jews* obſerve the firſt day of this month as a faſt, on account of the death of *Aaron*, and the 9th on account of the burning of *Solomon's* temple by the *Chaldeans*; and alſo of the building of the ſecond temple, after the captivity by the *Romans*: And alſo in remembrance of the edict of the emperor *Adrian*, whereby they were baniſh'd out of *Judea*, and forbid ſo much as to look back towards *Jeruſalem*, tho' at a diſtance, with deſign to lament the ruin of it.

They have alſo a notion that on this day, the perſons who were ſent as ſpies by *Joſhua* from the camp, return'd to the camp and engag'd the people in rebellion.

They likewiſe obſerve the 18th of this month as a faſt, on account of the going out of the lamp in the ſanctuary that night, in the time of king *Ahaz*.

AB'ACUS [Ἄβαξ, Gen. of Ἄβαξ, Gr. which ſome derive from אבך, *Heb.* to be elevated or raiſed, and thence take it to ſignify a high ſhelf, *&c.*] it was uſed among the ancients for a cupboard or buffet.

ABACUS [Ἄβαξ, Gr.] a counting table anciently uſed in calculations: This was ſometimes a board cover'd with ſand, duſt, *&c.* ſifted evenly upon it, on which Geometricians, *&c.* uſed to draw their ſchemes.

ABACUS *Pythagoricus* [i. e. *Pythagoras's* table] a table of numbers contrived for the more eaſy learning the principles of arithmetick, and ſuppoſed to be the multiplication table, and thence it has been uſed to ſignify an alphabet or A B C.

ABACUS [in *Architecture*] is the uppermoſt member or capital of a column, which ſerves as a ſort of crowning both to the capital and column, tho' ſome erroneouſly make it to be the capital itſelf.

The ABACUS [according to *Vitruvius*] was originally deſigned to repreſent a ſquare tile laid over an urn or baſket. The original or riſe of this firſt regular order of architecture is ſaid to be as follows. An old woman of *Athens* having placed a basket covered with a tile, over the root of an Acanthus [*Bears-foot*] the plant ſhooting forth the following ſpring, encompaſſed the basket all round, till having met the tile, it curled back in a kind of ſcrolls, which being obſerv'd by an ingenious ſculptor, he formed a capital upon this plan; repreſenting the tile by the *Abacus*, the baſket by the vaſe or body of the capital, and the leaves by the volutes.

The ABACUS is ſomething different, in different orders. It is a flat ſquare member in the *Tuſcan*, *Dorick*, and ancient *Ionick* orders. In the richer orders, the *Corinthian* and *Compoſit*, it loſes its native form, having its four ſides or faces arch'd or cut inward, with ſome ornament, as a roſe, ſome other flower, a fiſh's tail, *&c.*

But there are other liberties taken in the *Abacus*, by ſeveral architects. Some make it a perfect Ogee in the *Ionick*, and crown it with a fillet. In the *Dorick*, ſome place a Cymatium over it, and ſo do not make it the uppermoſt member: In the *Tuſcan* order, where it is the largeſt and moſt maſſive, and takes up one third part of the whole capital, they ſometimes call it the *Die* of the capital; and *Scamozzi* uſes the name *Abacus* for a concave moulding in the capital of the *Tuſcan* pedeſtal.

ABAD'DIR, a name given to the ſtone that *Saturn* is fabled to have ſwallowed inſtead of his ſon *Jupiter*: For the poets feign, that *Saturn*, having been forewarned, that he ſhould be expelled his kingdom by one of his ſons, to prevent it, as ſoon as ever his wife *Rhea* was deliver'd of a male child, ſent for it, in order to devour it; but having ſerved his wife ſo once, ſhe afterwards, inſtead of the child ſent him a ſtone, wrapped up in ſwaddling cloaths, and ſo deceiv'd him, and preſerv'd the child. See *Saturn*.

ABALIENA'TION [in the *Roman* law] a giving up one's right to another perſon, or a making over an eſtate, goods or chattels by ſale, or due courſe of law.

To ABA'SE [*Sea* term] to lower or take in, as to lower or take in a flag.

ABA'SED [in *Heraldry*] is a term uſed of the vol or wing of eagles, *&c.* when the top or angle looks downwards towards the point of the ſhield; or when the wings are ſhut: The natural way of bearing them being ſpread with the tip pointing to the chief or the angles.

A *Bend*, a *Chevron*, a *Pale*, *&c.* are ſaid to be abaſed, when their points terminate in or below the centre of the ſhield.

An *Ordinary* is ſaid to be abaſed, when below its due ſituation.

To ABA'TE [of *abbatre*, F.] properly to break down or deſtroy (in a common ſenſe) is to diminiſh, to make or grow leſs.

To

To ABATE *a writ* [in *Law*] is to deſtroy it for a time, thro' want of good ground, or ſome other defect; as the appeal abateth by couſenage, *i. e.* the accuſation is made void, or defeated by deceit.

ABA'TEMENT [*abaiſſement*, F.] a leſſening; alſo that which is abated in a reckoning or account.

ABATEMENT [in *Law*] the act of abating; alſo ſignifies the entring upon an inheritance, by ſtepping in between the former poſſeſſor and his next heir.

ABATEMENT *of honour* [with *Heralds*] is ſometimes an abſolute reverſion or overturning of the whole eſcutcheon, or elſe only a mark of diminution, as a *Point dexter parted tenne*, a *Goar ſiniſter*, a *Delf*, &c. Theſe marks muſt be either tawney, or murrey; otherwiſe, inſtead of diminutions, they become additions of honour.

AB'BESS [of Ἀββᾶτία, *Gr.* Abuterre, *Sax.*] a governeſs of nuns.

AB'BEY } [of Ἀββᾶτία, *Gr.* Abbot-
AB'BY } nice, *Sax.* a government or kingdom] a convent or monaſtery, a houſe for religious perſons.

AB'BIES, anciently one third of the beſt benefices in *England*, were by the pope's grant appropriated to abbies, and other religious houſes, which when they were diſſolved by K. *Henry* VIII, and become lay-fees, there were 190 diſſolved, whoſe revenues were from 200 to 3500 *l. per annum*, which at a medium amounted to 285300 *l. per annum*.

AB'BOT [of Abod, *Sax.*] the chief ruler of an abbey of monks and Friars, who were at firſt lay perſons and ſubject to the Biſhop and ordinary prieſts of the dioceſs, in which the monaſtery or abby was built; and theſe being for the moſt part in remote and ſolitary places, they had no concern in the affairs of the church; but like other lay men were uſed to attend divine ſervice in their reſpective pariſh churches on Sundays and holy-days; and if the abby was at too great a diſtance from the pariſh church, then a prieſt was ſent to them to adminiſter the Sacrament.

In proceſs of time they were allow'd to have a prieſt of their own fraternity, and he was for the moſt part the abbot of that monaſtery; whoſe power was limited to his monaſtery, and he was ſtill under the direction of the Biſhop.

Some of theſe abbots making uſe of the opportunity of their retired life, and applying their mind to ſtudy, in time came to be men of learning (allowance being made for the ignorance of thoſe times) and ſet themſelves ſtrenuouſly to oppoſe the growing hereſies of thoſe times; whereupon they were by the biſhops call'd from their retirements or monaſteries and placed near the great cities to be more ready at hand to give aſſiſtance.

By converſation their primitive ſimplicity and humility wore off, and they growing ambitious of power, and exceſſive in pride, and deſirous to be independent of their biſhops, they not only obtain'd the title of lords and other dignities of epiſcopacy, but by degrees were variouſly diſtinguiſhed: As,

Biſhop ABBOTS, abbots, whoſe abbies have been erected into biſhopricks.

Cardinal ABBOTS, abbots, who are alſo called cardinals.

Commendatory ABBOTS, or abbots *in Commendam*, are ſeculars, and do not perform any ſpiritual offices, nor have any ſpiritual juriſdiction over their monks, altho' they have undergone the tonſure, and are obliged by their bulls to take the orders, when they come of age.

Crozier'd ABBOTS, are ſuch as bear the croſier or paſtoral ſtaff.

Mitred ABBOTS, are ſo called, becauſe they wear a mitre when they officiate, and are independent upon any perſon but the pope, being free from the biſhop's juriſdiction, and having the ſame authority within their bounds, that the biſhop had; theſe mitred abbots in *England* were alſo lords of parliament.

Regular ABBOTS, are real monks or religious, who have taken the vow, and wear the habits.

ABBRE'VIATED [*abbreviatus*, L.] made ſhorter.

ABBU'TTALS [of *aboutir*, F. to limit or bound, or of butan or onbutan, *Sax.*] the buttings and boundings of lands, highways, *&c.* either towards the eaſt, weſt, north, or ſouth.

ABDICA'TIVE [*abdicativus*, L.] belonging to abdication; alſo negative.

ABDO'MEN [of *abdo*, L. to hide, and *omentum*, the caul]

ABDO'MEN [with *Anatomiſts*] the lowermoſt of the 3 *Venters*, or great cavities, which contains the ſtomach, liver, bladder, ſpleen, guts, *&c.*

A'BELE-*tree* [with *Botaniſts*] a finer kind of white poplar.

A'BER [*Old Britiſh*] the fall of a leſſer water into a greater, as of a brook into a river, a river into a lake or ſea. The mouth of a river; as *Aberconway*, &c.

ABERE-MURDER [of abepe *apparent*, and mopꝺ *murder*, Sax.] plain or downright murder, in diſtinction from manſlaughter and chance medley.

ABET'TORS [in *Law*] are alſo thoſe perſons, who without cauſe procure others to ſue out falſe appeals of felony or murder againſt perſons, that they may thereby render them infamous.

ABGATO'RIA [of *abghittin*, *Iriſh*] the alphabet A B C, *&c.*

A'BIB [אביב, *i. e.* a green ear of corn, *Heb.* which in *Judea* us'd to be ripe in that month] it was called *Niſan* before the coming of the *Jews* out of *Egypt*, and it was reckoned the firſt month of their eccleſiaſtical year, and anſwers to part of our *March* and *April*; but in the XII. ch. of *Exodus*, God having commanded it to be reckoned the firſt month of the eccleſiaſtical year. By that computation *Tizri* was the firſt month.

This tranſlation of the order of the months happened about the ſeaſon of autumn; and *Scaliger* and others for very cogent reaſons ſuppoſe that the beginning of the world was at that ſeaſon.

Upon the 14th day of this month was the paſſover to be kill'd.

ABIETI'NE [*abietinus*, L.] made of; alſo of or pertaining to fir.

To AB'JUGATE [*abjugatum*, L.] to unyoke, to uncouple.

ABJURA'TION [in our *Old Cuſtoms*] ſignified a voluntary baniſhment of a man's ſelf from his native country or kingdom for ever.

This was anciently admitted in ſome criminal caſes inſtead of death, to which penalty they were rendered liable by the letter of the law; provided they did betake themſelves for ſhelter to a church or church-yard.

This blind and ill-directed zeal began about the year 1000, in the reign of king *Edward*, call'd the confeſſor.

Whatever place or building had been conſecrated by the clergy for any religious uſe whatſoever, whether real or pretended, was rendered a ſcreen for notorious offenders againſt juſtice and the laws of the realm, protecting them who were guilty of all manner of villanies, murther it ſelf not being excepted.

But the church not thinking it ſelf ſufficiently honoured by theſe privileges, its power by degrees extended further and the offender might commute his baniſhment from the kingdom with abjuring his free liberty of living in common with his fellow ſubjects, by confining himſelf for ever to a monaſtery or other place of ſanctuary to which he had taken for ſhelter.

Nor are there wanting in hiſtory inſtances of theſe criminals frequently making ſallies out from them; and having robb'd and plundered their neighbours, carried their booty like ravenous beaſts into their dens, where they ſpent it in riot and luxury.

ABJURATION [in a *Law Senſe*] ſignifies a ſolemn promiſing, never to yield or give obedience or the aſſiſtance of a ſubject to any other perſon claiming a right to the crown in prejudice of the king then reigning.

To AB'LEGATE [*ablegatum*, L.] to ſend abroad upon ſome employment; alſo to ſend a perſon out of the way that one is weary of.

AB'LENESS [of *habilitas*, L.] capableneſs to perform.

AB'LUENT [*abluens*, L.] waſhing away, cleanſing.

ABLU'TION, a cleanſing or purifying by waſhing.

This ceremony was firſt uſed by the *Jewiſh* prieſts before the offering of ſacrifice; for which purpoſe king *Solomon* made a great laver or ſea of braſs, into which the prieſts having firſt thrown the aſhes of the ſacrifice, they waſh'd themſelves.

The ancient *Romans* likewiſe, in imitation of this ceremony, were wont to waſh their head, hands, feet, or whole body, before they began the office of ſacrificing.

The modern *Roman* catholicks apply it to what the prieſt, who conſecrates the wafer or hoſt; waſhes his hands with; and alſo to that ſmall quantity of wine and water that they drink after ſwallowing the wafer or hoſt to waſh it down.

ABNEGA'TION, a denying a matter point blank.

ABOM'INABLE [*abominari*, according to the native ſenſe of the word, from *ab* and *omen*, L. ſignifies to account a thing for an ill omen, or an unlucky ſign, and therefore to pray againſt it by certain forms of ſpeech] fit or deſerving to be abhorred, loathed or hated.

To ABOM'INATE [*abominari*, of *ab* and *omen*] properly ſignifies to take a thing for an ill ſign or unlucky omen; to pray againſt it, or wiſh the contrary, by certain forms and ſpeeches; we uſe it for to abhor, hate or loath.

A'BON } [with the ancient *Britains*]
A'VON } ſignified a river, and was a general name for all rivers.

To

To ABOR'T [*abortir*, F. of *ab* and *orior*, L.] to miscarry, to bring forth the fœtus, before it is arrived at its maturity for birth.

ABOR'TION [with *Gardeners*] a term used of fruits that are produced too early before their time, as trees happening to be blasted by noxious winds, are subject to this malady, never bringing their fruit to maturity.

ABOR'TIVENESS, miscarriage; also unsuccessfulness.

ABOU'T, an *English* particle, that is used in various senses; as for

Around, encompassing, as the tower, city, *&c.* has a ditch or moat *about* it, *i. e.* is surrounded with water.

2. *Motion in a Place*, as to walk *about* the town, garden, *&c.*

3. *Near in Place, Quantity* or *Time*; as I live *about* or near the city.

Quantity; as he has an estate of *about* 500 *l.* per *Annum*.

Time; as it is *about* (near) 12 of the clock.

ABOU'TED [with *Gardeners*] a term used to denote that trees are budded. It properly signifies a swelling, formed in the human body, which has come to head or abscess, and is applied to trees, in that the buds of them do in like manner arise like small heads.

ABRACADA'BRA, this word is a spell or charm, which is still in use and esteem with some superstitious persons, who pretend to do wonders by it in the cure of agues and fevers, which is to be written in the form of a triangle, decreasing one letter every line, till it comes to a point; and the illiterate write the letters in *English* characters, in the same form.

א ב ר א כ א ד א ב ר א
א ב ר א כ א ד א ב ר
א ב ר א כ א ד א ב
א ב ר א כ א ד א
א ב ר א כ א ד
א ב ר א כ א
א ב ר א כ
א ב ר א
א ב ר
א ב
א

A'BRACAR, a name which *Basilides*, an heretick of the second century; gave to God, who he said was the author of 365, *i. e.* 365 days in the year, to which the letters אברכאדאבראא *Abracadabra*, are said to amount. The author of this superstition is said to have lived in the time of *Adrian*, and had its name after *Abrasan*, or *Abraxas* ['Αβραξας, Gr.] a deity that the author adored; this he made his supreme deity, and ascribed to him several petty subordinate divinities, as 7 angels, who presided over the heavens; and also according to the number of days in the year, he held 365 virtues or powers, or dependent intelligences. The value of the letters in the word, according to the *Greek* numbers, made 365 thus,

A B P A Ξ A Σ
1 2 100 1 60 1 200

To ABRA'DE [*abradere*, L.] to shave off.

ABRA'SION [with *Surgeons*] a superficial raising of the skin.

ABRASION [in a *Medicinal Sense*] the wearing away the natural mucus, which covers the membranes, particularly those of the stomach and guts, by corrosive or sharp humours.

ABRASION [with *Philosophers*] that matter which is worn off by attrition of bodies one against another.

ABRIDG'MENT [*abregement*, F.] an abridging, *&c.* wherein the less material things are insisted on but briefly, and so the whole brought into a lesser compass.

ABRIDGMENT [of *account*, &c. in *Law*] is the making it shorter, by abstracting some of its circumstances.

ABROO'D [of bneban, *Sax.*] as to sit abrood as an hen on eggs, to cherish.

The ABRUP'T [*abruptum*, L.] the uneven, rough, broken, or craggy part of the abyss. *Milton.*

ABRUP'TNESS, the breaking or being broken off on a sudden; also cragginess of a rock, mountain, *&c.*

To ABSCIN'D [*abscindere*, L.] to cut off.

ABSCIS'SÆ [in *Conick Sections*, or other *Curvilineal Figures*] are the parts of the axis cut off by the ordinates, and accounted downwards from the vertex of the section; thus V b or V B are the *Abscissæ* in this figure. Some writers call these the *Intercepted Axes* or intercepted diameters.

To ABSEN'T *one's Self*, to be voluntarily absent, not to appear, to keep out of the way.

ABSIN'THIATED [*absinthiatus*, L.] mingled with wormwood.

AB'SOLUTE [with *Grammarians*] without regimen or government, as an *ablative absolute*.

ABSOLUTE *Nouns Adjectives* [with *Gram.*]

Gram.] Such adjectives as are in the positive degree, as *great, little, low, leſs.*

ABSOLUTE *Nouns Subſtantives*, ſuch nouns whoſe ſignifications imply a ſimple idea; as *a Man, a Horſe, Earth, Air*, &c.

ABSOLUTE [in *Theology*] is ſometimes uſed to denote a thing being without any cauſe, in which ſenſe *God is abſolute.*

ABSOLUTE is alſo uſed to ſignify *free* from conditions, as the decrees of God are ſaid to be abſolute in reſpect to men.

ABSOLUTE [with *Romaniſts*] is uſed in oppoſition to *Declaratory*, as they hold that a prieſt can forgive ſins *abſolutely*; but the proteſtants ſay only declaratively and miniſterially.

ABSOLUTE *Motion*, ſignifies the change of place in any moving body.

ABSOLUTE *Numbers* [in *Algebra*] a number which poſſeſſes one intire part or ſide of an equation, and is always a known quantity, and the rectangle or ſolid under the unknown roots in *Quadraticks* and *Cubicks*; thus in this equation; a a + 16 a = 36, the abſolute number is 36, which is equal to the product of the two roots or values, multiplied one into another; this is call'd alſo *Homogeneum Comparationis*, by *Vieta.*

ABSOLUTE *Place*, is that part of infinite and immoveable ſpace, that any body poſſeſſes.

AB'SOLUTELY [with *Geometricians*] is uſed to ſignify intirely, compleatly, as a circle or ſphere is ſaid to be abſolutely round, in contradiſtinction to a figure that is partly ſo, as an *Oval*, a *Spheroid*, &c.

ABSOLU'TION [in the *Canon Law*] a juridical act, whereby a prieſt as a judge, and by virtue of a power delegated to him from Chriſt, remits ſins.

ABSOLUTION [in the *Civil Law*] ſignifies a definitive ſentence, whereby a man accuſed of any crime is acquitted.

ABSOLUTION [in the *Reformed Churches*] is uſually underſtood of a ſentence by which a perſon ſtanding excommunicated, is freed or releaſed from the excommunication.

ABSOLUTO'RIUM [with *Phyſicians*] an abſolute remedy, or moſt effectual medicine; alſo a certain cure or perfect recovery, *L*

AB'SOLUTENESS [of *abſolu*, F. *abſolutus*, L.] arbitrarineſs, freedom from conditions, *&c.*

To ABSOR'BB [with *Gardeners*, &c.] is a term applied to thoſe greedy branches, that growing on fruit trees, do drink up and rob the other branches of the nutritious juice, that they ſtand in need of for their nouriſhment and augmentation.

ABSTER'SIVE *Medicines*, ſuch as are uſed to clear the ſkin and outward parts of the body from filth.

A'BSTRACT [in *Philoſophy*] that which is ſeparated from ſome other thing by an operation of the mind call'd abſtraction.

An ABSTRACT *Idea*, is ſome ſimple idea, detach'd and ſeparated from any particular ſubject or complex idea, for the ſake of viewing and conſidering it more diſtinctly, as it is in itſelf, its own nature, *&c.*

ABSTRACTED *Mathematicks*, is uſed in oppoſition to mix'd mathematicks; the former ſignifying pure arithmetick, geometry, or algebra.

ABSTRACT'ED *Nouns Subſtantives* [with *Grammarians*, &c.] are ſuch nouns as denote a thing; the exiſtence of which is real, and in the nature of the thing; but ſubſiſts only in the underſtanding; as *Humanity, Truth, Vigilance*, &c.

ABSTRU'SE [*abſtruſus*, L.] far remov'd from the common apprehenſions or ways of conceiving.

ABSURD'NESS [*abſurditas*, L.] diſagreeableneſs to reaſon, impertinence, folly; an error or offence againſt ſome generally allowed truth or principle.

ABUNDAN'TIA, an allegorical divinity, which was repreſented under the figure of a young virgin amidſt all ſorts of good things, in good plight of body, having a freſh lively colour, holding in her hand a horn, ſaid to be that of *Achelous.*

Self ABU'SE, the crime called otherwiſe, ſelf pollution.

ABU'SIVENESS, offenſiveneſs, affrontingneſs, *&c.*

ABYS'MAL, pertaining to an abyſs,

ABYS'S [Ἄβυσσος, Gr.] a bottomleſs pit or gulf, or any prodigious deep, where no bottom can be found, or is ſuppoſed to have no bottom; a vaſt unfathomable depth of waters, ſuch as is ſuppoſed to be incloſed in the bowels of the earth.

Not only the ancient *Hebrews* formerly, but alſo the generality of the eaſtern people, even at this day, are of this opinion, that the abyſs, *i. e.* the waters and ſea did encompaſs the whole earth, and that the earth was immerſed in and floated upon the abyſs like a water melon, and that the earth was

was founded upon the waters, or at leaſt upon the abyſs. They believe that this abyſs, which in the beginning covered the earth, was put into agitation by the ſpirit of God, or by ſome mighty or impetuous wind; and that it was called an abyſs by way of prolepſis or anticipation, becauſe it afterwards conſtituted the ſea, and the waters of the abyſs iſſued from it, and were formed by its flowing: Or that the earth roſe out of the midſt of this abyſs, like an iſland riſing out of the ocean, appearing ſuddenly to our eyes, after its having been long conceal'd under water. *Calmet.*

That fountains and rivers are deriv'd from the abyſs or ocean, which they ſuppoſe iſſue from them by inviſible channels, or ſubterraneous paſſages, and return to it again, thro' others of their own making in the earth.

That at the deluge the abyſs or depths below, or the fountains forced their ſprings, and ſpread over the earth, while at the ſame time the ſea broke its banks, and the cataracts of heaven being open'd, their united waters overflowed the whole terreſtrial orb.

In a ſcripture ſenſe the abyſs is us'd to ſignify Hell.

It likewiſe repreſents the Giants, *&c.* And St. *John*, Rev. 9, &c. repreſents the depths as the abode of wicked men and devils.

AC } at the beginning or end of
AK } a name of a town or place
AKE } is the *Saxon* word (Ac) which ſignifies an *Oak*, and generally denotes the place to take its name of *Oak*, as *Acton*, is as much as to ſay *Oak-Town*, and *Auſtin's Ac*, *Auſtin's Oak*; and as for the names of perſons of the ſame form, they are for the moſt part derived from the places of their birth, or ſome atchievement there.

ACA'CIA [with *Botaniſts*] the name of a ſhrub, or the gum of *Acacia*, called alſo the binding bean-tree.

Rob. ACACIA, conſerve of ſloes, which is uſed inſtead of the true *Acacia*.

ACACIA [with *Medalliſts*] a kind of roll, reſembling a bag, ſeen on medals in the hands of ſeveral of the conſuls and emperors, after *Anaſtaſius*.

ACADEM'ICKS } a name now uſed
ACAD'EMISTS } for members of modern academies, or inſtituted ſocieties of learned perſons.

ACAD'EMY, a place where learned men aſſemble to confer about the diſcoveries that have been made in arts or ſciences, or for trying experiments, in order to their further improvements.

It ſometimes is us'd to ſignify an univerſity or ſingle college.

Again, any ſchool where arts and ſciences are taught is called by this name.

ACA'DEMY, is alſo now uſed for a ſort of collegiate ſchool or ſeminary, where young perſons are inſtructed in a private way, in the liberal arts and ſciences, as thoſe of the *Nonconformiſts*.

ACADEMY [of *Horſemanſhip*] is alſo uſed to ſignify a riding-ſchool, a place where perſons are taught to ride the great horſe, and other exerciſes, as fencing, *&c.*

ACATALEP'TICK [of Ἀκαταληπτος, *Gr.*] incomprehenſible.

ACATHARSI'A [Ἀκαθαρσια, of *a neg.* and καθαιρω, *Gr.* to purge or cleanſe] that filth or impurity in a diſeaſed body, which is not yet purged off.

To ACCE'DE [*accedere*, L.] to come to, to draw near to, to enter into.

ACCEL'ERATED *Motion* [in *Mechan.*] a motion which receives continual increments or acceſſions of velocity.

ACCELERA'TION [with *Philoſophers*] a continual increaſe of motion in any heavy bodies tending towards the center of the earth, by the force of gravity.

ACCELERATION [with the *ancient Aſtronomers*] a term uſed in reſpect to the fixed ſtars, and ſignified the difference between the revolution of the *Primum Mobile*, and the ſolar revolution, which was computed at 3 minutes and 56 ſeconds.

ACCELERATO'RES [*Anatomy*] certain muſcles, ſo called of *accelerandi*, *i. e.* haſtening.

To ACCEN'D [*Accendere*, L.] to kindle, to ſet on fire.

ACCEN'SION [*Philoſophy*] the inkindling or ſetting any natural body on fire.

AC'CENT [with *Rhetoricians*] a tone or modulation of the voice, uſed ſometimes to denote the intention of the orator or ſpeaker, to give a good or ill ſignification to his words.

Grave ACCENT [with *Gram.*] is this mark (`) over a vowel, to ſhew that the voice is to be depreſs'd.

Acute ACCENT is this mark (´) over a vowel, to ſhew that the voice is to be raiſed.

Circumflex ACCENT is this mark (^) over a vowel, in *Greek*, and points out a kind of undulation of the voice.

The Long ACCENT [in *Grammar*] ſhews that the voice is to ſtop upon the vowel

vowel that has that mark, and is expreſſed thus (¯)

The Short ACCENT [in *Grammar*] ſhews that the time of pronouncing ought to be ſhort, and is marked thus (˘).

To ACCEN'TUATE [*accentuarum*, L.] to pronounce in reading or ſpeaking according to the accent.

ACCENTUA'TION, a pronouncing or marking a word, ſo as to lay a ſtreſs of the voice upon the right vowel or ſyllable

ACCEP'TABLENESS, agreeableneſs, pleaſantneſs, *&c.*

ACCEP'TANCE } [in *Law*] a ta-
ACCEPTA'TION } cit agreement: Thus if a man and his wife, ſeized of land in right of his wife, do join in making a leaſe by deed, reſerving rent, the Huſband dying, the wife receives or accepts of the rent, the leaſe ſhall be made good by this acceptance in her, and ſhall bar her from bringing the writ *Cui in vita* againſt the tenant.

ACCES'SION [with *Phyſicians*] the fit, or time of being worſt in any Intermittent; the ſame as *Paroxyſmus*.

ACCESSORY [by *Statute*] a perſon, who encourages, adviſes, or conceals an offender, who is guilty of felony by ſtatute.

PER AC'CIDENS [with *Philoſophers*] that which does not follow from the nature of the thing, but from ſome accidental quality of it. *L.*

AC'CIDENT [*accidens*, L.] a contingent effect, or ſome thing produced caſually and without any fore knowledge or deſtination of it in the agent that produced it, or to whom it happens.

A thing is alſo frequently ſtiled an *Accident*, in reference to its cauſe, or at leaſt as to our knowledge of it, and by this an effect either caſually produced, or which appears to have been ſo to us, is commonly underſtood.

Common AC'CIDENTS [with *Logicians*] is the fifth of the univerſal ideas, and are when the object is a true mode, which may be ſeparated, at leaſt by the mind, from the thing of which it is ſaid to be an accident, and yet the idea of that thing ſhall not be deſtroy'd; as *round*, *hard*, *juſt*, *prudent*, &c.

Entitive ACCIDENTS [in *Metaphyſicks*] are either primary or ſecondary.

Primary entitive ACCIDENTS, are ſuch as are abſolute, as *Quantity* and *Quality*.

Reſpective entitive ACCIDENT [with *Logicians*] is relation.

Modificative entitive ACCIDENTS [with *Metaphyſicians*] are *quando* (when), *ubi* (where), *ſitui* (ſituation), *habitus* (habit).

Predicable ACCIDENT [with *Logicians*] implies a common quality, which may be, or may not be in the ſubject, as a particular colour, as redneſs in a wall.

Predicamental ACCIDENT [with *Logicians*] is when it is in its eſſence or nature to ſubſiſt in, inhere or cleave to ſome ſubſtance, and cannot be alone.

ACCIDENT [with *Phyſicians*] is ſuch as does not flow immediately from the firſt cauſe, but from caſual interpoſitions: Some uſe the expreſſion in much the ſame ſenſe as ſymptom.

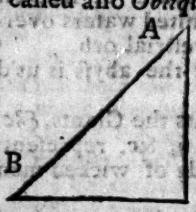
Abſolute ACCIDENT [with *Roman Catholicks*] is an accident which does, or may poſſibly ſubſiſt, at leaſt miraculouſly, or by ſome ſupernatural power, without a ſubject.

AC'CIDENTS [in *Heraldry*] are the principal points in an eſcutcheon.

ACCIDEN'TALNESS [of *accidentalis*, L.] the happening by chance.

ACCLAI'M, acclamation. *Milton.*

ACCLI'VIS [in *Anatomy*] a muſcle called alſo *Obliquus aſcendens*.



ACCLIV'ITY [*acclivitas*, L.] is a ſteepneſs reckoned upwards on a ſlope, declivity is a ſteepneſs downwards; thus BA is an acclivity, and AB a declivity.

ACCLI'VOUS [*acclivis*, L.] riſing upwards, ſteep up.

ACCOLLE' [in *Heraldry*] collared, or wearing a collar, *F.*

ACCOMMODA'TION, the compoſure or putting an end to a difference, quarrel, *&c.* alſo convenience.

ACCOMMODATION [in *Philoſophy*] the application of one thing by analogy to another.

ACCOM'PANIMENT, ſomething attending or added as a circumſtance to another, either by the way of ornament, or for the ſake of ſymmetry, or the like.

ACCOMPANIMENTS [in *Heraldry*] are all ſuch as are applied about the ſhield, by way of ornament, as the belt, mantlings, ſupporters, *&c.*

To ACCOM'PANY [*accompagner*, F.] to go or come with.

ACCOM'PLISHMENT [*accompliſſement*, F.] the entire execution, atchievement, or fulfilling of ſomething propoſed or undertaken.

ACCOMPLISHMENTS, acquirements in literature, art, ſcience, good behaviour, *&c.*

AC'CORD [in *French Muſick*] is the production, mixture and relation of two ſounds, of which the one is grave, and the other acute.

ACCRE'TION, growing or ſticking to, *L.*

ACCRETION [with *Naturaliſts*] is frequently apply'd to the increaſe of ſuch bodies as are without life, and it is alſo called *Appoſition* or *Juxta-poſition.*

ACCRETION } [with *Civilians*] a
AC'CREMENT } vague or vacant portion of ground, joined or united with grounds held or poſſeſſed by another.

ACCROCHE' [in *Heraldry*] is when one thing hooks into another, *Fr.*

AC'CURATELY [*accurate*, L.] with exactneſs and nicety.

ACCU'SABLE [*accuſabilis*, L.] that may be, or deſerves to be accuſed.

ACCUSA'TION } [in the *Civil*
ACCUSA'TION } *Law*] is the intending a criminal action againſt any one, either in one's own name, or that of the publick.

ACCU'SERS [according to *Cornelius Agrippa*] the 8th order of the devils, whoſe prince is called *Aſteroth*, *i. e.* a ſpy, and in Latin *Diabolus*, of διαβάλλω, *Gr.* to deny falſely, who in the Revelations is call'd the accuſer of the brethren, *&c.*

ACCUS'TOMABLY [of *accoutumé*, F.] cuſtomarily, according to cuſtom.

ACEPH'ALI *Verſus* [Poetry] *Greek* and *Latin* verſes, that begin with a ſhort ſyllable, and end with a long one.

ACEPH'ALOUS [ἀκέφαλος, Gr.] without a head.

ACER'B [*acerbus*, L.] of a compound taſte, which conſiſts of ſour, and a degree of roughneſs, or of a taſte between ſour and bitter, ſuch as moſt unripe fruits have.

ACERB'ITUDE [*acerbitudo*, L.] ſourneſs, harſhneſs in taſte; between ſourneſs and bitterneſs.

ACER'RA [among the *Romans*] a kind of altar erected near the gate of a perſon deceaſed, wherein his family and friends did daily offer incenſe, till the time of his burial, *L.*

ACERVA'TION, a heaping up together, *L.*

ACETAB'ULA [*Anatomy*] certain Glandules in the *Chorion*, one of the ſkins which cover a child in the womb.

ACH'E [with *Farriers*] a diſeaſe in horſes, cauſing a numbneſs in the joints.

ACHER'NER [in *Aſtronomy*] a bright fixed ſtar of the firſt magnitude in *Eridanus*, whoſe Longitude is 10, 13 degrees, and latitude 59, 18.

A'CHERON [Ἀχέρων of ἄχος, ſorrow, and ῥέω, to flow, or of *a privat.* and χαίρω, Gr. to rejoice, *i. e.* a ſorrowful river] a river of *Epirus*, over which the poets feigned departed ſouls were ferried. The reaſon why the ancients placed Hell in *Epirus*, ſeems to be, becauſe *Epirus* abounding in mines, and it being obſerv'd that the labourers paſs'd over this river to go to their work, and that few of them returned, gave occaſion to think, the mines of that place having deſtroy'd abundance of men, that this was a river of Hell. The waters are ſaid to be ſtrongly impregnated with vitriol, *&c.* and to appear of a bluiſh colour, and to emit unwholſome vapours.

To ACHIEV'E [*achever*, F.] to atchieve, to accompliſh; to perform or finiſh ſome notable act or exploit.

ACHIEVE MENT [*achevement*, F.] a notable performance.

ACHIL LES, a name which the ſchoolmen give to the principal argument alledged by each ſect of philoſophers in their behalf.

ACHRON'ICAL } [*achronicus*, L. of
ACHRON'ICK } *a privat.* and χρόνος, time, *Gr.*] out of, or without time.

A'CIDS, are kinds of ſalts, all whoſe little particles are long, pointed and ſharp at their extremities, and make the tongue feel a ſharpneſs, as citrons, lemons, oranges, tamarinds, *&c.* the moſt ſenſible effect of them is the coagulation of thoſe liquors, with which they are mixed. The manner how theſe coagulations are effected, is by the *Acids* ſtopping the pores of the liquor, upon which they are poured, in ſuch ſort, that the ſubtile matter cannot paſs more into it, and ſo they grow thick and loſe their motion.

Natural ACIDS [with *Phyſicians*] are ſuch as have a proper ſharpneſs of their own, as juice of lemons, *&c.*

Artificial ACIDS [with *Chymiſts*] are ſuch as are prepared by the fire, in chymical operations.

Manifeſt ACIDS, ſuch things as affect the tongue, with a ſenſe of ſharpneſs and ſourneſs.

Dubious ACIDS, ſuch things which have not enough of the acid nature, to give ſenſible marks to the taſte; but yet agree with the manifeſt acids in other properties.

ACID'ITY } [with *Chymiſts*] the
A'CIDNESS } acidity or keenneſs of any liquor that conſiſts in keen particles of ſalts diſſolved and put into a

violent motion by the means of fire.

ACIDU'LATED [of *Acidula*, L. ſpaw-waters] having a mixture of nitre, vitriol, alum, and ſalt.

A'CINI [with *Botaniſts*] are taken for thoſe grains that grow thick, or ſmall grains growing in bunches, after the manner of grape-ſtones, of which the fruits of the Elder-tree, Privet, and other plants of the like kind are compoſed.

ACINI [with *Phyſicians*] the ſeed that is within a fruit, and thence they in their preſcriptions frequently uſe *ova exacinata, i. e.* the *Acini* or ſeeds being taken out, *L.*

AC'ME [ἀκμὴ, of *a* neg. and κάμνω, to be weary, *Gr.*] the uppermoſt point, top, or pitch.

ACME [with *Phyſicians*] is uſed to denote the third degree or height of diſtempers, of which many have four periods. 1ſt, the *Arche* or beginning; 2d, *Anabaſis*, the increaſe or growth; 3d, the *Acme*, when the morbifick matter is at the height; 4th, the *Paracme* or declenſion of the diſeaſe.

ACON'TIAS [ἀκόντιας, Gr.] a ſort of comet or blazing ſtar, in form reſembling a javelin or dart.

ACORN'ED [in *Heraldry*] bearing acorns.

ACQUAINT'ED [of *accointe*, F.] intelligence or notice of, made known to, inform or having told of any matter.

A'CRE, an act of parliament made in the time of king *Edward* I. ordained, that an acre of land ſhould contain 160 perches or poles, to be made out ſquare, or 4840 yards ſquare, or 43560 feet ſquare; but in divers places in this kingdom this has been altered by cuſtom, by varying perches in the number of feet, as 18, 20, 24, and ſometimes 28 feet to the perch.

ACRIDO'PHAGI [of ἀκρίδες, locuſts, and φαγεῖν, Gr. to eat] a people of *Ethiopia*, that fed principally on locuſts, which they took and ſalted in the ſpring of the year for their ſtanding food during the reſt of it.

ACROSPIRED [with *Malſters*] a term uſed of barley, which in malting ſprouts at the upper or blade end.

ACRO'TERES [ἀκρωτήρια, Gr.]

ACROTE'RIA [with *Anatomiſts*] the utmoſt Parts of a man's body; as his fingers ends, *&c.*

To ACT' [*actum*, ſup. of *ago*, L.] to do, operate, or perform.

ACT' [*actus*, of *ago*, L. to do] is the effective uſe or application of ſome power or faculty, by means of which ſomething is effected.

ACTS, are alſo the deliberations and reſolutions of a publick aſſembly, as of a parliament, council, convocation, *&c.*

ACT [in the *Univerſities*] is a theſis or argument, publickly maintain'd by a candidate, either to ſhew his proficiency, or as a candidate for ſome degree.

ACTS [in the *Dramatick*, &c.] are the diviſions or principal parts, the intervals between, which are for giving reſpite both to the actors and ſpectators, while the actors are changing their habits to repreſent other characters, or for preparing themſelves for other parts, during which time the audience is diverted, with muſick, a ſong, dance, *&c.*

The number of acts in a well concerted play is generally five. Which ſee.

ACT [in *Phyſicks*] an effective exerciſe, or application of ſome power or faculty.

ACT *of Faith* [in the inquiſition in *Spain*] a ſolemn day held by the inquiſitors for the puniſhment of ſuch as they declare *Hereticks*, and the abſolution of the innocent accuſed, called by them *Auto de Fe*, which ſee.

ACT [with *Metaphyſicians*] is that by which a being is in real action; ſo *Running* is an act, not as it is in the power of any one, but as it is really perform'd.

ACT'ING [with *Logicians*] is the fifth of the Categories, either in itſelf, as *dancing*, *walking*, *knowing*, *loving*, &c. or out of itſelf, as *beating*, *calling*, *breaking*, *warming*, &c.

Preparatory ACTION } [in *Law*] is
Prejudicial ACTION } that which grows from ſome doubt in the principal; as ſuppoſe a man ſues a younger brother for land, deſcended from his father, and objection is made that he is a baſtard, the *baſtardy* muſt be firſt try'd, and thence the action is call'd *Prejudicial*.

ACTION *upon the caſe* [in *Law*] a writ brought for an offence done without force againſt any man; as for defamation, non-performance of promiſe, or ſome other miſdemeanor.

ACTION *upon the caſe for words*, is brought where a perſon is injured or defamed, or for words ſpoken which affect a perſon's life, office or trade, or to his loſs of preferment in marriage, ſervice, or which occaſion any particular damage.

ACTION *upon the ſtatute* [*Law* term] an action brought upon the breach of a ſtatute, as where perjury is committed to the prejudice of another.

ACTION [with *Painters* and *Carvers*] the

the Poſture of the figure, or that is expreſſed by the diſpoſition of its parts, or the paſſion that appears in the face of it.

ACTION [in *Poetry*] is an event, either real or imaginary, which makes the ſubject of a Dramatick or Epick poem.

ACTION [in an *Epick Poem*] is reckoned the ſecond part; and this action, which is repreſented by the recital, muſt be *univerſal*, *imitated*, *feigned*, and the *allegory of a moral truth*.

ACTION [in *Commerce*, or of a *Company*] is a part or ſhare in the ſtock of a company; the ſame in *France*, as ſhares or ſubſcriptions in *England*, &c. alſo the obligation, inſtrument or bill, which the directors of ſuch companies deliver to thoſe who pay money into their ſtock.

ACTION [with *Orators*] is the orator's accommodating his perſon to his ſubject; or the management of his voice and geſture, ſuitable to the matter he delivers.

ACTION [with *Orators*] ſome give directions;

1. To hold out the hand, when you ſpeak of begging; up, when you ſpeak of praying.

2. To beat down the hand, when anger is ſpoken of or diſplay'd.

3. To clap the hands together, in ſpeaking of any thing wonderful.

4. To open one or both hands, when you would make any thing plain.

5. To draw the arms back cloſe to the ſides, when any thing is requeſted.

6. To put forth the fore-finger, in demonſtrating.

7. To turn down the firſt finger, in urging.

8. To put up the ſame, for threatening.

9. To put out the middle finger, for reproaching.

10. To touch the left thumb with the index of the right hand, in reaſoning and diſputing.

11. To touch a finger with the other hand, in diſtinguiſhing and numbering.

12. To bring the hand towards one, in ſpeaking of himſelf.

13. To move the hand towards the head, in ſpeaking of underſtanding; towards the breaſt, when ſpeaking of the will, ſoul or affection.

14. To fold the arms, when ſadneſs is imitated.

ACTION [in *Metaphyſicks*] is an accident, by which a thing is ſaid to act.

ACTION *Immanent* [in *Metaphyſicks*] is an action that does not paſs from the agent to another ſubject, as *underſtanding, thinking, &c.*

ACTION *Tranſient* [in *Metaphyſicks*] is that which paſſes from one ſubject to another, as *ſtriking*.

Neceſſary moral ACTIONS [in *Ethicks*] are when the perſon, to whom the law or command is given, is bound abſolutely to perform it by virtue of the law of the ſuperior.

ACTIONS *morally good* [in *Ethicks*] are ſuch as are agreeable to the law.

ACTIONS *morally evil* [in *Ethicks*] are ſuch as are diſagreeable to the law.

AC'TIONARY } the proprietor of an
AC'TIONIST } action or actions, or ſhares of a company's ſtock.

AC'TIVENESS [*activitas*, L.] nimbleneſs, readineſs, or propenſity to act.

Sphere of ACTIV'ITY *of a Body*, is that ſpace which ſurrounds it, ſo far as the virtue or efficacy of it extends and produces any ſenſible effect.

AC'TUAL *Fire* [with *Surgeons*] that which burns at firſt touch, as fire itſelf, or ſearing irons.

To AC'UATE [*acuatum*, L.] to ſharpen

ACU'TE *accent*, ſee *accent*.

ACUTE *angle* [in *Geometry*] any angle leſs than a right angle; or containing leſs than 90 degrees.

ACUTE *angled triangle* [in *Trigonometry*] a triangle which has all its angles acute, as;

ACYROLOGI'A [Ἀκυρολογία, Gr. an improper way of ſpeaking; a bull.

AD, at the beginning of *Engliſh* proper names, ſignifies the ſame with *ad* or *apud* with the *Latins*, and ſo *Adſton* ſignifies at ſome ſtone, *Adhill* near or at ſome hill.

A'DAD [אדד, Syr. *i. e.* the one] a deity of the *Aſſyrians*, the *ſun*, they reckoned the *earth* to be his wife, which they call'd the goddeſs *Adargytes*.

AD'AMITES, a ſect of *Hereticks*, who ſprung from the *Carpocratians* and *Gnoſticks*, and held the opinions of an infamous heretick named *Prodicus*. They pretended that ſince their redemption by the death of *Chriſt*, they were as innocent as *Adam* before his fall, and therefore pretended to imitate him, by both ſexes meeting together in their aſſemblies naked, aſſerting that if *Adam* had not ſinned there would not have been any marriages.

They rejected prayer, and are ſaid to have deified the four elements of water, air, earth, and fire.

This heretical ſect was renew'd at *Antwerp* in the 13th century, with the addition of many blaſphemies, by one *Tandene*, who being follow'd by 3000 ſoldiers, raviſhed women and maids, giving ſpiritual names to their lewdneſs.

One *Pikard* a *Flandrian* did in the 15th century renew this abominable ſect in *Bohemia*, from whence it ſpread itſelf into *Poland*.

They are reported to have aſſembled in the night, and uſed theſe words, *Swear, Forſwear and diſcover not the Secret.* See *Bayle.*

ADAR [אדר, *i. e.* mighty, *Heb.*] is the 12th month of the *Jewiſh Eccleſiaſtical* year, anſwering to our *February*, and ſometimes alſo part of *March*, containing uſually 29 days.

But the *Jews* cuſtomarily reckoning by the *Lunar* year, which is ſhorter by 11 days than the *Solar*, which at the end of every three years makes a month they then add an intercalary month, making that year conſiſt of 13 months, and call it *Veadar*, or a ſecond *Adar*, which conſiſts of 29 days.

The finiſhing the building of the temple is commemorated on the third day of this month, which was very ſolemnly dedicated at the inſtance of the prophets *Haggai* and *Zacharia*.

On the 7th of this month the *Jews* keep a faſt, on account of the death of *Moſes*. On the 13th they keep a faſt which they call Eſther's in commemoration of that obſerv'd by her, *Mordecai* and the *Jews* at *Suſan*; and on the 15th they celebrate a feſtival call'd *Purim*, on account of their deliverance from *Haman*'s conſpiracy. They likewiſe obſerve the 25 of this month in Memory of *Jeboiakim king of* Judah's being advanc'd above the other kings who were at his court by *Evil Merodach*, king of *Babylon*.

ADDER's *graſs*, an herb.

ADDER's *Wort*, an herb.

ADDI'TIONS *of Eſtate or Quality* [in a *Law Senſe*] are yeoman, gentleman, eſquire, *&c.*

ADDITIONS [of *Degree*] the ſame as names of dignity, as duke, earl, *&c.*

ADDITIONS [of *Place*] as ſuch a perſon of *London*, *Briſtol*, &c.

AD'DLED [of adel, *Sax.* a diſeaſe, or of adlian, *Sax.* to be ſick] empty or rotten, commonly ſaid of eggs, *q. d.* a ſick egg.

AD'DLE, the dry lees of wine.

AD'DLE-*headed*, empty-ſcull'd, ſilly, ſtupid.

ADDU'CENT [*adducens*, L.] drawing or leading to.

ADDUCENT *Muſcles*, ſee *Adductores*.

ADEO'NA [among the *Romans*] a goddeſs to whom they aſcribed the care and tutelage of young children; whoſe charge was, that when the child could go well, it ſhould go to the mother and make much of her. *Mammea* the mother of the emperor *Antoninus* built her a ſumptuous temple at *Rome*.

ADEPHAGI'A ['Αδηφαγία, *Gr.*] an eating to the fill, greedineſs

A'DEPS [with *Anatomiſts*] a ſmaller part of the body, differing from *pinguedo*, in that it is a ſubſtance thicker, harder, and more earthy. It flows from the blood through peculiar veſſels into bags or bladders, which receive it.

AD'EQUATE [*adæquatus*, L.] ſomething equal to or co-extended with another, and filling the whole meaſure and capacity of it.

To be AD'EQUATE, is to be every way equal, as to capacity, extent of power, and all other properties; neither falling ſhort of it, nor exceeding it in any part.

AD'EQUATENESS [of *adæquatus*, L.] equality, *&c.*

A'DES [ἄδης of α *privat.* and ἰδεῖν, Gr. to ſee, becauſe of its darkneſs] the god of Hell, or Hell itſelf, ſo called of a king of *Epirus*, who employed a great many men in digging mines, where moſt of them dying, he was called the god of Hell and riches.

ADESPOT'ICK [*adeſpoticus*, L.] without maſter, lord, or owner.

ADFECT'ED [*adfectus*, L.] compounded.

ADHE'SION } [in *Natural Philoſo-*
ADHE'RENCE } *phy*, ſignifies the ſtate of two bodies, which are joined or faſtened to each other, either by the mutual interpoſition of their own parts, or the compreſſion of external bodies.

ADIAPH'ORA ['Αδιάφορα, *Gr.*] things indifferent, neither commanded nor forbidden, which, while they are ſuch, perſons are at liberty to do, or not to do.

ADIAPH'ORIST [of α and διαφορία, *Gr.*] a moderate or indifferent perſon.

ADIAPHORISTS, a name given to thoſe *Lutherans*, who adhered to the ſentiments of *Melanchton*, and afterwards to thoſe who ſubſcrib'd the interim of *Charles* V.

ADIAPH'ORY ['Αδιαφορία, Gr.] a ſort of eaſineſs or cool inclination, as to the choice of one thing before another; cool affection or behaviour towards another perſon.

ADJOURN'MENT *in Eyre* [*Law Term*] an appointment of a day, when the juſtices in *Eyre* meet to ſit again.

AD'IPSA ['Αδιψα, Gr.] medicines or juleps to quench thirſt.

ADJUN'CT [*adjunctus*, L.] joined to.

ADJUNCT [in *Civil Concerns*] a collegue or fellow officer, aſſociated to another

ther, to aſſiſt him in his office, or to overſee him.

ADJUNCT [with *Philoſophers*] whatever does not naturally and eſſentially belong to a being, but is adjoined or added to it over and above.

ADJUNC'TION, a coupling or joining to, *L.*

ADJU'TOR, a helper or aſſiſter. *L.*

ADJUTO'RIUM [in the *Medicinal Art*] a means of cure, ſubſervient to others of more importance.

ADJU'TORY [*adjutorius*, L.] aiding, aſſiſting, helping.

ADJU'TRIX, a ſhe-helper, *L.*

ADMINISTRA'TIVE [*adminiſtrativus*, L.] pertaining to adminiſtration.

ADMINISTRA'TOR [in *Polity*] one who has the management of publick affairs, inſtead of a ſovereign prince.

ADMINISTRA'TORSHIP [of *Adminiſtrator* and *Ship*, a termination ſignifying office] the office of an adminiſtrator.

ADMIRABIL'ITY [*admirabilitas*, L.] admiration.

ADMI'RABLENESS, marvelloufneſs, wonderfulneſs.

Rear AD'MIRAL, the admiral of the third ſquadron in a royal fleet, who carries his flag with the arms of his country in the mizzen top of his ſhip.

Vice ADMIRAL, another of the three principal officers of a royal navy, that commands the ſecond ſquadron, and carries his flag in his ſhip's fore-top.

AD'MIRALTY *Court*, the chief court at *London* of the lord high-admiral, erected for deciding maritime controverſies, trial of malefactors for crimes committed on the high-ſea, *&c.*

ADMIRALTY *Court*, a tribunal in which cauſes relating to maritime affairs are try'd.

All the proceſſes and proceedings in this court run in the name of the lord high-admiral, and not that of the king.

The lord high-admiral has in the court a deputy, who is ſtiled *Judge of the Admiralty*, who is uſually ſome eminent doctor of the civil law: The proceedings in matters relating to property in this court, are determined by the civil law, the ſea being accounted out of the verge or limits of the common law.

The proceedings to action are by way of libel, and the plaintiff gives ſecurity that he will proſecute the ſuit, and pay whatever ſhall be awarded againſt him, if he fails; and on the contrary, the defendant ſecures the plaintiff at the diſcretion of the judge, that he will make his appearance in the court, ſtand to every thing his proctor ſhall do in his name, and ſatisfy any judgment that ſhall be given againſt him.

They make uſe alſo of the laws of *Rhodes* and *Oleron* in this court. And the former decrees and cuſtoms of the *Engliſh* court of admiralty have the force of precedents for deciding controverſies.

In criminal cauſes, ſuch as piracies, tho proceedings were anciently by accuſation and information; but this being found inconvenient, two ſtatutes were made in the reign of king *Henry* VIII. that ſuch ſhould be try'd by witneſſes, and a jury, authoriz'd by ſpecial commiſſion of the king to the lord admiral of *England*, at which ſome of the judges in *Weſtminſter*-hall are alſo in commiſſion.

There are diſtinct boundaries and precincts of power to the common laws of *England*, and the admiralty; for in the ſea, as far as low water mark reaches, the place is reckoned to be in, and the cauſes in the national county. And ſuch caſes as happen to be thence ariſing, are determinable by the common laws; but when the ſea is full, the admiral has juriſdiction there alſo, as long as the tide laſts, over matters done between the low water mark, and land.

ADMI'RATIVE, of or pertaining to admiration.

ADMIX'TURE [of *admixtus*, L.] a mixture or mixing with or to.

ADNASCEN'TIA [with *Anatomiſts*] branches that ſprout out of the main ſtock, as the veins and arteries.

ADNASCENTIA [with *Botaniſts*] thoſe excreſcencies, which grow under the earth, as in the *Lily*, *Narciſſus*, *Hyacinth*, &c. which afterwards become true roots.

ADO'NIA, feſtivals celebrated in honour of *Adonis*; wherein the women imitated the lamentation of *Venus*, for the death of *Adonis*, and when they were tired with this, they changed their notes, ſung his praiſes, and made rejoycings, as if he were raiſed to life again.

Theſe feſtivals were held at *Athens*, and likewiſe at *Alexandria*, where his image uſed to be carried about the city in great ſtate; but the greateſt ſolemnity was in *Syria*, where were mighty lamentations for one day for the loſs of him, and as much rejoicing the next, when it was pretended that letters came that he was alive and taken up into heaven.

ADO'NICK

ADO'NICK *Verſe* [ſo called on account of its being a kind of *Verſe* firſt compoſed for bewailing of *Adonis*] this ſort of verſe conſiſts only of a *Dactyl* and *Spondee*; and is rarely uſed, but at the end of every ſtrophe or ſtrain in *Sapphicks*; as *Terruit Urbem*, Hor.

ADO'NIS was a beautiful young ſhepherd, the ſon of *Cynaras* king of *Cypreſs*, and his daughter *Myrrha*, who uſed to be much upon the mountain *Libanus*, whither *Venus* is ſaid often to deſcend to meet him; *Mars* envying him, being his rival, and therefore turning himſelf into a wild boar, one day as *Adonis* was hunting, ſtruck him into the groin with his tuſk, and kill'd him. *Venus* hearing his dying voice, haſtened to his aſſiſtance, and by the way pricked her foot with a thorn; and the blood falling upon a roſe, turned it from a lily colour to a carnation: the goddeſs laid his body in ſoft lettuce, and bewail'd his death after an unuſual manner, and chang'd his blood which was ſhed on the ground, into the flower called the *Anemone*. *Venus* after this went herſelf into Hell, where ſhe obtain'd of *Proſerpine*, that *Adonis* might be with her ſix months in the year and other ſix in the infernal regions.

By *Adonis*, mythologiſts mean the ſun, who during the ſummer-ſigns is with *Venus*, that is, with the earth we inhabit; but during the other ſix is in a manner abſent from us; or elſe they by *Adonis* underſtand corn, which is hid ſix months under ground, before the coming of the time of harveſt. And by the *Boar* that killed *Adonis*, they underſtand the winter, when his beams are of no force to expel the cold, which is the enemy of *Adonis* and *Venus*, *i. e.* of beauty and procreation.

ADOPTI'VI } an ancient ſect ſo
ADOPTIA'NI } called, on account of the manner wherein they conceived our Saviour to be the ſon of God.

ADO'RABLENESS [of *adorabilis*, L.] worthineſs to be adored.

ADORN'MENT, adorning, ornaments, beautifying.

ADOSCULA'TION [in *Botany*] a joining or inſertion of one part of a plant into ſome cavity, as it were mouth to mouth.

ADRAS'TIA, otherwiſe called *Erynnis* according to the poets, the daughter of *Jupiter* and *Neceſſity*, the revenger of impieties, that laid hold of all ſouls, notwithſtanding their various turns and ſubterfuges, and brought them to juſtice and puniſhment, and ſunk them into the moſt profound, unheard of, and eternal darkneſs.

ADROIT'NESS [of *Adroit*, F.] dexterouſneſs ſkilfulneſs, neatneſs, handineſs, cleverneſs.

ADRY' [a and ðyrre, *Sax.*] thirſty

ADVANCE *Foſs* [*Fortification*] a ditch of water round the eſplanade or glacis of a place, to prevent its being ſurprized by the beſiegers.

ADVANTA'GEOUSNESS [of *avantageux*, F.] profitableneſs.

ADVENTI'TIOUS [in the *Civil Law*] is applied to ſuch goods as fall to a perſon either by mere fortune, or the liberality of a ſtranger, or by collateral ſucceſſion, in oppoſition to *Profectitious*, *i. e.* ſuch goods as deſcend in a direct line, from father to ſon.

ADVENTITIOUS *Glandules* [*Anatomy*] thoſe kernels which are ſometimes under the arm-holes, in the neck; as in the *King's-Evil*, &c.

ADVEN'TURESOM, bold, daring, hazardous.

ADVEN'TURESOMNESS [of *avanturenx*, F.] ventureſomneſs.

ADVI'SABLENESS [of *aviſable*, F. and *neſs*, Eng. termination] fitneſs to be adviſed, done, &c. expediency.

ADVI'SEDNESS [of *aviſer*, F.] conſiderateneſs.

ADVISE'MENT, conſultation.

ADULT'NESS [of *adultus*, L.] the being grown to ripeneſs of years.

ADUL'TERANT [*adulterans*, L.] adulterating.

ADUL'TERATED [*adulteratus*, L.] corrupted, marred, ſpoiled, counterfeit, made of a baſer alloy or mixture.

ADUL'TERATENESS, baſeneſs or counterfeitneſs.

ADUL'TERINE [in *Civil Law*] a child iſſued from an adulterous amour or commerce.

ADUL'TERY [with ſome whimſical *Aſtronomers*] a term uſed of an eclipſe of the moon, which (as they ſuppoſe) happens in an unuſual and irregular manner, as horizontal eclipſes, where, though the ſun and moon are diametrically oppoſite, yet by reaſon of the refraction, they appear as if above the horizon.

ADULTERY, is the act of incontinency or whoredom in married perſons; but if one be married, and the other unmarried, it is fornication in the unmarried, and adultery in the married.

This crime was puniſhed by the law of *Moſes* with *death*, both of the man and the woman who were found guilty of adultery.

The antient Romans had no ſtated law againſt *Adultery*, and *Auguſtus* the emperor was the firſt who introduced a

law

law to punish it, and had the mortification to see it executed in the person of his own children.

By the laws of *Lycurgus*, an adulterer was punished as a Parricide; in *England*, in the time of king *Edmund*, *adultery* was punished as homicide; by the laws in the time of *Canutus* the *Dane*, the punishment of the man was banishment, and the woman was to have her ears and nose cut off.

In most of the countries of *Europe*, at this day, it is accounted a private matter, and none is allowed to prosecute a woman offending in this case, but the husband; and the punishment with us is usually divorcement and stripping her of her dower.

And tho' the husband be guilty of the same crime as well as the wife, she cannot prosecute the husband for his fault.

Socrates tells us, that under the emperor *Theodosius* women convicted of adultery were punished with a publick constupration.

In *Spain*, adultery was punished by cutting off the offending part.

In *Poland*, before christianity was established, the adulterer was punished by nailing him by the testicles in the publick market place, with a razor lying within his reach, leaving him under a necessity of either perishing in that condition, or doing justice on himself.

The antient *Saxons* burnt the adulteress, and over her ashes erected a gibbet, whereon they hanged the adulterer.

The *Locrians* tore out the eyes of the adulterer; and adultery was severely punished in most of the eastern nations. See *Jealousy* or *Bitter Waters*.

ADUM'BRANT [*adumbrans*, L.] shadowing.

ADUMBRA'TION [in *Heraldry*] is when any figure in a coat-armour is born so shadowed or obscured, that nothing is visible but the bear purfile, or (as the painters call it) the out-line; when this happens, it is said to be *adumbrated*.

Lord ADVOCATE [in *Scotland*] an officer of state, appointed by the king, to advise about the making and executing *Law*; to defend his right and interest in all publick assemblies, to prosecute capital crimes, *&c.*

Colledge of Faculty of ADVOCATES [in *Scotland*] a college consisting of 180, appointed to plead in all actions before the lords of sessions.

AD'VOCATESHIP [of *avocat*, F. *advocatus*, L. and *ship*] the office of an advocate.

To ADVOW' / To AVOW' [in a *Law Sense*] thus he is said *to avow*, who having taken a distress for rent, *&c.* justifies or maintains the act, after the party distrained has sued a replevin to have his goods again.

ADUST' [in a *Medicinal Sense*] the blood, when by reason of its excessive heat, the thinner parts of it steam thro' in vapours, the thicker remaining black, and full of dregs, as if parch'd or burnt; when so, it is said to be *adust*.

ÆA'CEA, solemn feasts and combats celebrated in *Ægina*, in honour of *Æacus*.

Æ'ACUS [of Αιαχίζω, to beat, or διάζω, to lament] according to the poets, was the son of *Jupiter* and *Europa*, or *Egina*. The *Painims* supposed him to be of such justice, that he was appointed by *Pluto* to be one of the judges of *Hell*, with *Minos* and *Rhadamanthus*, to discuss the trangressions of dead men, and to assign to them punishments according to their merits.

It was said to be decreed by *Jove*, that *Æacus* should judge the *Europeans*, *Rhadamanthus* the *Asiaticks*, and that the office of *Minos* should be, when any thing was difficult, to take the matter into his cognizance and give the decisive sentence: And therefore *Æacus* and *Rhadamanthus* had only plain rods: But *Minos* sat above them on a throne by himself, and held a golden sceptre.

When the dead were entred *Pluto's* palace, they were brought before these three severe and just judges, who examining into the actions of their lives, might allot them rewards and punishments according to their demerits.

The place of judicature is represented to be a large meadow, called the *Field* of *Truth*, out of which were two passages, one leading to the *Elysian Fields*, and the other to *Tartarus*.

Æ'GLE, one of the daughters of *Hesperus*, who were called *Hesperides*, who, according to the poets, had gardens, called from them the *Hesperian* gardens, in which grew golden apples, that were guarded by a watchful dragon.

ÆL / AL in compound names, is a *Saxon* particle, and signifies all, or altogether, as παν does in *Greek*. Ælpin, signifies altogether conqueror, Ælbert all-illustrious, *Aldred* altogether reverend, *Alfred* altogether peaceful.

AEL / ÆLF a *Saxon* particle, according to the different dialects, is pronounced *Ulf*, *Wulf*, *Hulf*, *Hilf* or *Helf*, and signifies the same that we pronounce *Help*; so *Alwin* is victorious help; *Aelwold*

weld an auxiliary governour; *Aelfgiva*, a giver of aid or aſſiſtance.

AEL'LO ['Αελλὸ, *Gr.* a whirlwind or ſtorm] one of the harpies or monſtrous birds, mentioned by the poets. *L.*

ÆNIGMAT'ICAL ['Αινιγματικὸς, *Gr.*] pertaining to riddles, *&c.*

Æ'OLUS [according to the *Poets*] was the ſon of *Jupiter* and *Aceſta*, who being god of the winds, had his reſidence in one of the iſlands near *Sicily*, called *Strongyle*, where he is feigned to have kept the winds cloſe priſoners in a cave, giving them liberty when he thought convenient.

The moral of this is, *Æolus* was once lord of the ſeven iſlands on the weſt part of *Sicily*, and being well skill'd in divining from what coaſts the winds would blow, which he conjectured from ſmoak aſcending from the *Æolian* iſlands, and the fiery eruptions, could foretel ſtorms and tempeſts, and what winds would rule for ſuch a ſeaſon; for before the ſouth wind blew, the iſland *Lipara* would be covered with a thick cloud; and before the north, the iſle would ſend forth clear flames, with exceeding great noiſe and roaring. Some ſaid that *Strongyle*, others that *Lipara* was the habitation and work-houſe of *Vulcan*; and this they thought confirmed by the ſtones that were thrown out upon it by fiery eruptions. The ancients us'd to lay down rough iron, and the reward for working it into ſwords or other neceſſary utenſils, and are reported to find them ready made upon the ſhore the next morning. This gave the *Poets* a handle to make him king of the winds.

ÆO'LII SCLOPE, a wind-muſket, which will ſhoot bullets with wind and air, as forcibly as with powder.

Æ'ON ['Αἰὼν, *Gr.* age] the duration of a thing.

Æ'ONS, from the *Ideas* which are imagined to be in God, ſome hereticks perſonifying them, and feigning them diſtinct from God, and to have been produced by him, ſome male and others female; of an aſſemblage of theſe they have compoſed a deity, which they called Πλήρωμα, *Gr. i. e.* fulneſs.

ÆQUILIB'RIUM [in *Mechanicks*] is when equal weights at equal diſtances, or unequal weights at unequal diſtances, mutually proportionable to the center, cauſe the arms of any ballance to hang even, ſo that they do not outweigh one another; even weight and poize.

ÆQUIPON'DERANT [*æquiponderans*, L.] weighing equally; being of an equal weight.

Æ'RA is ſaid originally to have ſignified a number ſtamped on money, to denote the current value of it; and if ſo, it may come from *Æs*, braſs, from which plural, *Æra*, came the feminine ſingular, *Æra*, and that becauſe they put the word *Æra* to each particular of an account, as we now do *Item*, or elſe; becauſe the *Romans* anciently marked down the number of years in tables with little braſs nails; and ſo in reference to the laſt mentioned cuſtom, the word *Æra* came to ſignify the ſame with *Epocha*, *viz.* a certain time or date from whence to begin the new year; or ſome particular way of reckoning time and years.

And in this ſenſe the word is thought to be compoſed of theſe initial letters A. E. R. A. for *Annus erat regni Auguſti*, the *Spaniards* having began their *Æra* from his reign. There are many *Æra's* uſed by chronologers, the moſt eminent of which are.

The *Æra* of the creation of the world, which began, according to the *Julian* account, on the twenty-fourth day of the month of *October*, which ſome place 3951 years before the birth of Chriſt; others reckon 3983, and *Keplar* 3993.

The *Chriſtian Æra*, from the birth of *Chriſt*, begins *December* 25.

The *Roman Æra*, from the building of the city of *Rome*, begins *April* 21, and is 752 years before Chriſt's time.

The *Turkiſh Æra* or *Hegira*, which they account from *Mahomet's* flight, begins the 16th of *July*, *A. D.* 622.

The *Æra* of the *Olympiads* begins from the new moon in the ſummer ſolſtice 770 years before the birth of *Chriſt*. This *Æra* and that of *Iphitus* is chiefly uſed by *Greek* hiſtorians.

AE'RIAL *Perſpective*, is that which repreſents bodies weakened and diminiſhed in proportion to their diſtance from the eye.

AERIZU'SA ['Αερίζουσα, *Gr.*] a jaſper ſtone, reſembling the air or ſky in colour.

ÆSCULA'PIUS ['Ασκλήπιος of *a* privative, and τὸ σκιλλᾶσθαι, becauſe he ſuffers not to die] the poets make him the ſon of *Apollo*, by the Nymph *Coronis*, whom *Apollo* killed with an arrow while ſhe was big with child, becauſe ſhe had admitted another to her bed, but preſerv'd the child, by cutting it out of her womb, and afterwards it was ſuckled by a goat.

Others ſay, that *Æſculapius* was a poor infant, whom his cruel parents being aſhamed to own, laid in a wood near *Epidaurus*, and was fortunately found by ſome

ſome huntſmen who obſerving a lambent flame about its head, they accounted it a prognoſtick that the child would prove in time an eminent perſon, put him to nurſe to a woman named *Trigo*. Being grown up, he ſtudied Phyſick under *Chiron* the *Centaur*, and proved ſo great a proficient in the art, that he obtained the ſtile of the god of phyſick.

He had a temple built to him in a city of the *Romans* named *Tetrapolis*, which was enrich'd with noble preſents, offered by perſons, who aſcribed their recovery out of dangerous ſickneſſes to *cÆſculapius*. And the walls of this temple were hung and in a manner hid with memorials of miracles done by him.

The Grecians celebrated plays to him every five years, nine days after the *Iſthmean* games, in the woods near the city *Epidauris*. *cÆſculapius* was worſhipped under the form of a ſerpent by the *Romans*, who, when the city of *Rome* was grievouſly afflicted with the plague, ſent ambaſſadors to *Epidauris* to fetch the god *cÆſculapius* to their aſſiſtance, and they ſay, the ſerpent that was worſhipped there for *cÆſculapius*, followed the ambaſſadors of its own accord to the ſhip that carried it to *Rome*. The *Romans* built a temple for it in iſle of *Tiberina*. Sick people us'd to lye in this temple for recovery of their health, and oftentimes when they found themſelves no better reviled *cÆſculapius*.

To *cÆſculapius* were dedicated the ſerpent, the goat, the raven, the dog, and the dragon.

The ancients painted him in the form of an old man, with a long beard, having on his head a crown made of the branch of a bay-tree, and in his hand a ſtaff full of knots, about which a ſerpent twiſted itſelf, and at his feet was either a dog or an owl.

Theſe things were deſign'd as hieroglyphicks of the qualities of a good phyſician, intimating that he ought to be as cunning as a ſerpent, as vigilant as a dog, as experienced as a perſon of great age, to be capable of managing a concern ſo difficult as phyſick is.

It is reported that *Dionyſius* the *Sicilian* tyrant, coming into a temple, where the ſtatues of *Apollo* and *cÆſculapius* were ſtanding together, *cÆſculapius* having a grave beard of maſſy gold, he took away the beard, colouring his ſacrilege by putting a jeſt upon *cÆſculapius*, ſaying, it was not juſt that he ſhould have a beard, when *Apollo* his father had none.

ÆSTI'VAL, belonging to ſummer-time.

ÆSTIVA'TION, a dwelling or reſidence in a place for the ſummer-time.

ÆTAS, age; hence *anno ætatis ſuæ*, under the effigies of perſons, ſignifies in the year of their age. *L.*

ÆTHEL [Æðel, *Sax.*] noble or famous as *cÆthelred*, famous counſel, *&c.*

ÆTHER ['Αἰθήρ, of ἀεὶ θέω, I run always, or of αἴθειν, ſhining bright, or of ἀεὶ θέρων, always warming, *Gr.* or of אדר, *Heb.* illuſtrious] is moſt commonly uſed to ſignify a very fine, thin, diaphanous fluid, which, as ſome ſuppoſe, ſurrounds the earth, up to as far as the interſtellary world, and which eaſily penetrates and runs through all things, and permits all things to run as eaſily through it.

Dr. *Hook* calls that medium or fluid body, in which all other bodies do, as it were, ſwim and move, *cÆther*. But this ſome diſapprove of, as favouring too much the *Carteſian Doctrine* of an abſolute *Plenum*, which has been proved an impoſſibility, by many infallible reaſons and experiments. Therefore as we call the *Medium*, in which we breathe and live, the *Air*, by which we mean an elaſtic, fluid body, which either has very large interſtices devoid of all matter, or elſe is in part fill'd with a fluid, very eaſily moving out of them by compreſſion, and returning as readily into them again, when that compreſſion is taken off; ſo we alſo do agree to call that finer fluid *cÆther* (if it be a body) which is extended round our air and atmoſphere, above it and beyond it, up to the planets, or to an indefinite diſtance, tho' we ſcarce well underſtand what we mean by the word *cÆther*.

ÆTHE'REAL *World*, all that ſpace above the upper element, viz. *Fire*, which the ancients imagined to be perfectly homogeneous, incorruptible, unchangeable, *&c.*

ÆTHEREAL *Oil* [*Chymiſtry*] a fine ſubtil oil, approaching nearly to the nature of a ſpirit.

ÆVITER'NI [among the *Romans*] certain deities, ſo called, becauſe they remained to perpetuity, to whom they always offered red oxen in ſacrifice.

AF'FABLENESS [*affabilitas*, L.] eaſineſs to be ſpoken to, or of addreſs, gentleneſs, courteous or kind behaviour.

AFFECT'ION [with *Naturaliſts*] a quality or property of ſome natural being.

AFFECTION [in a *Legal Senſe*] ſignifies a making over, pawning or mortgaging a thing, to aſſure the payment of a ſum of money, or the diſcharge of ſome other duty or ſervice.

AFFECTIONATENESS, fulneſs of affection.

AFFECTIONS [with *Humaniſts*] are diſtinguiſhed into

Primary AFFECTIONS *of Being* [in *Metaphyſicks*] are *Uuity*, *Truth* and *Goodneſs*.

United AFFECTIONS *of Being* [in *Metaphyſicks*] are ſuch as are predicated of *Being*, ſingly and ſolely, and are convertible with it, without any conjunction; as *every Being is good, and all good is a Being.*

Diſunited AFFECTIONS *of Being* [in *Metaphyſicks*] are predicated of it with a disjunctive term, and by taking in both parts of the ſentence are convertible with it, as *Being is either neceſſary or contingent*, and *whatſoever is either neceſſary or contingent is a Being.*

AFFECTIONS *of Body* [with *Naturaliſts*] certain modifications of a body, occaſioned or introduced by motion, by means of which the body comes to be ſo and ſo diſpoſed.

AFFECTIONS *of the Mind*, are what are commonly called paſſions.

AFFI'ANCE [with *Divines*] ſignifies an acquieſcence of the mind, by which it is ſupported againſt all unneceſſary doubts and fears, upon account of the divine all-ſufficiency in general; but with a more ſpecial eye to knowledge, wiſdom and providence.

AFFIDA'TION, a mutual fidelity between one perſon and another, *L.*

AFFIDA'VIT [*i. e.* he has plighted his faith or ſworn] a depoſition, or the witneſſing a thing upon oath.

To make AFFIDA'VIT [*Law Term*] to ſwear to the truth of a thing before a magiſtrate.

AFFIRMA'TION [in reſpect to the people called *Quakers*] ſignifies a ſolemn declaration in a judicial way, which by act of parliament is indulged them inſtead of taking an oath, as other perſons do, and is in all matters of *meum* and *tuum* or right, obligatory and valid, but in criminal cauſes of no force.

AFFIR'MATIVE *Heretick* [in the *Popiſh Law*] one who owns the errors he is charged withal, and maintains the ſame in his examination with firmneſs and reſolution.

AFFIX'ION, a fixing or faſtening to.

AFFLA'TION, a blowing or breathing upon. *L.*

AFFLA'TUS, a blaſt or inſpiration, a blowing or breathing upon. *L.*

AFFLICT'EDNESS [of *afflictus*, L. and *neſs*] affliction.

AF'FLUENCY [*affluentia*, L.] abundance, great ſtore, plenty, wealth.

AF'FLUENT [*affluens*, L.] abounding, flowing to, increaſing.

AF'FLUENTNESS [*affluentia*, L.] great plenty.

AFFRAY' [probably of *affrayer*, F.] a fight between two or more parties.

AFFRA'Y } [in *Common Law*]
AFFRAI'MENT } is an affrightment put upon one or more perſons; which may be done by an open ſhew of violence only, without either a blow given, or a word ſpoken; as if a man ſhould appear in armour, or with weapons not uſually worn, it may ſtrike a fear into ſuch as are unarmed, and therefore is a common wrong, and is enquirable in a *Court-Leet*; but differs from an aſſault, becauſe that is a particular injury.

AFFREIGHT'MENT [of *fretement*, hiring or fraighting, F.] the ſame as *affretamentum*.

AFRE'SH [of *frais*, F.] freſhly, anew, newly, over again.

AFFRONI'TRE [*affronitum*, L. of Ἀφρὸς froth, and νίτρον, Gr. nitre] the ſpume or froth of nitre.

An AFFRONT', an injury done either by words, bad uſage, or blows, *F.*

AFFRONT'E [in *Heraldry*] facing, or fronting one another.

AFFRONT'IVENESS, abuſiveneſs, offenſiveneſs.

AFFUL'SION, a ſhining upon.

AF'TER *Birth* } a ſkin or mem-
AFTER *Burden* } brane in which the *Fœtus* or child is wrapped in the *Matrix*, and comes away after the birth of the child.

AFTER *Pains*, pains felt in the loins, groin, *&c.* after the birth is brought away.

AGALA'XY [*agalaxia*, L. of Ἀγαλαξία, Gr.] want of milk to give ſuck with.

A'GAMIST [*agamus*, L. of ἄγαμος, Gr.] an unmarried perſon; a batchelor or widower.

AGAPÆ' [Ἀγάπαι, Gr.] feaſts of charity in uſe in the firſt age of chriſtianity, celebrated in memory of Chriſt's laſt ſupper with his apoſtles, at the time when he inſtituted the *Euchariſt*.

Theſe feaſts were celebrated uſually in the evening after divine ſervice, the Chriſtians of the ſame congregation eating together in great ſimplicity and union, what every one had brought with them; there being no diſtinction between the rich and the poor; and after having eaten a frugal and moderate ſupper, they communicated of the bread and wine, and gave each other the kiſs of peace.

But this cuſtom good and laudable as it was in its original, began ſoon to be abus'd, as the apoſtle *Paul* complains in 1. Cor. XI. 21.

AGAPE' [Ἀγαπη, Gr.] charity, kindneſs, love; alms-giving.

AGAPET' [of Ἀγαπη, *Gr.* and *peto*, L. to haunt after] a whore-maſter; one who haunts after women.

AGE [probably of apa, *Sax. i. e.* always] the whole continuance of a man's life; alſo the ſpace of an hundred years compleat; alſo a certain ſtate or portion of the life of man, which is divided into four different ages, as *Infancy*, *Youth*, *Manhood*, *Old Age*, &c.

Infancy or *Childhood*, extends from the birth to the fourteenth year.

Youth, or the age of puberty commences at fourteen, and ends at about twenty-five.

Manhood, terminates at fifty.

Old Age, commences from fifty, and extends till the time of death.

Old AGE [*Hieroglyphically*] was repreſented by a raven, becauſe that bird lives a great while, and therefore to repreſent a man dead in a very old age, the *Egyptians* painted a dead raven.

AGES [*of the World*] are certain periods or limits of time, which for the convenience of chronology and hiſtory are diſtinguiſhed, by thoſe accidents and revolutions that have happened in the world; the generality of chronologers agree in making ſeven ages or periods.

I. From the creation of the world to *Noah*'s flood, which contains 1656 years.

II. From *Noah*'s flood to the birth of *Abraham*, which contains 382 years.

III. From *Abraham*'s birth to the departure of *Moſes* and the children of *Iſrael* out of *Egypt*, which contains 550 years.

IV From the *Iſraelites* going out of *Egypt* to the building of *Solomon*'s temple, which contains 479 years.

V. From the laying the foundation of the temple to the reign of *Cyrus* in *Babylon*, which contains 493 years.

VI. From the reign of *Cyrus* to the coming of Chriſt, which contains 538.

VII. From the birth of Chriſt to the preſent year 1736, the whole from the creation of the world, to this year 1736 makes 5789 years.

The chronologers do pretty generally agree, as to the dividing the time from the creation into ſeven periods or ages, yet they differ as to the time contained in theſe periods: So that *Cheveau* in his hiſtory of the world reckons more than thirty different opinions.

Again, the poets diſtinguiſh the age of the world into four periods; the *Golden*, the *Silver*, the *Brazen* and the *Iron* age; the *Golden Age* was in the reign of *Saturn*; the *Silver*, that of the beginning of *Jupiter*; the *Brazen Age*, was when men began to depart from their primitive ſimplicity and honeſty, and to fall to injuſtice and rapine; and the *Iron Age*, when they grew not only covetous and unjuſt, but added cruelty, ſavageneſs, and barbarities to their vices.

It is not improbable, but that this notion of the four ages was taken from the hiſtory of the golden image, ſeen by *Nebuchadnezzar* in a dream, mentioned in *Daniel*, by which the firſt monarchy was denoted the *golden* one, the ſecond *ſilver*, the third *brazen*, and the fourth *iron*, and that the *Greeks*, who of a long time had commerce with the *Egyptians*, had it from them.

A'GENCY [*agence*, F.] acting, management.

AGENHINE [or third Night, apn hine, *Sax.*] a perſon that comes to an houſe as a gueſt, and lies there the third night, after which time he is looked upon as one of the family; and if he breaks the king's peace, his hoſt was to be anſwerable for him See *Hogenhine*.

A'GENT, a factor or perſon who does buſineſs for another.

AGENT [in *Polity*] a reſident or under embaſſador that takes care of the affairs of his king or prince in a foreign court.

AGENT [with *Philoſophers*] is that by which any thing is effected.

AGENT [in *Theology*] it is ſtrenuouſly diſputed among divines whether man is an agent or patient, *i. e.* whether it is purely in his power to do or refuſe any particular act, and thereby render himſelf accountable or not at the day of judgment, for what he has acted or done in this life.

A'GENT [in *Phyſicks*] that by which a thing is done or effected, or which has a power by which it acts on another; or induces ſome change in another by its action.

Natural } AGENTS [with *Scholaſ-*
Phyſical } *ticks*] are ſuch as are immediately determined by the author of nature to produce certain effects; but not the contrary thereto, as fire which only heats, but does not cool.

Free } AGENTS [with *Scholaſ-*
Voluntary } *ticks*] are ſuch as may equally do any thing, or the contrary

or oppoſite of it; as acting not from any predetermination but from choice, ſuch the mind is ſuppoſed to be, which may either *will* or *nill* the ſame thing.

Univocal AGENTS [with *Naturaliſts*] are ſuch agents as produce effects of the ſame kind and denomination with them.

Equivocal AGENTS [with *Naturaliſts*] are ſuch agents whoſe effects are of a different kind from themſelves.

AGGLOMERA'TION, a winding into a bottom. *L.*

AGGLU'TINANTS [in *Medicine*] ſtrengthening remedies, whoſe office and effect is to adhere to the ſolid parts of the body, and by that to recruit and ſupply the place of what is worn off and waſted by the animal actions.

AGGLUTINA'TION, a glueing together. *L.*

AGGRAN'DIZEMENT [*aggrandiſſement*, F.] a making great; but more eſpecially in worldly condition or eſtate, a making honourable.

AG'GREGATE [*aggregatum*, L.] the whole maſs ariſing from the joining or collecting ſeveral things together.

AG'GREGATED *Flower* [with *Botaniſts*] a flower which conſiſts of many little flowers, meeting together, to make one whole one, each of which has its *Stylus*, *Stamina*, and ſticking ſeed, and contained in one and the ſame Calix.

AGGREGA'TION [in *Phyſicks*] a ſpecies of union, by which ſeveral things which have no natural dependence or connection one with another, are collected together ſo as in ſome ſenſe to conſtitute one.

AGGRIE'VANCE [probably of *ad* and *grief*, Fr.] affliction, great trouble, wrong, injury.

A'GILENESS [*agilitas*, L.] nimbleneſs, activity.

AGIO [in *Holland*] a term uſed in merchandiſe, which ſignifies the difference in *Holland* or *Venice* of the value of current money and bank notes, which in *Holland* is often three or four *per Cent.* in favour of the note.

AGITA'TION [*of beaſts in the foreſt*] anciently ſignified the drift of beaſts into the foreſt.

AGITA'TORS [in the time of the civil wars in *England*, *A. D.* 1647, perſons choſen out of every regiment to ſit in council, and manage the affairs of the parliament army.

AGNA'TION [*Civil* law] that line of conſanguinity or kindred by blood, which is between ſuch males as are deſcended from the ſame father.

AGNOMINA'TION, a nick-name, *L.*

AGO'NEA, ſacrifices offered for good ſucceſs in buſineſs.

AGO'NES *Capitolini* [among the *Romans*] feſtivals held to *Jupiter*, as protector or guardian of the capitol. At this feſtival poems were ſung or recited in honour of him by the poets.

AGONIA [of *α* neg. and *γονὴ* the ſemen, Gr.] a defect of the ſeed.

To AGONI'ZE [*agonizare*, L. of *ἀγωνίζομαι*, *Gr.*] to ſtrive valiantly, to play the champion.

AGOU'TY [in *America*] a little beaſt of the ſhape and ſize of a rabbet, which has no more than two teeth in each jaw, and feeds like a ſquirrel. But is a fierce creature, and when irritated, will ſtamp with its hind feet, and erect its hair.

AGREE'ABLENESS [*qualité agreeable*, F.] ſuitableneſs, pleaſantneſs, *&c.*

AGREE'MENT [in *Common Law*] a joining together or conſent of two or more minds in any thing already done, or to be done hereafter.

AGRION'IA [*ἀγριώνια*, Gr.] a ſolemnity obſerved in honour of *Bacchus*, which was celebrated in the night after the manner following. The women aſſembled together and made a ſtrict ſearch for *Bacchus*, and after ſometime of ſearch not finding him, ſaid he was retired to the muſes, and had hid himſelf among them. This ceremony being over, they fell to feaſting, and diverting themſelves with propoſing riddles and cramp queſtions; and ivy being looked upon as ſacred to *Bacchus*, great quantities of it were uſed at this time.

AGROU'ND [a-ȝrunꝺ, *Sax.*] upon the ground; alſo nonplus'd, obſtructed.

AGRYPNOCO'MA [of *ἀγρυπνία*, watching, and *κῶμα*, a deep ſleep, *Gr.*] a waking drowſineſs, a diſeaſe wherein the patients are continually inclined to ſleep, but ſcarce can ſleep, being affected with a great drowſineſs in the head, a ſtupidity in all the ſenſes and faculties, and many times a *Delirium* too. It is the ſame as *Coma Vigil.* L.

AGUE TREE, Saſſafras.

AGUILLANEU'F, the name of a certain ceremony of the *French Druids*, who, when they were to go to gather miſletoe againſt *New-Year's Day*, walked about the fields adjoining to the foreſt, crying out, *A gui l'an neuf*, i. e. *to the miſletoe the new year, to the miſletoe the new year.* Alſo the ſame name was apply'd to a ſort of begging which was uſed in ſome biſhopricks for the tapers in churches, but this cuſtom was put down, *Anno* 1592.

A'GUIHSNESS

A'GUISHNESS [of *aigu*, F. ſharp] the quality of an ague, coldneſs, ſhiveringneſs.

AID } a tax paid by the vaſſal to
AYDE } the chief lord upon ſome neceſſary and urgent occaſion, either aſcertain'd by cuſtom or ſpecified at the grant of lands.

Anciently an aid was due for knighting the king's eldeſt ſon, both in *England* and *France*; alſo there was an *aid* granted upon marrying the kings eldeſt daughter, both in *England* and *Normandy* &c. but by a ſtatute made, call'd the ſtatute of *Weſtminſter* in the reign of *Edward* I. it was ordain'd that it ſhould not be demanded till ſhe was ſeven years old, nor that aid for the kings eldeſt ſon that it ſhould not be levied till he was 15 years of age.

It was alſo cuſtomary to grant an *aid* in *Feudal tenures* for the ranſoming the chief lord, if he ſhould happen to be taken priſoner, and accordingly when *Richard* I. was taken priſoner by the emperor *Henry* IV in his travelling thro' *Germany* incognito, was levied in *England* an *Aid* of 20 ſhillings upon every knights fee for his ranſom.

This was ſometimes extended to redeem the chief lords wife or eldeſt ſon.

There was alſo in ancient times an *Aid* levied for building and fortifying caſtles and on ſeveral other occaſions.

AID PRIER [i. e. *Aid Prayer*] a word made uſe of in pleading for a petition in court, to call in help from another perſon who hath an intereſt in the thing conteſted.

AID *of the king* [*Law* term] is where the king's tenant prays aid of the king on account of rent demanded of him by others.

AIDS [in *Horſemanſhip*] are the aſſiſtances and helps that the horſeman gives an horſe, from the gentle and moderate uſe of the *bridle*, the *ſpur*, the *caveſon*, the *poinſon*, the *rod*, the *action* of the *legs*, the *motion* of the *thighs*, and the *ſound* of the *tongue*.

AIDS DE CAMP [of the *king*] certain young gentlemen, whom the king appoints in the field to that office.

AIGLET'TE [in *Heraldry*] an eaglet, or a young eagle, *F.*

AJOURE' [in *Heraldry*] ſignifies ſome part of an ordinary that is ſo taken away that the field appears; it is a *French* term, and is derived of *jour* a day or light, and ſignifies that the part which ſhould be covered by the ordinary is ſo far expoſed to view.

AIGUISCE } [in *Heraldry*]
EIGUISCE } as a *Croſs Aiguiſſe*, ſignifies a croſs having two angles at the end, cut off, ſo as to terminate in points; but it is not like the Croſs Fitchee, that goes tapering away by degrees to a ſharp point, for this *Croſs Aiguiſce* has only an obtuſe point made by taking off the angles.

AIR [*aër*, L. of ἀὴρ, Gr. of τὸ ἀεὶ ῥεῖν, becauſe it is always flowing, or as others from *anus* to breathe, or as others ſay of אויר, *Heb.* light] is generally underſtood to be that fluid in which we breathe, and the earth is encloſed, and as it were wrapped up.

All common air is impregnated with a certain *vivifying* ſpirit which is abſolutely neceſſary to the preſervation and continuance of animal life.

This *vivifying ſpirit* is inflammable or of a nature proper to be aliment or fuel to fire, and is capable of being aduſt or conſumed thereby; for this ſpirit is actually deſtroy'd by being caus'd to paſs through the fire and the air which has been ſo burnt (as has been prov'd by experiment) will deaden red hot coals and extinguiſh flame, and deſtroy life.

The particles of which air conſiſt give way to every ſmall impreſſion, and move readily and freely among one another, and this is a proof that air is a fluid.

And as the preſſure encreaſes ſo does its denſity, and as the preſſure decreaſes it expands itſelf

AIR is found to have theſe ſix properties following.

1. It is liquid, and cannot be congeal'd like water.

2. It is much lighter than water, but yet it is not without its gravity.

3. It is diaphanous, that is, it tranſmits the light.

4, It can eaſily be condens'd and rarified.

5. It has an elaſtick force.

6. It is neceſſary for flame and reſpiration.

I. It is much more liquid than water is, and cannot be congeal'd, and that for the reaſons following.

1. Becauſe it ſeems to have pores much larger, full of finer matter, of a very quick motion, whereby the particles of air are continually driven about, as it appears by this experiment, that if air be pent up in a veſſel, it is eaſily condenſed; whereas no perſon yet, by any Invention, has been able to condenſe water.

2. The

2. The particles of air are very fine and branched, ſo that they leave interſtices between one another, and can never be formed into a compact body.

II. Water has been proved by experiment to be 840 times heavier than air, from whence it will follow, that a certain bulk of air contains in it 840 times leſs homogeneous matter than an equal bulk of water does; and this is the reaſon why *air* may be condenſed, but not *water*.

III. The Air is *Diaphanous*, becauſe having very wide pores, and ſeparable parts, it admits the matter whereof light conſiſts through right lines. And hence it is, that not only the ſun and the planets ſhine or reflect their light upon us, but alſo the fixt ſtars are ſeen by us at immenſe Diſtance. But as deep water does not tranſmit all the rays which fall upon it, becauſe the ſeries of light is interrupted by the motion of the watry particles: ſo many of the rays, which fall upon this prodigious bulk of *air* over us, muſt needs be broken off and intercepted before they reach us; which probably may be the cauſe, that where the ſky is clear, it is not quite tranſparent, but appears of a more blue and wateriſh colour.

IV. AIR is condenſed and rarefied, becauſe it conſiſting of branchy particles, thoſe particles are ſcatter'd by an extraordinary quick motion, which is call'd *Rarefaction*,

Again, they are eaſily thruſt into a leſs compaſs, while their branches are driven together, and cloſe one with another, and thereby cruſh out the liquid matter which lay between them; and this is call'd *Condenſation*.

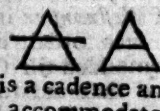
There are a multitude of experiments to prove this; as there are a ſort of guns, into which ſuch a quantity of air may be forc'd, as to ſhoot out a leaden bullet with great violence.

V. That the air has an elaſtick force, that is, that it has a power to return to the ſame ſtate, and re-occupy the ſame ſpace which it fill'd before, whenever the force that cruſheth it into a narrower compaſs is removed, the beforementioned experiment does demonſtrate.

VI. *That* AIR *is neceſſary for flame or reſpiration.* Without air, flame and fire go out, and air ſeems to have a nitrous or ſulphurous matter in it, that the air which lies upon ſo many plants, animals and minerals, upon which the heat of the ſun continually operates and extracts a good part of them, muſt needs carry away with it innumerable particles of ſulphur and volatile ſalts wherewith things abound, as chymical experiments demonſtrate.

Every time the air receiv'd into the lungs paſſes out of them, the vivifying ſpirit is either deſtroy'd or left behind; and thence an animal will die as well for want of freſh air as by reaſon of the total want of air.

It is computed that the quantity of vivifying ſpirit that is contain'd in a gallon of common air, will ſuffice one man for the ſpace of a minute.

AIR [in *chymical writers*] is expreſſed by one of theſe characters 

AIR [in *Horſemanſhip*] is a cadence and liberty of motion that is accommodated to the natural diſpoſition of a horſe, that makes him work in the manage, and riſe with obedience, meaſure and juſtneſs of time. Others uſe the word air in a ſtrict ſenſe, to ſignify a manage that's higher, ſlower and more artfully deſigned than the *terra a terra*. The walk, trot and gallop are not in the general accounted airs; others again uſe the word air for the motion of a horſe's legs upon a gallop.

AIR'INESS [of *air*] briſkneſs, liveline ſs.

High AIRS, are the motions of a horſe that riſes higher than *terra a terra*, and works at *Curvets*, *Balotades*, *Croupades* and *Capriols*.

AIR [with *Phyſicians*] makes one of the ſix non-naturals.

Innate AIR [with *Anatomiſts*] is ſuppoſed to be a fine, aerial ſubſtance, incloſed in the labyrinth of the inward ear, and to miniſter to the due conveyance of the ſounds in the ſenſory.

AIR [with *Muſicians*] ſignifies the melody or the inflection of a muſical compoſition.

AIR PUMP, a machine or inſtrument contrived to extract or draw the air out of proper veſſels. See *Pump*.

AIRY *Meteors* [with *Aſtronomers*] ſuch as are bred of flatulous and ſpirituous exhalations or vapours; as winds, *&c.*

AISLE' [in *Heraldry*] ſignifies winged, or having wings. *F.*

AISTHE'RIUM [of *αἰσθάνομαι*, *Gr.* to perceive] the ſenſory of the brain.

To A'KE } of ace, pain or grief, or
To ACH'E } acian, *Sax.*] to be painful, to be pained.

To have on AKING *tooth at one*, to be angry at, to have a mind to rebuke or chaſtiſe one.

A'LA, the wing of a fowl.

ALA [in *Anatomy*] a term uſed for ſeveral parts of the body, which bear a reſemblance to the figure of a wing, as the top of an auricle, *&c.*

ALABAS'TRA [with *Botaniſts*] the buds or green leaves of plants which incloſe the bottom of flowers before they are ſpread.

ALAMO'DE [*à la mode*, F. *i. e.* after the faſhion] a ſort of ſilk for women's hoods and ſcarves.

ALAR'M } [*Metaphorically*] any
ALA'RUM } manner of ſudden noiſe, *&c.* cauſing fear, fright or trouble; alſo a chime ſet in a clock or watch.

ALAS'S [probably *q. d. O me laſſum*, O tired me, *L.* or *helas*, F.] an interjection of complaint, grief, *&c.*

ALATER'NUS [with *Botaniſts*] the moſt beautiful ſhrub for hedges, of a lovely green colour and bearing ſweet-ſcented bloſſoms.

ALBER'GE [*Botany*] a ſmall forward peach of a yellow colour.

ALBIFICA'TION, a making white, a whitening, *L.*

AL'BURN *Colour*, a brown. See *Auburn.*

ALBUR'NUM [with *Botaniſts*] is eſteemed by ſome to be the fat of trees, that part of the trunk that is between the bark and timber, or the moſt tender wood, and is hardened after the ſpace of ſome years.

ALCAD'E } a ſort of judge or mi-
ALCA'ID } niſter of juſtice among the *Spaniards*, much the ſame as a proveſt.

ALCA'ICK *Verſes*, Latin verſes that conſiſt of two dactyls and two trochees, ſo named of *Alcæus*, the firſt inventor.

ALCAICKS, are of three ſpecies; the firſt conſiſts of two dactyls and two trochees.

Exilium impoſitura cymbæ.

The ſecond conſiſts of five feet; the firſt of which is a ſpondee or iambick; the ſecond an iambick; the third a long ſyllable; the fourth a dactyl; the fifth a dactyl or amphimacer; as *Horace*,

Omnes eodem cogimur, omnium
Verſatur urna, ſerius ocyus
Sors exitura.

Theſe two are called *Alcaick Dactylicks*; the three ſpecies has the firſt an *Epitrite*, the ſecond and third *Choriambus's*, and the fourth a *Bacchius*, as

Cur timet flavum tiberim tangere? cur olivam.

An ALCA'ICK Ode conſiſts of four *Strophes*, each of which contain four verſes, the two firſt are *Alcaick* verſes of the ſame kind; the third an *Iambick Dimeter Hypercataletick*, *i. e.* of four feet and a long ſyllable; the fourth is an *Alcaick* of the firſt kind. The *Alcaick Strophe* entire is as follows.

Omnes eodem cogimur, omnium
Verſatur urna, ſerius ocyus
Sors exitura, & nos in æternum
Exilium impoſitura cymbæ.

An ALCA'ID [in *Barbary*] the governour of a city.

ALCALIZA'TION, } [with *Chymiſts*]
ALKALIZA'TION } the act of impregnating a liquor with an alcaline ſalt.

ALCA'LIOUS, of or pertaining to *Alcali*

AL'CHYMY [of *al* an *Arabick* particle and χυμία or χυμεια, of χέω to melt metals] that ſublimer part of chymiſtry that teaches the tranſmutation of metals, and making the *Grand Elixir* or *Philoſophers ſtone*, according to the cant of *Adeptiſts*. The word ſignifies no more than bare chymiſtry without the addition of the *Arabick* particle *al*, which they will needs have to ſignify a wonderful virtue here; ſome have defin'd this ſtudy of *Alchymy* to be *ars ſine arte, cujus principium eſt mentiri, medium laborare, & finis mendicare*, *i. e.* an art without art, which begins with lying, is carried on with labour, and ends in beggary. And thus it was found to his ſorrow by *Penotus*, who having ſpent his whole life and fortune in this art in vain, died in an alms-houſe at *Yverdon* in *Switzerland*, and was us'd to ſay, that had he an enemy he did not dare openly to attack, he would recommend the ſtudy of alchymy to him.

ALCOCHO'DON [with *Aſtrologers*] *i. e.* the giver of life or years, the planet which bears rule in the principal places of an aſtrological figure when a perſon is born; ſo that his life may be expected longer or ſhorter according to the ſtation, *&c.* of this planet.

ALCMA'NIAN *Verſe*, a ſort of verſe compos'd of three dactyls and a long ſyllable, as

Munera, lætitiamque Dei.

ALCOLE'TA, the tartarous ſediment of urine.

ALCO'RAD [with *Aſtrologers*] a contrariety of light in the planets. *Arab.*

AL'DER *tree* [alɒon, *Sax. alnus*, L.] a tree well known, delighting to grow in watery, boggy places.

ALE COST, an herb.

ALE-DRAPER, a victualler or alehouſe keeper.

ALE-STAKE, a may-pole, becauſe the country people drew much ale there; but not properly the common may pole; but rather a long ſtake drove into the ground with a ſign on it that ale was there to be ſold.

ALEC'TO ['Αλήκτω, of α and λήγω to ceaſe, *q. d.* without repulſe] the daughter of *Acheron* and *Night*, or *Pluto* and *Proſerpine*, and one of the furies of hell.

ALECTO'RIA } ['Αλεκτωρία, *Gr.*]
ALECTO'RIUS } the cock-ſtone, or capon-ſtone; a ſtone about the bigneſs of a bean and of a cryſtal colour, found in the maw or gizzard, or rather gall-bladder of a cock. *L.*

ALECTRYO'MANCY [*Alectryomantia* L. of 'Αλεκτρυομαντία, of Αλέκτωρ a cock and μαντία, *Gr.* divination] an ancient divination, in which they made uſe of a cock in diſcovering ſecret and unknown tranſactions of future events. The method was this; they firſt wrote on the duſt the twenty four letters of the alphabet, and laid a grain of wheat or barley upon every one of them; then having prepared a cock magically, they let him looſe among them, and thoſe letters out of which he picked the corns being put together, were thought to declare whatever they had a mind to know.

ALECTRYOMA'CHY ['Αλεκτρυομαχία, of ἀλέκτωρ a cock and μάχη a fight] the ſport of cock-fighting.

WALEM'BICK [with *Chymical Writers*] is expreſs'd by this character.

ALEM'BOT } [with *Paracelſians*]
ALEM'BROTH } the philoſophers ſalt, the key of art.

ALERT' [of *alerte*, F. of *ala*, L. a wing] upon the wing, briſk, chearful, pert.

ALERT'NESS [of *ale*, F. *ala*, L. a wing] pertneſs, livelineſs.

ALEXAN'DRINE [with *Poets*] a metre that conſiſts of two ſyllables more than the common Heroick or Pentameter; as,

The ſame the fate of arms and arts you'll find,
They roſe with equal pace, with equal pace declin'd,

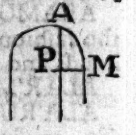
ALEXI'CACON ['Αλεξικακὸν, of ἀλέξω to expel or drive out and κακὸν evil] a medicine to expel any ill humours out of the body.

ALEXITE'RICUM [with *Phyſicians*] a preſervative againſt poiſon or infection.

AL'GA *ſaccharifera* [with *Botaniſts*] ſugar bearing ſea weed. By hanging in the air, this plant will afford repeated efflorescences of white ſugar, as ſweet as any prepared from ſugar canes. *L.*

AL'GAROT [*Chymiſtry*] a preparation of butter of antimony, waſh'd in a large quantity of warm water till it turn to a white powder. It is otherwiſe called *Mercurius vitæ*.

ALGEBRAI'CAL *Curve* [in *Geometry*] is a curve of ſuch a nature, that the abſciſſes of it will always bear the ſame proportion to their reſpective ordinates; thus if the product of any *Abſciſſe*, A. P. x. multiplied into the ſame quantity, P. will be always equal to the ſquare of the correſpondent ordinate, P. M. 2. yy, the equation expreſſing the nature of the curve will be p x = yy, and the curve is the common parabola.



AL'GIDNESS [*algiditas*, L.] coldneſs, chilneſs.

AL'GOL [in *Aſtronomy*] a fixed ſtar of the firſt magnitude in the conſtellation *Perſeus*, in longitude 51 degrees 37 minutes, latitude 22 degrees 22 minutes, called alſo *Meduſa's* head.

AL'GORISM [with *Mathematicians*] the practical operations in the ſeveral parts of ſpecious *Arithmetick*; alſo the practice of common *Arithmetick*, by ten numerical figures.

ALHA'NDAL [in *Pharmacy*] the *Arabian* name of *Colocynthis*, as *Trochiſcæ Alhandali*, are Trochees compoſed of *Colocynthis*, *Bdellium* and *Gum Tragacanth.*

A'LIAS, a ſecond or further writ iſſued from the courts at *Weſtminſter*, after a *Capias* iſſued out without effect.

ALIENA'TION, a making over, or giving the right and property of a thing to another; alſo the drawing away or eſtranging the affections of one perſon from another.

ALIENATION *Office*, an office to which all writs and covenants and entry, upon which fines are levied and recoveries ſuffered, are carried, to have fines for alienation ſet and paid thereon.

ALIENILO'QUY [*alieniloquium*, L.] a talking wide from the purpoſe, or not to the matter in hand.

ALIF'EROUS [*alifer*, L.] bearing or having wings.

ALIG'EROUS [*aliger*, L.] bearing, carrying or having wings.

To ALIGHT' [alihtan, *Sax.*] to get off the back of an horſe; alſo to ſettle upon, as a bird.

A'LIMA [of α privative, and λιμὸς, *Gr.* hunger] medicines which either prevent or aſſuage hunger. *L.*

A'LIMENT

A'LIMENT [in a *Medicinal* ſenſe] all that which may be diſſolved by the ferment or natural heat of the ſtomach, and converted into the juice call'd *Chile*, to repair the continual waſting of the parts of the body.

ALIMEN'TAL [*alimentalis*, L.] pertaining to nouriſhment.

ALIMEN'TARINESS [of *alimentarius*, L.] nouriſhing quality.

ALIMENTARY *Duct* [*Anatomy*] that part of the body through which food paſſes, from its reception into the mouth to its exit at the *anus*, including the *gula*, *ſtomach* and inteſtines, Dr. *Tyſon*; alſo it is ſometimes us'd for the *Thoracick Duct*.

A'LIPEDE [*alipes*, L. of *ales* a bird, and *pes* a foot] nimble, ſwift of foot.

ALIP'TERY [*alipterium*, L. of ἀλειπτήριον, *Gr.*] a place belonging to, or an apartment in baths, where perſons were anointed.

AL'KALI [ſo called from the *Arabick* particle *al* and *Kali*] an herb called otherwiſe *Salt-wort* or *Glaſs-wort*, which is a kind of ſea-blite, and one of the principal ingredients in making glaſs, and affords a great quantity of this kind of ſalt, and is either fixed or volatile.

AL'KALI *Salts*, are only acids concentrated in little molecules of earth, and united with certain particles of oil by the means of fire.

Fixt ALKALIES [with *Chymiſts*] are made by burning the plant *Kali*, &c. and having made a lixivium, or lee of the aſhes, filtrating that lee, and evaporating the moiſture of it by a gentle heat, ſo that the fixt ſalt may be left at the bottom of the veſſel. This fixt ſalt being rendred very porous by the fire having paſs'd ſo often through it in its calcination, and probably by fixing there ſome of its eſſential ſalt: and becauſe that many of the fiery particles do alſo ſtick in thoſe pores, when any acid liquor is mingled with it, cauſes a very great ebullition or effervescence.

Volatile ALKALIES [*Chymiſtry*] are the volatile ſalts of vegetables, which are ſo called becauſe they will ferment with acids.

ALL [al, *Sax.*] the whole.

ALL [in names proper or common] ſeems to be derived from Gald, *Sax.* old, according to the cuſtom of the *Normans* (1) being liquidated into *u* makes *au*, as *Auburn*, antiently written Alburnn, and *Aldington*, Aunton.

ALLAB'ORATENESS, a being well wrought.

ALLSEED, a plant ſo called from its abounding with ſeed.

ALL-GOOD, the herb mercury, or *Good Henry*.

ALLA'Y, the tempering and mixture of other metals with gold and ſilver.

ALLEGOR'ICALNESS [of *allegorique*, F. *allegoricus*, L. of ἀλληγορικὸς, *Gr.*] being an allegorical.

AL'LEGORY [ἀλληγορία, of ἄλλος another, and ἀγορεύω I ſay, *Gr.*] a ſaying one thing, and meaning another. It is a continued metaphor, in which words there is ſomething couched different from the literal ſenſe, and the figurative manner of ſpeech is carried on through the whole diſcourſe; or it may be defined to be a ſeries or continuation of metaphors, as that allegory in *Horace*, *Lib.* 1. *Ode* 14.

O navis referent in mare te novi fluctus, &c.

Where by the *ſhip* is meant the *commonwealth*; by the *waves*, the *civil war*; by the *port peace* and *concord*; by the *oars ſoldiers*; by the *mariners*, *magiſtrates*, &c.

ALLELU'JAH, the herb wood-ſorrel, or *French* ſorrel.

ALLER [with *antient Writers*] a word uſed to expreſs the *ſuperlative degree*, as *aller good* the greateſt good.

ALLER SANS JOUR [*Law* phraſe] *i. e.* to go without a day] ſignifies to be finally diſmiſs'd the court, another day of appearance being appointed.

ALLE'RIONS [in *Heraldry*] are ſmall birds painted without beak or feet, like the *martlet* or *martinet*. Others ſay, they are like eagles without beak or feet, ſo called, becauſe they have nothing perfect but the wings; that they differ from *martlets*, in that their wings are expanded and the *martlets* are cloſe; and alſo that they are not repreſented facing as the *Allerions* are as in the figure.

AL'LEY [in a *Garden*] a ſtraight parallel walk, bordered or bounded on each hand with trees, ſhrubs or other low plants, as box, *&c.* ſome diſtinguiſh an alley from a path, in that an alley muſt be wide enough for two perſons to walk abreaſt.

ALLEY, in a *compartment*, is an alley which ſeparates the ſquares of a *parterre*.

Counter ALLEY, a little alley by the ſides of a great one.

A *Diagonal* ALLEY, is one that cuts a ſquare, *parterre*, thicket, *&c.* from angle to angle.

Front ALLEY, is one which runs ſtrait from the front of a building.

ALLEY *in Perſpective*, is that which is larger at the entrance than at the iſſue, in order to make the length appear greater.

Tranſverſe ALLEY, an alley which cuts a front alley at right angles.

An ALLEY *in Ziczac*, an alley which has too great a deſcent, and by reaſon of that is liable to be injured by floods, to prevent the ill effects of which it has uſually platbands of turf running acroſs it from ſpace to ſpace, which are of ſervice to keep up the gravel; alſo an alley in a labyrinth or wilderneſs is ſo called, which is formed by ſeveral returns of angles, in order to render it more ſolitary and obſcure, and to conceal its iſſue.

ALLI'ED [*allié*, F.] matched, united, alſo joined by league.

To AL'LIGATE [*alligatum*, L.] to bind to.

ALLIGA'TOR, a kind of a *Weſt Indian* crocodile, an amphibious creature, living both on land and water; they grow as long as they live, and ſome are 18 feet in length, and proportionably large, they have a musky ſmell, ſo ſtrong that the air is ſcented for an hundred paces round them, and alſo the water they lie in.

AL'LIOTH [*Navigation*] a ſtar in the tail of *Urſa major*, of much uſe to navigators in finding out the latitude, the height of the pole, *&c.*

ALLO'DIUM [*Civil Law*] a freehold, every man's own land or eſtate that he poſſeſſes, merely in his own right, not yeilding any ſervices to another, and is oppoſed to *Feodum*,

ALLOW'ABLENESS [of *allouër*, F.] being allowable.

ALLO'Y } [*aloy*, F.] a certain quan-
ALLA'Y } tity or proportion of ſome baſer metal mixed with a finer or purer, and ſo the quantity of copper or ſilver that is mixed with gold, to make it of a due hardneſs for coining, is called the *alloy* of it; and if metal have more of this than it ought to have, it is ſaid to be *of a greater or coarſer alloy*.

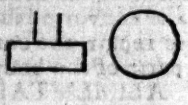
The quantity of alloy, for reducing pure ſilver to the ſtandard of the mint of great *Britain*, is 18 penny weight of alloy, to 11 ounces two penny weight of ſilver, which makes one pound of the current coin.

AL'LUM [*alumen*, L.] a mineral well known.

Saccharine ALLUM, a compoſition of allum, roſe water, and whites of eggs boiled to the conſiſtence of a paſte.

Plymoſe ALLUM, a ſort of ſaline mineral ſtone, moſt commonly white, inclining to green, which riſes in threads and fibres, reſembling a feather.

ALLUM [with *Chymical Writers*] is expreſſed by one of theſe characters.



ALLU'RINGNESS [of *ad* and *lure*] enticingneſs.

ALLU'SION, a ſpeaking a thing with reference to another; and ſo alluſion is made to a cuſtom, hiſtory, *&c.* when any thing is ſpoken or written that has relation to it.

ALLUSION [in *Rhetorick*] a dalliance or playing with words alike in ſound, but unlike in ſenſe, by changing, adding or taking away a letter or two.

ALLU'SIVENESS [of *alluſio*, L.] the having an alluſion to.

ALLU'VION [in the *Civil Law*] an acceſſion or accretion along the ſea ſhore or the banks of large rivers, by tempeſts or inundations.

ALLU'VIOUS [*alluvius*, L.] overflowing.

AL'MA [of *almus*, of *alendo*, L. nouriſhing, *&c.*] nouriſhing, foſtering, cheriſhing, as *alma mater Cantabrigia*, the foſtering mother *Cambridge*.

ALMACAN'TORS [with *Aſtronomers*] cireles of altitude parallel to the horizon, the common pole of which is in the *Zenith*. *Arab.*

ALMICAN'TERAHS } the ſame.
ALMICANTURAHS }

ALMACAN'TOR *Staff* [with *Mathematicians*] an inſtrument of box or pear wood, with an arch of 15 degrees, for taking obſervations of the ſun at his riſing or ſetting, to find the amplitude, and thereby the variation of the compaſs.

AL'MANACK, diſtribution or numbering. *Arab.*

ALMODA'RII [*Law Term*] lords of free manours, lords paramount.

ALMOI'N. See *Frank Almoin*.

AL'MONARY } the office or lodg-
AU'MRY } ings of the almoner, alſo the place where alms are given.

AL'MOND [*amygdala*, L.] a ſort of nut well known.

ALMOND *Furnace* [with *Refiners*] a furnace for ſeparating all ſorts of metals from cinders, pieces of melting pots, and other refuſe things.

ALMONDS *of the Throat*, are the glandulous ſubſtance, placed on each ſide the *Uvula* at the root of the tongue, reſembling two kernels; theſe receive the *Saliva* or ſpittle from the brain, and diſperſe it to the tongue, jaws, throat and

and gullet, to moiſten them, and make them ſlippery. Theſe being inflam'd and ſwell'd by a cold, &c. ſtraighten the paſſage of the throat, and render it painful and difficult to ſwallow even the ſpittle. This is called a *ſore Throat*, and by ſome *the falling of the almonds of the ears*.

ALMOND *Tree*, a pretty tall tree reſembling a peach tree, one of the firſt trees that bloom; its flowers are pentapetalous, and ranged in the roſe manner, are very beautiful, of a purple red colour, and make a fine ſhew in a garden. Theſe trees grow frequently in *Germany*, *France*, and the neighbouring countries, eſpecially in the Holy Land, near the river *Jordan*, and the *Jordan Almonds* are eſteemed the beſt; the piſtil of the flower becomes a fleſhy fruit, which contains a ſeed, which is the *Almond*, and which drops out when it comes to maturity; it is of two ſorts, the ſweet and the bitter.

ALMONER } an eccleſiaſtical officer
ALMNER } of the king, &c. whoſe office is to take care of the diſtribution of alms to the poor, to viſit the ſick, to receive all things given in alms; alſo forfeitures by miſadventures, and the goods of ſelf-murtherers, &c.

ALMOST [Al-mæꝛt, *Sax.*] for the moſt or greateſt part.

ALMS ['Ελεημοσύνη, *Gr.*] that which is freely given to the poor.

ALMSFEOH [Almeꝛꝛeoh, *Sax.*] alms money, *Peter* pence, anciently paid in *England* to *Rome*, by our *Saxon* anceſtors on the firſt of *Auguſt*, called alſo *Romeſcot*, *Romeſeoh* and *Heorthpenny*.

ALMUCANTERS. See *Almacantars*.

ALMUG *Tree*, a ſort of fine wood growing on mount *Lebanon*.

ALOES ['Αλοὴ, *Gr.*] the gum or juice of a tree growing eſpecially in *Egypt*.

Hepatick ALOES, is ſo called from being of the colour of the liver.

Succotrine ALOES, is ſo called from *Socotra*, an iſland near *Tanquebar* in *Ethiopia*.

Caballine ALOES, is ſo called becauſe uſed by farriers on horſes; it is the coarſer ſort.

ALOGII [of *a* neg. and λόγος, *Gr.* the word] hereticks who deny'd that *Jeſus Chriſt* was the eternal word.

ALOGY [ἀλογία, *Gr.*] unreaſonableneſs, eſpecially in eating.

ALOPECI'A [ἀλωπικία, of ἀλώπηξ, a fox, *Gr.* the fox-evil] a diſeaſe called the ſcurf, when the hairs fall from the head by the roots.

ALOUD [of ꝑloud, *Sax.*] loudly, with a ſtrong and audible voice.

AL'PHABET [in *Polygraphy*] a duplicate of the key of a cypher, which is kept by each of the parties who correſpond together.

ALPHE'TA [*Aſtronomy*] a ſtar of the ſecond magnitude; alſo called *Lucida Corona*.

ALT [in *Muſick*] high, ſee *Alto*.

AL'TARS [*altaria*, of *altus*, high, or *altitudo*, L.] height, becauſe they were uſually erected in high places] the ancient heathens, when they offered ſacrifice to the celeſtial deities, erected their altars on the brows or tops of mountains; and when they ſacrificed to the terreſtrial deities, to whom they aſcribed the care and tuition of the earth, they erected their altars on the plain ſuperficies of the earth; but when they ſacrificed to the infernal deities, they did it in grotto's, caves, and other gloomy receſſes.

AL'TAR *of Protheſis* [among the *Greeks*] a ſmall preparatory altar, whereon they bleſs the bread before they carry it to the altar, where they perform the liturgy.

AL'TERABLENESS [of *alterare*, L.] liableneſs to be altered.

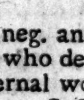
AL'TERANT [*alterans*, L.] a property or power in certain medicines, by which they induce an alteration in the body, and diſpoſe it for health and recovery, by correcting ſome indiſpoſition without cauſing any ſenſible evacuation.

ALTERA'TION [with *Naturaliſts*] that motion whereby a natural body is changed or varied in ſome circumſtances from what it really was before, tho' as to the nature and bulk, they appear to ſenſe the ſame.

To ALTERN'ATE [*alternare*, L.] to do by courſe or turns, as an *alternate office*, i. e. an office which is diſcharged by turns.

ALTERNATE *Leaves* [of *Plants*] are thoſe where there is a correſpondence between the ſides of a branch; the leaves of the one following thoſe of the other.

ALTERNATE *Angles* [in *Geometry*] two equal angles made by a line cutting two parallels and makes thoſe parellel the one on one ſide and the other on the other, as *x* and *u*, *z* and *y* are alternate angles.



ALTERNATE *Proportion* [with *Geometricians*] is when in any ſet of proportionals the antecedents are compared together, and the conſequents together.

ALTERNA'TION [by ſome *Mathem.*] is uſed for the different changes and alterations of order in any number of things, as the changes rung on bells, *&c.*

ALTERN'ATENESS } [*alternatio*,
ALTERN'ATIVENESS } L.] a ſucceſſion by courſe.

ALTERN'ATIVELY [*aternativement*, F.] by turns.

ALTERN'ITY [*alternitas*, L.] interchangeableneſs.

ALTIL'OQUENCE [of *altiloquens*, L.] talking loud or high.

ALTILO'QUIOUS [*altiloquus*, L.] talking aloud; alſo of high matters.

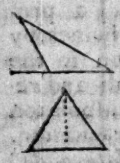
ALTIL'OQUY [*altiloquium*, L.] loud talk; alſo of high things.

ALTI'METRY [of *alta* high things, and *metiri*, L. to meaſure] a part of geometry that teaches the method of taking, and meaſuring heights, whether acceſſible or inacceſſible.

ALTI'SONOUS [*altiſonus*, L.] ſounding high, loud, ſhrill, clear, *&c.*

AL'TITUDE *of the Pole* [in *Aſtronomy* and *Geography*] is the height or number of degrees, that the pole in any latitude is rais'd or appears above the horizon.

ALTITUDE *of a Triangle* [in *Geometry*] is the length of a right line let fall perpendicular from any of the angles on the ſide oppoſite to that angle from whence it falls, and may be either within or without the triangle, as is marked by the prick'd lines in the figure annex'd.



The ALTITUDE *of a Rhombus* [in *Geometry*] or of a *Rhomboides*, is a right line let fall perpendicular from any angle on the oppoſite ſide to that angle, and it may be either within or without the figure, as the prick'd lines in the figure annex'd.

ALTITUDE [with *Aſtronomers*] the height of the ſun, moon, planets, or point of the heavens comprehended between the horizon and parallel circle of altitude, or between the ſtar or aſſigned point in the heavens and the horizon.

AL'TITUDE [in *Coſmography*] is the perpendicular height of a body or object; or its diſtance from the horizon upwards.

Meridian ALTITUDE *of the Sun*, an arch of the meridian, contained between the ſun and the horizon, when the ſun is in the meridian.

Apparent ALTITUDE *of the Sun*, &c. [in *Aſtronomy*] is what it appears to our obſervation.

Real ALTITUDE } [in *Aſtronomy*]
True ALTITUDE } that from which the refraction has been ſubſtracted.

ALTITUDE *of the Equator* [*Aſtron.*] the complement of the altitude of the pole to a quadrant of a circle

ALTITUDE [in *Opticks*] is the perpendicular ſpace of place betwixt the baſe and the eye, or height of the viſual point above the baſe.

ALTITUDE *of a Figure* [with *Geometricians*] the perpendicular diſtance between the vertex and the baſe.

ALTITUDE *of Motion* [*Mechanicks*] the meaſure of any motion counted according to the line of direction of the moving force.

ALU'DELS [with *Chymiſts*] a ſort of pots uſed in ſublimations; they have no bottoms, and are fitted into one another, as many as there is occaſion. At the bottom, in the furnace, there is a pot holding the matter that is to be ſublimed, and at the top there is a head to receive the flowers that ſublime up thither.

ALU'MINATED [*aluminatus*, *L.*] done with alum.

AM [Eom, *Sax.*] as I am.

AMABIL'ITY [*amabilitas*, *L.*] amiableneſs, lovelineſs.

To wave a naked Sword AMAIN, is as much as to command another ſhip to lower her topſail.

AMAL'GAM } [of ἅμα together,
AMAL'GAMA } and γαμεῖν, to join, *Gr.*] a maſs of mercury united and incorporated with ſome metal.

AMALGAMA [with *Chymical Writers*] is expreſſed by one of theſe characters.

To AMAL'GAMATE, is to mix mercury with gold, ſilver, *&c.* to reduce it into a kind of paſte, to be uſed in gilding, *&c.* or to change it to an impalpable powder; alſo to moiſten any thing into a ſoftneſs, eſpecially for a medicinal uſe, this operation is denoted by chymiſts by letters AAA.

AMA'RULENCE [*amarulentia*, *L.*] bitterneſs.

AMATOR'CULIST [*amatorculus*, *L.*] a trifling

a trifling ſweet-heart, a general lover.

An A'MATORY [*amatorium*, L.] a philter to cauſe love.

AMAXO'BIANS [of ἁμαξα a chariot] a people who had neither houſes nor tents, but dwelt in chariots. *Ant. Geogr.*

AMA'ZEDNESS [of a and Maze, *Sax.*] the being amazed, aſtoniſhment.

AMA'ZONS, a certain warlike nation of women of *Sarmatia* on the river *Thermodon*: who, as it is related, did not permit men to live among them but once a year; and if by the converſation they had with them they brought forth male children, they are reported to deſtroy them as ſoon as born, but preſerv'd the females very carefully and trained them up to arms.

They kept the left ſide of their boſom uncovered, having burnt that breaſt that it might not be an impediment to them in the drawing their bow, but made uſe of the right in ſuckling the girls..

They are reported to have extended their empire as far as *Epheſus* in *Aſia*; but penetrating into *Europe* were defeated by the *Athenians*, under the command of *Theſeus*.

AMBA'GES, a circumvolution or long detail of words remote from the true ſcope of the matter; a compaſs or fetch-about of words; a tedious lengthening out of a ſtory.

AMBA'GIOUS [*ambagioſus*, L.] full of far-fetch'd ſpeeches.

AM'BER [ἄμβαρ, *Gr.*] a ſort of hard gum of a bright yellow colour, of which there is good ſtore in *Pruſſia*. It is ſaid to grow like coral on a rock in the *North Sea*, and being broken off by the waves is caſt up on the ſhores and into the harbours. *Pliny* and others will have it a reſinous juice iſſuing from old pines and firs, and being diſcharged into the ſea, and having undergone there ſome alteration is thrown on the ſhores. Others ſuppoſe it a bitumen trickling into the ſea from ſubterraneous ſources.

AMBER GREASE } a fragrant drug,
AMBER GRIS } which melts almoſt like wax, of an aſh or greyiſh colour: it is uſed both by apothecaries as a cordial, and by perfumers as a ſcent.

It is found in ſeveral parts of the ocean upon the coaſts of *Muſcovy* and on the *Indian* ſhore.

Some imagine it to be a compound of wax and honey, which being hardened by the ſun and falling into the ſea is there brought to perfection; this opinion is the more probable in that an eſſence much reſembling it may be extracted from a compoſition of wax and hony; and this opinion ſeems to be further ſupported in that large pieces have been found before it has arrived at its full maturity, which being broke had wax and hony in the middle of them.

Liquid AMBER, is a ſort of native balſam or reſin, reſembling turpentine, clear, of colour reddiſh or yellowiſh, of a pleaſant ſcent, almoſt like that of ambergreaſe.

Oil of AMBER, is a fine yellow tranſparent, ponderous oil, procured after the ſpirit, by augmenting the degree of fire.

Spirit of AMBER, is an acid liquor drawn from amber, by pulverizing and diſtilling it, in a ſand bath, *&c.*

AMBIDEX'TER, a prevaricator, a jack on both ſides.

AMBIDEX'TEROUSNESS [of *ambidexter*, *L.*] the uſing of both hands alike.

AM'BIENT *air* [with *Naturaliſts*] the encompaſſing air, ſo called by way of eminency, becauſe it ſurrounds all things on the ſurface of the earth.

AMBIENT *Bodies* [with *Philoſophers*] the ſame as circumambient bodies; natural bodies that happen to be placed round about, or encompaſs other bodies.

AMBIL'OGY } [*ambilogium*, *L.*
AMBIL'OQUY } [*ambiloquium*, *L.*]
double ſpeaking.

AMBIL'OQUOUS [*ambiloquus*, *L.*] double tongued, ſpeaking doubtfully.

AM'BIT *of a figure* [with *Geometricians*] the ſum of all the bounding or encompaſſing lines that encloſe it.

AMBITIOS'ITY [*ambitioſitas*, L.] ambitiouſneſs.

AMBI'TIOUSNESS [of *ambitieux*, Fr. *ambitioſus*, L.] ambition, aſpiring mind, diſpoſition or quality.

AM'BLE [with *Horſemen*] is the pace or going of a horſe; the motion of which is two legs of a ſide, raiſed and ſet down together, after which the two legs of the other ſide riſe, and come down in the ſame manner; each ſide obſerving an alternate courſe.

AMBLE *free* [with *Horſemen*] a horſe is ſaid to amble free, that goes a good amble when led by the halter in a man's hand.

AMBLYOPI'A [of ἀμβλυωπία, *Gr.*] dulneſs or dimneſs of ſight, when the object is not clearly diſcern'd, at what diſtance ſoever it be placed.

AM'BRA [ambra. *Sax.* *amphora*, *L.*] a veſſel among the *Saxons*. It contained a certain meaſure of ſalt, butter, meal, beer, *&c.*

AMBRO'SIACK [*ambroſiacus*, L.] belonging to or of the quality of *Ambroſia*.

AMBRO'-

AMBRO'SIAN *Office* [of St. *Ambroſe* Biſhop of *Milan*] a formula of worſhip uſed in the church of *Milan*.

A'MBRY, a cupboard or ſafe for keeping cold victuals to be given to the poor; alſo a place where the arms, veſſels, plate, and all things belonging to houſekeeping are preſerv'd.

AMBS-A'CE [*q. d. ambo, i. e.* aces, *ambeſa*, F.] two aces thrown at one time by dice.

AMBULA'TION, a walking. *L.*

AM'BULATORY [*ambulatorius*, L.] going or moving up and down, not being fixed to any place; as *Ambulatory Courts* in oppoſition to *Sedentary*.

AMBURB'IAL *Sacrifices* [among the *Romans*] a ſolemnity of leading the beaſts round the city before they are ſacrificed.

AME [of *Antwerp*] a veſſel containing 50 ſtoops, each ſtoop ſeven pints *Engliſh* meaſure.

AME'NABLE [of *amener*, F.] tractable, that may be led or governed.

AMEND'ABLENESS [of *amendement*, F. or *emendabilis*, L.] capableneſs of being amended.

AMENDE' [in *French Cuſtoms*] a mulct or pecuniary puniſhment, impoſed by the ſentence of the judge for any crime, falſe proſecution, or groundleſs appeal.

AMENDE *honorable*, is where a perſon is condemned to come into court, or into the preſence of ſome perſon injured, and make an open recantation; alſo an afflictive pain, carrying with it ſome note of infamy or diſgrace; as when the perſon offending is ſentenced to go naked to his ſhirt, a torch in his hand, and a rope about his neck, into a church or before an auditory, and there beg pardon of God, or the king, or the court for ſome delinquency.

A'METHYST [in *Heraldry*] is the purple colour in the coats of noblemen, which is called *purpure* in the coats of lower gentry, and *Mercury* in thoſe of ſoveraign princes. See *Purpure*.

AMETHYSTIZO'NTES [of Ἀμεθύστον, *Gr.*] the beſt ſort of carbuncles or rubies.

AMFRACTUOS'ITY } [of *am-*
AMFRACT'UOUSNESS } *fractuoſitas*, L.] fulneſs of turnings and windings.

A'MIABLE *Numbers* [in *Arithmetick*] are numbers that are mutually equal to the whole ſum of one another's aliquot parts, as the number 284 and 220; for the firſt number 284 is equal to the ſum of all the aliquot parts of the number 220. The aliquot parts of which are 110, 55, 44, 22, 11, 10, 5, 4, 2, 1; and 220 is equal to all the aliquot parts of 284, *viz.* 142, 71, 4, 2, 1.

A'MIABLENESS [*amabilitas*, L.] lovelineſs; alſo friendlineſs.

AMNI'COLIST [*amnicola*, L.] one that dwells by a river.

AMNI'GENOUS [*amnigenus*, L.] born or bred in, of, or near a river.

AMO'MUM [with *Botaniſts*] the herb *Our Lady's Roſe*, or *Roſe of Jeruſalem*.

A'MORIST [*amoroſus*, L.] an amorous perſon.

A'MOROUSNESS [of *amoroſus*, *L.*] lovingneſs, *&c.*

AMOR'PHOUS [of *amorphus*, *L.* ἄμορφος, *Gr.*] without form or ſhape, ill-ſhapen.

AMORTIZA'TION } [in *Law*] the
AMOR'TIZEMENT } act of turning lands into mortmain, *i. e.* of alienating or transferring them to ſome corporation, guild or fraternity, and their ſucceſſors. See *Mortmain*.

To AMOR'TIZE [in *Law*] to make over lands or tenements to a corporation, *&c.*

AMPELODES'MOS [of ἄμπελος and δέσμος, *Gr.* a band] an herb that the *Sicilians* uſed to tie their vines.

AMPHIAR'THROSIS [of ἀμφὶ and ἄρθρον a joint] a neutral or dubious kind of articulation, diſtinguiſhed from the *Diarthroſis*, in that it has no apparent motion, and from the *Synarthroſis* in that it is not abſolutely devoid of motion.

AMPHIB'IOUSNESS [of *amphibius*, *L.* of ἀμφίβιος, *Gr.*] amphibious nature, living on land and in water.

AMPHIBRA'CHIUS [of ἀμφὶ on both ſides and βραχὺς ſhort, *Gr.*] a foot in a verſe either *Greek* or *Latin*, that has a ſhort ſyllable before and after, and a long one in the middle.

AMPHIDROMI'A [ἀμφιδρομία of ἀμφιδρομεῖν, *Gr.* to run round] a feſtival obſerved in *Athens* by private families upon the 5th day after the birth of a child, it being the cuſtom for the goſſips to run round the fire with the infant in their arms; and then having delivered it to the nurſe, they were entertained with feaſting and dancing.

AMPHIL'OGY [ἀμφιλογία, *Gr.*] an ambiguity of ſpeech.

AMPHIPROS'TYLUS } [ἀμφιπρόσ-
AMPHIPROS'TYLE } τυλος, *Gr.*] a term in *Architecture*, uſed of thoſe temples in ancient times which had four columns or pillars in the front, and the ſame number behind.

AMPHYC'TIONS [ſo called of *Amphyction* the ſon of *Helenus*, who firſt inſtituted them] magiſtrates of the ſupreme tribunal of *Greece*, or the parliament of *Greece*;

Greece: being the presidents or the members which were sent from the seven principal cities of *Greece*, who determined both private and publick disputes.

AM'PLENESS [*amplitudo, L.*] largeness of extent.

To AMPLIF'ICATE [*amplificatum, L.*] to amplify, augment or enlarge.

Eastern AM'PLITUDE, is the distance between the point wherein the star rises and the true point of east in which the equator and horizon intersect.

Western AMPLITUDE, is the distance of the point wherein the sun sets, and the true point of west in the equinoctial.

AMPLITUDE of the range of a projectile, is the horizontal line, subtending the path in which it is moved.

AMPLIVA'GOUS [*amplivagus, L.*] that wanders wide, or far and near, that stretches out far, having a large scope.

To AM'PUTATE [*amputare, L.*] to cut off; in gardening, to lop or prune.

AMSDOR'FIANS [of *Amsdorf* their leader] a sect in the sixteenth century who maintained that good works were not only unprofitable, but even opposite and pernicious to salvation.

AMYG'DALÆ [with *Anatomists*] the almonds of the ears; the same as *paristhmiæ* and *tonsillæ*.

AMYGDALI'NE [*amygdalinus, L.*] the same as *amygdalicious, i. e.* of or pertaining to almonds

A'NA [in *Physicians* bills] is used to signify that an equal quantity of each ingredient is to be taken in compounding the medicine.

ANA [with *Schoolmen*] as books in *Ana* are collections of the memorable sayings of persons of wit and learning, much of the same kind with what we usually call table-talk.

AN JOUR and WASTE. See *Year* and *Day*.

ANABAP'TISTON. See *Abaptiston*.

ANABAP'TIST [of ἀνὰ and βαπτίζειν, Gr. *i. e.* to baptize again] by this name were call'd *John of Leyden Maneer, Knipperdoling* and other *German Enthusiasts* about the time of the reformation; they maintain'd: 1. That infants are not capable of baptism. 2. They rejected all communion with other churches and oaths. 3. That the godly should enjoy a monarchy here on this earth, that men have free will in spiritual matters, and that any man may preach and administer the sacraments.

Some other of their erroneous opinions were, that Christ was not the son of *Mary*, nor true God, that there is no such thing as original sin; but that men are righteous by their own merits and sufferings; they also held a community of goods and *Polygamy*, and that a man might divorce his wife, if she differed in opinion from him.

These and other the like opinions carried them to rash enterprizes, for rising in arms under pretence of gospel liberty they committed many outrages.

But at this day those who are called by that name in *England* differ little more in principles from other protestants, than in not baptizing children, as appears by a confession of their faith, published by the representatives of 100 of their congregations, in the year 1698.

ANABA'SIS [ἀναβάσις of ἀναβαίνω, *Gr.* to ascend] an ascending or getting up, an ascent or rise.

ANACALYPTE'RIA [of ἀνακαλύπτειν, *Gr.* to reveal] a feast kept a day after a wedding, when the bride put off her veil, that all might see her face, which till then was covered. *L.*

ANACAMP'SEROS [ἀνακάμψερως, *Gr.*] an herb, which being touch'd is said to be efficacious in reconciling lovers or friends that are fallen out.

ANACATHARSIS [ἀνακαθάρσις of ἀνὰ, above and καθαίρω, Gr. to purge] a medicine that purges or discharges nature by some of the upper parts

ANACHIS [among the *Romans*] one of the four *Penates* or household-gods, who (they believed) from their birth attended every body; whose names were *Dymon, i. e.* power; *Tyche, i.e.* fortunes; *Heros, i. e.* love, and *Ananche, i. e.* necessity.

ANACHI'TES [of ανὰ and χινέω, *Gr.* to move] a diamond, a sort of precious stone, said to have the virtue of driving away distempers of the mind, and to defend against poison.

ANACHORE'TA [ἀναχωρητὴς, *Gr.*] a monk who retires from company, and leads a solitary life by himself.

ANACLETE'RIA [of ἀνα and κλέω, *Gr.* to call] festivals in honour of kings and princes, when they took upon them the administration of the state.

ANAGLYP'TICE [Ἀναγλυπτικὴ, *Gr.*] the art of engraving, chasing or imbossing.

ANAGOGET'ICAL [*anagogeticus*, L.] pertaining to mysteries, mystical, mysterious, that has an exalted or uncommon signification; also that exalts the mind to divine contemplations.

ANAI'TIS, a goddess of the *Armenians*; the same as *Succoth Benoth* of the *Babylo-*

Babylonians, the *Venus* of *Armenia*, who had a temple erected to her, in which virgins proſtituted themſelves before marriage. See *Venus*. The like cuſtom was in *Lydia*.

ANAISTHESI'A [of ἀν and αἰσθησία, *Gr.*] a loſs of, or defect of ſenſe, as in ſuch as have the palſy or are blaſted.

ANALEM'MA [with *Aſtronomers*] an orthographical projection of the ſphere, on the plain of the meridian, the eye being ſuppoſed to be at an infinite diſtance, and either in the eaſt or weſt points of the horizon.

ANALEMMA [*Aſtronomy*] an inſtrument, a kind of aſtrolabe made either of braſs or wood, conſiſting of the furniture of the ſame projection, with an horizon or curſor fitted to it, uſed for finding the ſun's riſing and ſetting, *&c.*

ANAL'GESY [*analgeſia*, *L.* ἀναλγησία, *Gr.*] an indolency, a being free from pain and grief.

ANALO'GICALNESS [of *analogique*, *F.* *analogicus*, *L.* of αναλογικος, *Gr.*] the being proportional.

ANAL'OGOUS [*analogus*, *L.*] pertaining to analogy, anſwerable in proportion, reſembling or bearing relation to.

ANAL'OGY [ἀναλογία of ἀνα and λογίζω, *Gr.*] like reaſon, proportion, correſpondence; relation which ſeveral things in other reſpects bear to one another.

ANAL'OGY [with *Grammarians*] the declining of a noun, or the conjugation of a verb according to its rule or ſtandard.

ANAL'YSIS [with *Chymiſts*] the decompounding of a mixt body, or the reducing any ſubſtance into its firſt principles.

ANALYSIS [with *Logicians*] is the method of finding out truth, and *Syntheſis* is the method of convincing others of a truth already found out. It is the attention the mind gives to what it knows in a queſtion, which helps to reſolve it, and in which the *analyſis* principally conſiſts: All the art lying in extracting a great many truths, which lead us to the knowledge of what we ſeek after.

ANALYSIS [with *Mathematicians*] is the art of diſcovering the truth or falſehood of a propoſition, by ſuppoſing the queſtion to be always ſolved and then examining the conſequences, till ſome known or eminent truth is found out; or elſe the impoſſibility of the preſent propoſition is diſcovered.

ANALYSIS *of finite quantities* [*Mathematicks*] that which is called *Specious Arithmetick* or *Algebra*.

ANALYSIS, *of infinites*, is the *method of fluxions* or *differential calculus* called the *New Analyſis*.

ANALYSIS, a table or ſyllabus of the principal heads or articles of a continued diſcourſe, diſpoſed in their natural order and dependency.

ANALYT'ICAL *Method* [in *Logick*] is the method of reſolution, ſhewing the true way by which the thing was methodically or primarily invented.

ANALYT'ICALLY [of *analytique*, *F.* *analytice*, *L.* of ἀνάλυσις, *Gr.*] by way of *analyſis*.

ANALYT'ICKS } [ἀναλύτικα,
ANALYT'ICAL ART } *Gr.*] a name commonly given to *Algebra*, as being nothing elſe but a general *analyſis* of pure *mathematicks*; or elſe becauſe it teaches how to ſolve queſtions and demonſtrate *theorems* by ſearching into the fundamental nature and frame of the thing; which to that end is as it were reſolved into parts, or taken all to pieces, and then put together again.

ANAM'NESIS [with *Rhetoricians*] a figure, when the orator mentions or calls to mind what is paſt.

ANAMNET'ICKS [in *Pharmacy*] medicines proper to reſtore a decay'd memory.

ANAMOR'PHOSIS [of ἀνὰ and μόρφωσις, of μορφὴ, *Gr.* form or ſhape] a monſtrous project in perſpective and painting; or the repreſentation of ſome figure or image either upon a plane or curv'd ſurface in a deform'd ſhape, which at a proper diſtance ſhall appear regular and in proportion.

ANA'NA [with *Botaniſts*] a fine *Indian* fruit commonly called the pine-apple, becauſe of its likeneſs to the cone of a pine. This fruit grows on a plant like the fig-tree, and is about the ſize of an artichoke. It is adorned on the top with a kind of crown, and ſmall bunch of red leaves reſembling a flame of fire; the pulp or fleſh of it is fibrous, but diſſolves in the mouth, and has the delicious taſte of the peach, the quince, and the muſcadine grape. Theſe are brought to a very great perfection in the garden of Sir *Matthew Decker*.

ANANCÆI'ON [ἀναγκαῖον, *Gr.*] a figure in *Rhetorick* that makes out the neceſſity of a matter.

ANANTOPO'DOTON [ἀναντοπόδοτον, *Gr.*] a figure in *Rhetorick*, when an oration wants ſome parts.

ANAPÆ'STUS [with *Grammarians*] a foot or meaſure in *Greek* or *Latin* verſes

verſes that have the two firſt ſyllables ſhort, and the laſt long, as prētās.

ANAPH'ORA [ἀναφορα, *Gr.*] a relation, a repetition. *L.*

ANAPHORA [with *ancient Aſtronomers*] an aſcenſion or riſing up of the 12 ſigns of the zodiack, from the eaſt, by the daily courſe of the heavens.

ANAPLEROT'ICKS [ἀναπληρωτικὰ, *Gr.*] medicines proper to fill up ulcers and wounds with new fleſh.

ANASAR'CA [ἀνασάρκα, of ἀνὰ and σὰρξ fleſh, *Gr.*] a certain ſort of dropſy, being a white, ſoft, yeilding ſwelling of ſome parts or of the whole body, that dents in when preſſed.

ANASTOECHEIO'SIS [ἀναστοιχείωσις, *Gr.*] a reſolution of mixt bodies into their firſt principles by chymical operations.

ANAT'ASIS [ἀνάτασις, *Gr.*] a ſtretching, reaching out, or extenſion upwards.

ANATASIS [with *Surgeons*] an extenſion of the body towards the upper parts.

ANATHEMAT'ICALLY [of *anatheme F. anathema, L.* ἀνάθημα, *Gr.*] in a curſing manner.

ANATOM'ICALLY [*anatomice L.* of ἀνατομικὸς, *Gr.*] according to the rules of anatomy.

A'NATRON [ἄνατρον, *Gr.*] a ſort of ſalt extracted from the water of the river *Nile*; alſo a nitrous juice which condenſes in vaults, arches, and ſubterraneous places; alſo a volatile ſalt skimmed off the compoſition of glaſs when in fuſion; alſo a compound ſalt made of quickſilver, allum, vitriol, common ſalt, and nitre.

AN'BURY [with *Farriers*] a ſort of wen or ſpongy wart full of blood, growing in any part of the body of a horſe.

AN'CESTOR, a fore-father. *L.*

ANCESTOR [in *Common Law*] the difference between anceſtor and predeceſſor is this, *anceſtor* is applied to a natural perſon, as A B and his *anceſtors*, and *predeceſſor* may be uſed of any perſons that were prior in time as of a corporation or body politick, as a biſhop and his predeceſſor.

AN'CHOR [*Hieroglyphically*] repreſents hope, hope being as it were the anchor that holds us firm to our faith in adverſity.

To Boat the ANCHOR, to put it into the boat.

The ANCHOR *is foul* [*Sea* Phraſe] is when the cable by the turning of the ſhip is hitched about the fluke.

The ANCHOR *is a Cock-bill* [*Sea* Phraſe] uſed when the anchor hangs right up and down by the ſhip's ſide.

The ANCHOR *is a Peek* [*Sea* Phraſe] is when it is juſt under the hauſe or hole in the ſhip's ſtern, through which the cable runs out that belongs to it.

To let fall an ANCHOR } [*Sea*
To drop an ANCHOR } Phraſe] is to put or let it down into the ſea, in order to make the ſhip ride.

The ANCHOR *comes home* [*Sea* Term] uſed, when it cannot hold the ſhip, but that it drives away by the violence of the wind or tide.

To fetch home the ANCHOR } [*Sea*
To bring home the ANCHOR } term] is to weigh or take it up out of the river, *&c.*

To ſhoo an ANCHOR [*Sea* term] is to caſe the flook of it with boards, that it may better take hold in ſoft ground.

AN'CHORAGE [in *Law*] a duty paid to the king for the privilege of caſting anchor in a pool or a haven.

ANCHORA'LIS *Proceſſus* [with *Anatomiſts*] the proceſs or ſhooting forth of the ſhoulder bones like a beak, called *Coracoides* and *Cornicularis*.

AN'CHORED [in *Heraldry*] as a croſs anchored is ſo called, becauſe the four extremities of it reſemble the flook of an anchor.

AN'CHORITE, an hermit, *&c.* who leads a ſolitary life in a deſart, to be farther out of the reach of the temptations of the world, and to be more at leiſure for meditation.

AN'CIENTLY [*anciennement*, F.] in antient times.

AN'CIENTNESS [*ancienneté*, F.] oldneſs.

AN'CIENTS [in *Gray's Inn*] the ſociety conſiſts of *Antients*, *Barriſters*, *Benchers*, and *Students* under the bar.

St. ANDREW, was taken to be the patron of *Scotland*, on account of a viſion before a battle, ſuppoſed to be won by his aſſiſtance to the *Picts* againſt the *Engliſh* or *Northumbrian Danes*.

ANDREW, as knights of St. *Andrew* an order of knighthood eſtabliſhed by *Archiacus* king of *Scotland*, *A. C.* 809. called alſo *Knights of the Thiſtle*.

ANDRODA'MAS [ἀνδροδάμας, of τὸ δαμάζειν ἀνδρας, *i. e.* of taming men; *Gr.*] a kind of hard heavy blood-ſtone which is ſaid to bleed when rubbed on a whetſtone; alſo a precious ſtone, bright as ſilver, like a diamond, in many ſquares.

ANDROGY'NUS [*Aſtrology*] ſuch a planet as is ſometimes hot, and ſometimes cold.

ANDROI'DES [of Ανδρὸς, of a man, and εἶδος form, *Gr.*] an autometon in the form of a man, which by means of certain ſprings &c. juſtly contrived walks, ſpeaks, &c.

ANDROLEP'SY [Ανδρολεψία, of ἀνὴρ a man, and λῆψις, of λαμβάνω, *Gr.* to take] a cuſtom among the *Athenians*, by which, if any *Athenian* were ſlain by a citizen of ſome other place, and ſuch refuſed to deliver up the criminal to puniſhment, it was held lawful to take three inhabitants of ſuch city and puniſh the homicide in them.

ANDROM'EDA [*Aſtronomy*] a northern conſtellation conſiſting of 27 ſtars.

ANDROT'OMY [of ἀνὴρ, gen. ἀνδρὸς, and τομὴ a diſſection, *Gr.*] an anatomical diſſection of human bodies,

ANEC'DOTE, a ſecret hiſtory, ſuch as relates the ſecret affairs of kings and princes; ſpeaking with too much freedom or too much ſincerity, of the manner and conduct of perſons in authority.

ANEC'DOTON } [ἀνέκδοτον, *Gr.*] a
ANEK'DOTON } thing not given forth, produced or made publick.

ANEMOG'RAPHY [of Ἀνεμος, the wind, and γραφὴ, *Gr.* a deſcription] a treatiſe or philoſophical deſcription of the winds.

ANEMO'METER [of ἄνεμος the wind and μέτρον, *Gr.* meaſure] an inſtrument or machine for meaſuring the ſtrength of the wind.

ANEM'ONE [ἀνεμώνη, *Gr.*] the emony or wind flower,

ANEURISM [of ἀνευρύνω, to dilate, *Gr.*] a ſtretching or burſting of the arteries ſo that they beat and ſwell continually, till they ſometimes become as large as an egg; the ſwelling yields if it be preſſed with the finger, but quickly recoils.

ANFE'LDTHYDE } [anfeldðyðe
ANFEA'LTHIDE } *Sax.*] a ſimple or ſingle accuſation. Thus it was among the *Saxons*, when the oath of the criminal and two more were ſufficient to diſcharge him; but his own oath, and the oath of five more were required to free him from the *Triplex Accuſatio*.

ANFRAC'TUOUSNESS [*anfractus*, *L.*] being full of turnings and windings.

ANGEIOG'RAPHY [of ἀγγεῖον a veſſel, and γραφὴ a deſcription, *Gr.*] a deſcription of the veſſels in the human body, *i. e.* the nerves, veins, arteries and lymphaticks.

A'NGEL SHOT, chain ſhot, being a cannon bullet cut in two, and the halves being joined together by a chain.

ANGEL'ICA [*Botany*] an herb.

ANGEL'ICALNESS [of *angelique*, F. *angelicus*, L.] the being angelical, angelical nature, &c.

ANGERO'NA [among the *Romans*, ſo called of *Angina*, the ſquinſey, as having cured the *Romans* of that diſtemper] the goddeſs of patience or ſilence; her ſtatue was placed on the altar of pleaſure.

ANGERONA'LIA, feaſts celebrated to *Angerona* the goddeſs of patience and ſilence,

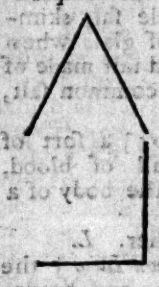
ANGIGLOS'SI [of ἀγγὺς and γλῶσσα, the tongue, *Gr.*] perſons who ſtammer in their ſpeech and tongue, eſpecially ſuch as with great difficulty pronounce the letters, K, L and R.

ANGIOMONOSPER'MOUS } *Plants.*
ANGIOSPER'MOUS }
ſuch plants as have one ſeed ſucceeding to one ſingle flower, *L.*

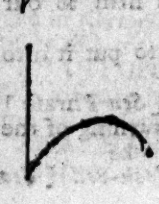
An ANGLE [*angulus*, *L.*] a corner; alſo a rod with a line and hook for fiſhing

ANGLE [in *Geometry*] a ſpace comprehended between the meeting of two lines, which is either greater or leſs, as thoſe lines incline towards one another or ſtand farther diſtant aſunder; theſe angles are either plain or ſpherical.

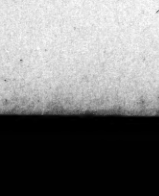
A plain ANGLE [in *Geometry*] is the diſtance or opening of two lines that touch one another in the ſame plane but ſo as not to make one ſtraight line, and the lines that form it are called legs, as in the figure above; or it is a ſpace bounded by the meeting of two lines which cut one another on a plane, as in the figure, and are either *right-lined*, *curvilinear*, or *mix'd*, the firſt of which are the angles above.

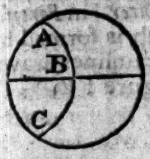


Curvilineal
Curvilinear ANGLE } [*Geometry*]
} or crooked-lined angle, is made by the interſection or mutual cutting one another of two crooked lines, as in the figure.



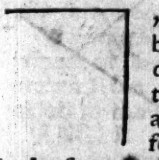
Mixt ANGLE [*Geometry*] is made by the meeting of a right line with a crooked or curved line, as in the figure.



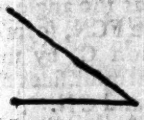


A Spherical ANGLE [*Geometry*] is an angle made by the meeting of two angles of great circles, which intercept or mutually cut one another on the ſurface of the globe or ſphere, as the figure ABC.

ANGLES, whether plain or ſpherical, may be conſidered as right, acute and obtuſe.

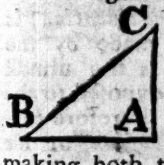


A Right ANGLE [*Geometry*] is an angle made by a line falling perpendicularly on another, or that which ſubtends an arch of 90 degrees, or a fourth part of a circle, as in the figure; all circles being commonly divided into 360 parts, called degrees.



An Acute ANGLE [*Geometry*] is an angle that is leſs than a right angle, or than 90 degrees, as in the figure, and is ſo called, becauſe the angular point is ſharp.

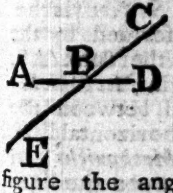
An Obtuſe ANGLE [*Geometry*] is one which has its angular point blunt or broad, and is greater than a right one, its angular point conſiſting of more than 90 degrees, as in the figure A. which is ſo much more than 90 degrees, as B is leſs than 90, both together making a ſemi-circle or 180 degrees.



Right ANGLED *Triangle*, is one which has one right angle, as the angle A in the figure, the other two B and C being both acute, and making both together but 90 degrees.

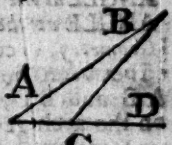
Oblique ANGLE, is a name uſed in common to both acute and obtuſe angles.

ANGLES have alſo ſeveral other names according to their different poſitions, their relations to the reſpective figures they are in, and the lines that form them, as

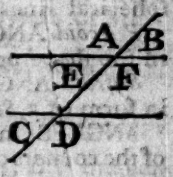


Adjacent Contiguous ANGLES [*Geometry*] which have one leg common to both angles, and both taken together are equal to two right ones, as in the figure the angles ABC, CBD CBD, DBE; DBE, EBA, are contiguous angles.

Oppoſite Vertical ANGLES [*Geometry*] are ſuch as are made by two right lines croſſing each other, and which only touch in the angular point: they are called vertical on account of their being oppoſed *ad verticem*, or at the top, as the angles A and B are vertical or oppoſite angles, as likewiſe C and D.



An ANGLE alſo in a triangle is ſaid to be oppoſite to the ſide that ſubtends it, as the angle A is oppoſite to the ſide BC, and the angle C to the ſide AB, and the angle B to the ſide AC, as in the figure.



Internal Oppoſite ANGLES [*Geometry*] if a line cut two others that are parallel, the angles C and D are called internal and oppoſite, in reſpect to the external ones A and B. to which they are reſpectively equal as in the figure.

Alternate ANGLES [*Geom.*] are the angles E and D, and F and C, which are reſpectively equal to one another.

External ANGLES [*Geometry*] are the angles of any right-lined figure without it, when all the ſides are ſeverally produced and lengthened; and all being taken together, are equal to four right angles.

Internal ANGLES [*Geometry*] are all angles made by the ſides of any right lined figure within.

ANGLE, at the centre of a circle, is an angle whoſe vertex is at the center of the circle, and whoſe legs are two *Radii* of a circle, as in the figure.

An ANGLE *in the Segment of a circle*, is that which is concluded between two chords that flow from the ſame point in the periphery, as in the figure.

A Solid ANGLE [*Geometry*] is contained under more than two planes or plain angles, not being in the ſame place and meeting in a point.

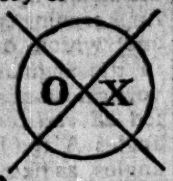
Equal ſolid ANGLES [*Geometry*] are ſuch as are contained under plain angles, equal both in multitude and magnitude.

ANGLE *of Contact* [*Geometry*] is that which a circle or other curve makes with

with a tangent at the point of contact.

Horned ANGLE [*Geometry*] an angle made by a right line, either a tangent or a ſecant, with the periphery of a circle.

Homologous ANGLES [*Geometry*] are ſuch as are in two figures, and retain the order from the firſt in both figures as O X.



ANGLE *at the Periphery* } ANGLE *at the Segment* } [*Geometry*] is comprehended between the two chords A B and B D, and ſtands on the arch A B.

Ciſſoid ANGLE [*Geometry*] the inner angle which is made by two convex ſpherical lines interſecting each other.

Pelecoid ANGLE [*Geometry*] an angle in the ſhape or figure of an hatchet.

Siſtroid ANGLE [*Geometry*] an angle in form of a *Siſtrum*.

ANGLES [in *Anatomy*] are underſtood of the corners of the eye or *Canthi*, where the upper eye-lid meets with the under.

ANGLE *of a Wall* [*Architecture*] is the point or corner, where the two faces or ſides of a wall meet.

ANGLES [*Aſtrology*] certain houſes of a ſcheme of the heavens, the firſt houſe or horoſcope is called the angle of the *Eaſt*, the ſeventh the angle of the *Weſt*, the fourth houſe the angle of the *North*, the tenth houſe the angle of the *South*.

ANGLE *of Longitude* [*Aſtronomy*] is the angle which the circle of a ſtar's longitude makes with the meridian at the pole of the ecliptick.

ANGLE *of Elongation* [*Aſtronomy*] is the difference between the true place of the ſun, and the geocentrick place of the planet.

ANGLE *of Commutation* [*Aſtronomy*] is the difference between the true place of the ſun, ſeen from the earth, and the place of a planet reduced to the ecliptick.

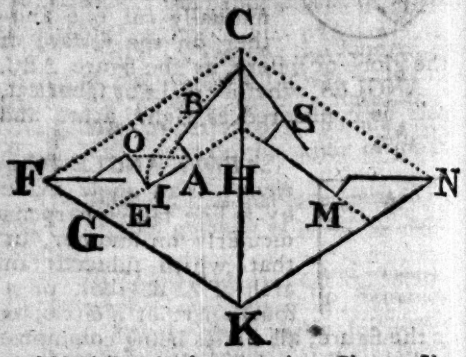
ANGLE *of Incidence* [in *Dioptricks*] is an angle made by an incidentary with a lens or other refracting ſurface.

ANGLE *of the Circumference* [in *Fortification*] is the next angle made by the arch, which is drawn from one gorge to the other.

ANGLE *of the Courtin* [in *Fortification*] or the angle of the flank BAE is formed by or contained between the courtain and the flank in any piece of fortification.

Diminiſhed ANGLE [in *Fortification*] is the angle BCF, which is formed by the meeting of the outermoſt ſides of the polygon, and the face of the baſtion.

ANGLE *of* or *at the Center* [in *Fortif.*] is the angle G K F, which is formed by the concurrence of two ſtrait lines drawn from the angles of the figure F C.



ANGLE *of the exterior Figure* [in *Fortification*] is the ſame as the angle of the *Polygon*, and is the angle FCN, form'd at the point of the baſtion C, by the meeting of the two outermoſt ſides or baſes of the polygon F C and C N.

ANGLE *of the interior Figure* [in *Fortification*] is the angle GHM, which is formed in H the center of the baſtion by the meeting of the innermoſt ſides of the figure GH and H M.

ANGLE *Flanking* [in *Fortification*] is the angle which is made by the two raſant lines of defence, *viz.* the two faces of the baſtion prolonged.

ANGLE *flanking upwards* [*Fortification*] is the angle GLH formed by the ſtanking line and the courtain.

Flanked ANGLE [in *Fortification*] is the angle BCS, which is made by the two faces BC, CS, and is the utmoſt part of the baſtion, moſt expoſed to the enemy's batteries, and is therefore cal- by ſome *the angle of the baſtion*, or *the point of the baſtion*.

ANGLE *forming the flank* [*Fortification*] is that which conſiſts of one flank and one *Demi-gorge*; or it is compoſed by the flank and that ſide of the polygon, running from the flank to the angle of the polygon, and were it extended would croſs the baſtion.

ANGLE *of the Epaule* } ANGLE *of the ſhoulder* } [*Fortification*] is the angle ABC, which is formed by the lines of the face BC and the flank AB.

ANGLE *of Elevation* [in *Mechanicks*] an angle comprehended between the line of a projectile, and a horizontal line.

ANGLE *of Direction* [*Mechanicks*] an angle comprehended between the lines of direction of two conſpiring forces.

ANGLE *of Incidence* [*Mechanicks*] an angle made by the line of direction of an

an impinging body in the point of contact.

ANGLE *of Reflection* [*Mechanicks*] an angle made by the line of direction of a reflected body, in the point of contact from which it rebounds.

Front ANGLES [*Military Affairs*] the two laſt men of the front rank.

Rear ANGLES [*Military Affairs*] the two laſt men of the rear rank.

ANGLE *of the Eaſt* [in *Navigation*] is that point of the compaſs that the ſhip ſails upon.

Optick ANGLE, is that which is contained or included between two rays drawn from the extreme points of an object to the center of the pupil.

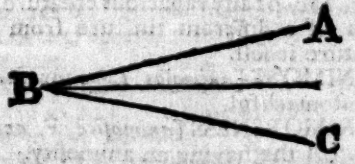
ANGLE *of Inclination* [*Opticks*] is the angle made by a ray of incidence, and the *axis of incidence*.

ANGLE *of Reflection* [in *Opticks*] is an angle formed by the reflected ray, at the point of reflection, with the other part of the tangent line.

ANGLE *refracted* [in *Opticks*] is an angle between the refracted ray and the perpendicular.

ANGLE *of Refraction* [*Opticks*] is an angle made by the ray of incidence, extended through another medium (as out of the air into the water) and the ray of refraction.

Optick } [in *Opticks*] is
Viſual ANGLE } an angle [included between two rays, drawn from the two extreme points in an object to the center of the pupil, as ABC, which is comprehended between the rays AB and BC.



ANGLE [in *Sciagraphy*, i. e. *Dialling*] an angle that is made by the ſtrait line, proceeding from the ſun to the dial plane.

AN'GLER [of angel, *Sax.*] one who fiſhes with an angle.

ANGUI'GENOUS [*anguigenus, L.*] ingendred or begotten of ſerpents.

ANGUIN'EAL [*anguineus, L.*] pertaining to an eel.

ANGUIN'EAL *Hyperbola*, an hyperbola of an eel-like figure, which cuts its aſſymptote with contrary flexions, and is produced both ways into contrary legs.

AN'GULARNESS [of *angulaire*, F. *angularis, L.*] having corners.

AN'GULAR *Motion* [*Mechanicks*] a compound ſort of motion, wherein the moveable both ſlides and revolves at the ſame time.

ANGULAR *Motion* [with *Aſtronomers*] is the increaſe of the diſtance of any two planets, revolving round any body as the common center of motion.

ANGULOS'ITY [with *Philoſophers*] the quality of that which has ſeveral or many angles.

ANGUST'NESS [of *anguſtus, L.*] narrowneſs, ſtraitneſs.

ANGUS'TITY [of *anguſtitas, L.*] ſtraitneſs or narrowneſs of place; alſo ſtraitneſs of circumſtances, poverty, *&c.*

ANHALTI'NA [with *Phyſicians*] medicines that promote reſpiration.

ANHELA'TION, a panting, a difficulty of breathing; ſhortneſs of breath.

ANHELO'SE [*anheloſus, L.*] fetching breath quick and ſhort; puffing and blowing.

AN'IL, the plant from which *Indigo* is procured.

ANI'LENESS [*anilitas, L.*] the being a very old woman.

AN'IMA, the breath, alſo the principle of life in the *rational*, *ſenſitive* or *vegetative* ſoul, *L.*

ANIMA *Mundi*, called by *Plato* ψυχὴ τῦ κόσμυ, the ſoul of the world or of the univerſe [with *Naturaliſts*] is a certain pure, ethereal ſubſtance or ſpirit, which is diffuſed through the maſs of the world, which informs, actuates and unites the divers parts of it into one great, perfect, organical or vital body.

The modern *Platoniſts* explain the *anima mundi* to be a certain ethereal, univerſal ſpirit; which exiſts perfectly pure in the heavens, but pervading elementary bodies on earth, and intimately mixing with all the minute atoms of it, aſſumes ſomewhat of their nature, and thence becomes of a peculiar kind.

Some again define it to be a certain ignifick virtue or vivifick heat infuſed into the chaos and diſſeminated through the whole frame of it, for the conſervation, nutrition and vivification of it.

AN'IMABLENESS [of *animabilis, L.*] the having life.

ANIMADVER'SIVENESS [of *animus* and *advertere, L.*] the animadverſive faculty.

AN'IMAL, *i. e.* a living creature is by ſome defined to be a being, which beſides the power of growing, increaſing and producing its like (which vegetables alſo have) is further endowed with ſenſation and ſpontaneous motion.

A'NIMALS, there was nothing ſo remarkable in the *Egyptian* religion, as the prepoſterous worſhip that nation paid to animals, ſuch as the *Cat*, the *Ichneumon*, the *Dog*, the *Ibis*, the *Wolf*, the *Crocodile*, and ſeveral others; which they had in high veneration, as well dead as living. While they were living they had lands ſet apart for the maintenance of each kind; and both men and women were employ'd in feeding and attending on them, the children ſucceeding their parents in that office, which was look'd upon as an high honour, wearing certain badges or enſigns, by which being diſtinguiſhed at a diſtance, they were ſaluted by bending of the knee and other demonſtrations of reſpect. To theſe, and to the deities to which they were ſacred, the inhabitants of the ſeveral cities, where they were worſhipped, offer'd up their prayers, and in particular for the recovery of children from ſickneſs, whoſe heads they ſhaved all over, or in part, and putting the hair into one balance, and ſilver into the other, when the ſilver over balanced they gave it to the keepers of the animals, who therewith provided food for them, which was uſually fiſh cut in pieces; but the *Ichneumons* and *Cats* were ſometimes fed with bread and milk. The extravagant worſhip which the *Egyptians* paid to theſe deities, as to the *Bulls* at *Memphis* and *Heliopolis*, the *Goat* at *Mendes*, the *Lion* at *Leontopolis*, and the *Crocodile* at the lake *Mœris*, and to many others at different places, exceeds all belief. For they were kept in conſecrated incloſures, and well attended on by men of high rank, who at a great expence provided victuals for them, which conſiſted of the greateſt dainties. They were waſhed in hot baths, anointed with moſt precious ointments, and perfumed with the moſt odoriferous ſcents, they lay on the richeſt carpets and other coſtly furniture, and that they might want nothing to make their life as happy as poſſible, they had the moſt beautiful females of the ſeveral kinds provided for them, to which they gave the title of their concubines. When any of theſe animals died, they lamented them as if they had been their deareſt children, and frequently laid out more than they were worth in their funeral. In the reign of *Ptolemy* the ſon of *Lagus*, the *Apis* dying of old age at *Memphis*, his keeper beſtowed no leſs than 50 talents of ſilver, or almoſt 13000 crowns over and above all his ſubſtance, in the burying of him. And it is alſo related, that ſome keepers of thoſe creatures have ſquandred away 100000 talants, an immenſe ſum, in the maintenance of them. The dead bodies of the ſacred animals were wrapped up in fine linnen and carried to be embalmed, and being anointed with oil of cedar and other aromatick preparations, to preſerve them from putrefaction, were buried in ſacred coffins.

ANIMAL *Motion*, is the ſame that is called muſcular motion.

ANIMAL *Part of Man* [with *Moraliſts*, *L.*] the ſenſible, fleſhy part in oppoſition to the rational part, which is the underſtanding.

ANIMAL *Spirits*, a fine ſubtil juice or humour in animal bodies, ſuppoſed to be the great inſtrument of muſcular motion, ſenſation, *&c.*

AN'IMALNESS [*animalitas*, *L.*] the animal faculty.

AN'IMATE [*animatus*, *L.*] animated, endued with life, in contradiſtinction to inanimate or ſuch things as have not life.

ANIMATE *Power* [*Mechanicks*] is us'd to ſignify a power in a man or brute in contradiſtinction to an inanimate one, as that of ſprings, weights, *&c.*

AN'IMATENESS [of *animé*, F. *animatus*, *L.*] the being animated.

ANIMA'TION, the informing, furniſhing or ſupplying an animal body with a ſoul. As a fœtus or child in the womb is ſaid to be come to its animation, when it begins to act like a true living creature, or after the mother (according to the uſual expreſſion) is quick.

ANIME' [in *Heraldry*] is when the eyes, *&c.* of any rapacious creature are born of a different tincture from the creature it ſelf.

ANIMO'SE [*animoſus*, *L.*] couragious; alſo ſtomachful.

ANIMO'SENESS [*animoſité*, F. *animoſitas*, L.] the having an animoſity.

AN JOUR *and* WAST [*Law* term] a forfeiture when a man has committed *petty treaſon* and *felony*, and has lands held of ſome common perſon, which ſhall be ſeized for the king, and remain in his hands a year and a day, next after the attainder, and then the trees ſhall be pulled up, the houſes razed and pull'd down, and the paſture and meadows ploughed up; except he, to whom the lands ſhould come by eſcheat or forfeiture, redeem it of the king.

ANISCALP'TOR, *i. e.* the *Arſe-ſcratcher*.

ANISCALP'TORIS *Muſculi par* [*Anatomy*] a muſcle called alſo *latiſſimus dorſi*, from its largeneſs, *q. d.* the broad-

eſt

eſt of the back; a pair of muſcles, ſo called from that action that is performed by the help of it, it ſerving to draw the arm backwards and downwards.

AN'KER [at *Amſterdam*] a liquid meaſure, the 4th part of the *Aem*, containing two *Stekans*, each *Stekan* containing ſixteen *Mingles*, the *Mingle* two *Paris* pints.

AN'KRED [*Heraldry*] a ſort of croſs born in coats of arms, the ends of which are in the ſhape of the ſlook of an anchor.

AN'NALS, hiſtories or chronicles of things done, from year to year. *L.*

AN'NALIST, a writer of annals.

ANNIVER'SARY *Days* [with the ancient *Anglo Saxons*] days at the return of the year, when people uſed to pray for the ſouls of their friends deceaſed; which cuſtom the *Romaniſts* ſtill retain.

ANNOI'SANCE [in *Law*] nuſance, a hurt or offence either to a publick place, as a high way, bridge or common river, or to a private one by laying any thing that may breed infection; by encroaching or the like.

ANNOISANCE, the name of a writ brought upon this tranſgreſſion.

ANNO'LIS [in *America*] an animal about the bigneſs of a *Lizard*, whoſe ſkin is of a yellowiſh colour. It continually proles about the cottages for food in the day time, and lies under ground at night, making a loud noiſe.

AN'NUAL *Penſion* [in *Law*] a writ by which the king, having an annual penſion due to him from an abbot or prior for any of his chaplains, uſed to demand it, *&c.*

AN'NUAL *Equation* [*Aſtronomy*] is the equation of the mean motion of the ſun and moon, and of the apogee and nodes.

AN'NUALS [with *Botaniſts*] plants that are to be raiſed year by year; ſuch as die in the winter.

ANNU'ITY [of *annuus*, L. yearly] a yearly income or rent that is to be paid for term of life; an *annuity* is different from a *rent* only in this, that the former only charges the granter or his heirs, whereas a rent is payable out of land.

Dr. *Halley*, in his obſervations on the *Breſlaw* bills of mortality, ſhews that it is 80 to 1 a perſon of 25 years of age does not die in a year; that it is 5 and a half to one that a man of 40 lives 7 years; and that one of 30 may reaſonably expect to live 27 or 28 years: So great a difference there is between the life of man at different ages; that it is 100 to 1 if one of 20 lives out a year; and but 38 to 1, that one of 50 does ſo.

When and from ſome other obſervations he has conſtructed the following tables, ſhewing the value of annuities from every 5th year of life to the 70th.

Age	Y. Pur.	Age	Y. Pur.
1 —	10, 28	40 —	10, 57
5 —	13, 40	45 —	9, 91
10 —	13, 44	50 —	9, 21
15 —	13, 33	55 —	8, 51
20 —	12, 78	60 —	7, 61
25 —	12, 27	65 —	6, 54
30 —	11, 72	70 —	5, 32
35 —	11, 12		

AN'NULAR [*annularis*, L.] pertaining to a ring.

ANNULAR *Ligament* [*Anatomy*] a ſtrong ligament encompaſſing the *Carpus* or wriſt, after the manner of a bracelet.

AN'NULET [in *Heraldry*] a ſmall ring, which, being a mark of diſtinction, the 5th brother of any family ought to bear in his coat of arms.

ANNULETS [with *Architects*] are ſmall ſquare parts, turned about in the *Corinthian* capital, under the quarter round or *Echinus*; others define an *Annulet* to be a narrower flat moulding, which is common to other parts of a column, the *baſes*, &c. as well as the capital; and is the ſame member which ſometimes is called the *Fillet*, a *Liſtel*, a *Coincture*, a *Liſte*, a *Tince*, a *Square*, a *Rabit*, and a *Supercilium*.

ANNONCIA'DA, an knights of the *Annunciada*, an order of knighthood in *Savoy*, inſtituted in memory of the annunciation of the Virgin *Mary*, inſtituted by *Amadeus*, duke of *Savoy*, *Anno Dom.* 1350.

ANNUN'TIATE } a denomination
ANNUNTIA'DA } that is common to ſeveral orders, both religious and military among the *Roman Catholicks*, ſo named on account of the annunciation of the Virgin *Mary*.

The Feaſt of the ANNUNCIA'TION, *Lady-day*, the 25th of *March*.

ANOI'SANCE } [of *nuiſance*, F.] any
NOI'SANCE } injury, damage or
NU'SANCE } hurt done to a publick place, bridge, highway, *&c.* or to a private one by encroachment, by laying in it any thing that may breed infection, *&c.*

ANOMALIS'TICAL *Year* [*Aſtronomy*] is the ſpace of time wherein the earth paſſes through her orbit.

AN'OMALY [in *Aſtronomy*] the diſtance of a planet from the *Aphelion* or *Apogee*;

Apogee; or an irregularity in the motion of a planet, whereby it deviates from the *Aphelion* or *Apogee*.

ANOMALY *of a Planet mean or equal* [in the *New Aſtronomy*] is the *Area*, which is contained under a certain line drawn from the ſun to the planet.

Mean ANOMALY *of the Sun or Planet* [with *Aſtronomers*] is an arch of the ecliptick, between the mean place of it, and its apogee. In the *modern Aſtronomy* it is the time wherein the planet moves from the *Aphelion* to the mean place or point of its orbit.

The *true* ANOMALY *of the Center* [*Aſtronomy*] an arch of the zodiack, bounded by the true motion of the center; in the *new Aſtronomy* it is an arch of the eccentrick circle, included between the *Aphelion* and a right line, drawn through the center of the planet perpendicular to the line of the *Apſides*.

ANOMALY *of the Eccentrick* [*New Aſtronomy*] an arch of the eccentrick circle included between the *Aphelion*, and a right line drawn thro' the center of the planet perpendicular to the line of the *Apſides*.

True or *equated* ANOMALY [*Aſtronomy*] is the angle at the ſun which a planet's diſtance from the *Aphelium* appears under; or it is the angle at the *Area* taken proportional to the time in which the planet moves from the mean place to its *Aphelion*.

ANO'MEANS [of *α* and *ὁμοιος* ſimilar or like, *q. d.* diſſimilar, *Gr.*] a name by which a ſect of pure *Arians* were called.

ANSPESA'DES [of *lanſa ſpezzada*, Ital. *i. e.* a broken lance] in the *French* foot-ſoldiery, a ſort of inferior officers above common centinels, yet below corporals.

ANTAG'ONIST } [with *Anato-*
ANTAGONIS'TA } *miſts* a muſcle that has an oppoſite ſituation to another or a contrary function, as the *Abductor* of the *Cubitus*, which ſerves to pull the arm back, and the *Abductor* that ſtretches it out.

ANTANAC'LASIS [*ἀνταναάκλασις*, of *ἀντὶ* and *ἀναακλάω*, to ſtrike back again, *Gr.*] a reflecting or beating back.

ANTAPO'DOSIS [*ἀνταπόδοσις*, of *ἀντὶ* againſt, *ἀπὸ* from, and *δίδωμι*, *Gr.* to give] a returning or paying on the other ſide, or by turns.

ANTA'RES [with *Aſtronomers*] the ſcorpion's heart, a fixt ſtar of the firſt magnitude in the conſtellation *Scorpio*, in longitude 45 degrees 13 minutes, latitude 4 deg. 27 min.

ANTARTHRIT'ICKS [of *ἀντὶ*, and *ἀρθριτικὸς*, Gr.] remedies good againſt the gout.

ANTASTHMAT'ICKS [of *ἀντὶ* and *ἀσθματικὸς*, *Gr.*] remedies againſt the phthiſick or ſhortneſs of breath.

ANTECE'DENCE [*antecedens L.*] a going before, *L.*

ANTECE'DENT *Decree*, a decree preceeding ſome other decree, or ſome action of the creature, or the proviſion of that action.

ANTECEDENTS *of the Ratio* [with *Mathematicians*] is the firſt term of compariſon in a proportion, or that which is compared to another. Thus if the ratio or proportion were of B to C, or 18 to 16, B or 8 is the antecedent, and C or 16 the conſequent.

ANTECEDEN'TIA [*Aſtronomy*] when a planet appears to move weſtward contrary to the order or courſe of the ſigns. it is ſaid to move in *Antecedentia*.

AN'TECHAMBER } [of *ante came-*
ANTICHAMBER } *ra*, *L.* an outer chamber of an apartment, where ſervants wait, and ſtrangers ſtay, till the perſon is at leiſure to whom they would ſpeak.

ANTEDILU'VIAN EARTH, is the earth that then was, before it was deſtroyed by the flood, and which the ingenious and learned Dr. *Thomas Burnet* conceives to be very different from ours in form, conſtitution, figure, and ſituation, that it was round, ſmooth, even and uniform.

But Dr *Woodward*, on the contrary; in his *Natural Hiſtory of the Earth*, undertakes to prove.

1. That the face of the earth was not as Dr. *Burnet* imagines, *ſmooth*, *even* and *uniform*, but as it now is, unequal diſtinguiſhed into mountains and dales and having a ſea, lakes, and rivers; that the ſea was then ſalt as ours is; that it was then ſubject to tides, and poſſeſſed nearly the ſame ſpace it now does; that the antediluvian earth was ſtocked with animals, metals, minerals, *&c.* that it had the ſame poſition with reſpect to the ſun that our earth now hath, and that of conſequence there was the ſame ſucceſſion of weather, and the ſame viciſſitudes of ſeaſons that are at preſent.

ANTEJURAMEN'TUM [in *Old Times*] an oath which the accuſer was obliged to take before the trial to proſecute the accuſed, and that the accuſed was obliged to make oath on the very day he was to undergo the ordeal, that he was innocent of the crimes he was charged

charged with. If the accuſer failed, the criminal was ſet at liberty; if the accuſed, he was ſuppoſed to be guilty.

ANTEMUN'DANE [of *ante* and *mundanus*, *L.*] before the beginning or creation of the world.

ANTE'RIOUR, ſomething before another, eſpecially in reſpect of place.

AN'TEROS [probably of ἄνθερος, *Gr.*] the beſt ſort of amethyſt, a precious ſtone.

ANTHELMIN'THICKS [of ἀντὶ and ἕλμινθος, *Gr.* a worm] medicines which deſtroy worms in human bodies.

AN'THEM [*anthema*, Ital. *q.* of ἀνθυμνὸς, Gr.] a church ſong, performed in a cathedral, *&c.* by the choriſters, divided into two chorus's, who ſing alternately.

ANTHESPHORI'A [of ἄνθος a flower, and φέρω I carry, Gr.] a feſtival celebrated in *Sicily* in honour of *Proſerpine*, in memory of the goddeſs being forced away by *Pluto*, while ſhe was gathering flowers in the fields.

ANTHESTE'RIA [ἀνθεστήρια, *Gr.*] a feſtival celebrated by the *Athenians* in honour of *Bacchus*.

ANTHOLO'GION [ἀνθολόγιον, of ἄνθος, a flower, and λόγος, *Gr.*] a church book; alſo a breviary or maſs book, with the offices to *Chriſt*, the Virgin *Mary*, ſaints and martyrs.

ANTHOL'OGY [ἀνθολογία, of ἄνθος, a flower, λόγος, a word, or λέγω, to gather, *Gr.*] a treatiſe of flowers, or a collection of flowers; alſo a collection of *Greek* epigrams.

St. AN'THONY's *Fire*. See *Eryſipelas*.

ANTHRA'COTHEI'OSALENI'TRUM [of ἄνθραξ, a coal, θεῖον, ſulphur, ἅλς, ſalt, and νίτρον, nitre, *Gr.*] all the ingredients of gunpowder.

ANTHOPOG'RAPHY [of Ἄνθρωπος, a man, and γραφὴ, *Gr.* deſcription] a phyſiological diſcourſe or treatiſe of all the component parts of a human body.

ANTHROPO'LOGY [in *Theology*] a way of ſpeaking of God after the manner of men, by attributing to him human parts, as hands, eyes, *&c.*

ANTHRO'POMANCY [of ἄνθρωπος, a man, and μαντεία, divination, *Gr.*] divination performed by inſpecting the viſcera of a deceaſed perſon.

ANTHROPOMOR'PHUS [ἀνθρωπομόρφος, *Gr.*] the mandrake, a kind of plant.

ANTHROPO'PHAGY, the act of eating man's or human fleſh.

ANTHYPNOT'ICS [of ἀντὶ and ὕπνος, *Gr.* ſleep] medicines that prevent ſleep.

ANTHYPOCHONDRI'ACA [of ἀντὶ ὑποχόνδρια, *Gr.*] medicines good againſt diſeaſes of the hypochondria.

AN'TI [in *affairs of Literature*] pieces written by way of anſwer to others, whoſe names are commonly annexed to the *Anti*.

AN'TICHAMBER. See *Antechamber*.

ANTICHRE'SIS [in the *Civil Law*] a covenant or convention between the debtor and the creditor, as to a loan of money upon a mortgage or pawn.

ANTICHRIST [Ἀντίχριστος, of ἀντὶ againſt, and χριστὸς, Chriſt, *Gr.*] a name which St. *Paul* gives by way of eminence to the man of ſin and ſon of perdition, who as is propheſied in the ſacred ſcriptures ſhall appear remarkably in oppoſition to Chriſtianity at the latter end of the world.

The reign of Antichriſt is computed to be three years and a half, during which time there will be a very hot perſecution. *Grotius* and Dr. *Hammond* ſuppoſe the time to be paſt, and the character of Antichriſt to be fulfilled in the perſon of *Caligula*, emperor of *Rome*, *Simon Magus* and the *Gnoſticks*; but the more general opinion is that the *Pope* is the true Antichriſt, and according at a council held at *Gap* in 1603, was inſerted in their confeſſion of faith an article, whereby the *Pope* is declared to be Antichriſt.

ANTICHRISTIAN'ITY } oppoſite-
ANTICHRIS'TIANNESS } neſs to the doctrine of Chriſt, or the principles, *&c.* of Chriſtians.

ANTICH'THONES, thoſe people which inhabit countries oppoſite to each other; now the ſame as *Antipodes*.

ANTIDIA'PHORISTS [of ἀντὶ and διαφέρω, *Gr.* to differ] thoſe who are oppoſite to the diaphoriſts.

ANTIDYSENTER'ICA [of ἀντὶ and δυσεντερικὸς, *Gr.*] medicines that are efficacious againſt the dyſentery or bloody flux.

ANTILEGO'MENA [ἀντιλεγόμενα, *Gr.*] contradictions.

ANTILOE'MICA [of ἀντὶ and λοιμὸς, *Gr.* the peſtilence] medicines againſt the plague.

AN'TILOPE, a mungrel creature, engender'd by a hart and a goat.

ANTIMETAS'TASIS [of ἀντὶ and μετάστασις, *Gr.* a mutation] a tranſlating or changing to the contrary part.

ANTIMONAR'CHICALNESS [of ἀντὶ and μοναρχικὸς, *Gr.*] the being againſt government in a ſingle perſon.

ANTIMO'NIALS, preparations of antimony, or ſuch medicines wherein

antimony is the baſis or principal ingredient.

AN'TIMONY [*antimonium, L.*] a mineral which conſiſts of a ſulphur like common brimſtone, and of a ſubſtance that comes near that of metals. *Alchymiſts* call it the *Red Lion*, becauſe it turns red, and alſo the *Philoſophers wolf*, becauſe it conſumes all metals except gold; or, as others define it, a ſemi-metal, being a foſſil glebe, compoſed of ſome undetermined metal, combined with a ſulphureous and ſtony ſubſtance.

ANTIMONY [*Chym. Writers*] is expreſſed by one of theſe characters.

Calx of ANTIMONY } is a white
Ceruſe of ANTIMONY } powder produced of the regulus, diſtilled with ſpirits of nitre in a ſand furnace.

Cinnabar of ANTIMONY, is prepared of a mixture of ſulphur, mercury and antimony, ſublimed in a luted bolt head, and a naked fire.

Crocus of ANTIMONY } See *Crocus*
Liver of ANTIMONY } *Metallorum.*

Butter of ANTIMONY, a white, gummous liquor, prepared either of crude, or regulus of antimony, and corroſive, ſublimate, pulveriz'd, mixt, and diſtilled by a gentle heat.

Golden ſulphur of ANTIMONY } is
Precipitate of ANTIMONY } prepared from the *ſcoria* ariſing in preparing the *regulus*, by boiling, filtration, and adding diſtill'd vinegar.

Magiſtery of ANTIMONY, is a yellowiſh powder prepared from crude antimony, digeſted in *aqua regia*, which becomes an inſipid matter, by many repeated ablutions in water.

Crude ANTIMONY, is the native mineral antimony, melted down and caſt in cones: called alſo *Antimony in ſubſtance.*

Prepared ANTIMONY, is that which has paſt under ſome chymical proceſs, by which the nature and powers of it have been altered and abated.

Regulus of ANTIMONY, a ponderous, metallick powder, which, upon fuſing ſome of that mineral in its crude ſtate, ſinks to the bottom, leaving the *ſcoria* or impurities on the top

Glaſs of ANTIMONY, is the crude antimony and calcined by a very vehement fire in an earthen crucible, till it leaves off fuming, and then vitrified in a wind furnace.

Flowers of ANTIMONY, are the volatile parts that ſtick to the ſubliming pot, after having been pulveriz'd and ſublimed in aludels.

ANTINO'MIALS [of Ἀντὶ againſt, and νομος, the law, *Gr.*] a ſect who reject the law, as of no force under the Goſpel. They aſſert that good works do not further, nor evil works hinder ſalvation; that a child of God cannot ſin; that adultery, drunkenneſs, murder, *&c.* are no ſins in them; but are in the wicked. That *Abraham's* lying and diſſembling was no ſin.

That a child of grace having once arriv'd at an aſſurance (in his own mind) of ſalvation, never doubts afterwards, and that no man ought to be troubled in his conſcience on account of ſin, nor that any Chriſtian ſhould be exhorted to perform the duties of Chriſtianity.

That a hypocrite may have all the graces that were in *Adam* before the fall.

That Chriſt is the only ſubject of all grace, that no Chriſtian believeth or worketh any good; but that it is Chriſt alone who believeth and worketh it.

That God does not love any man for his holineſs; that ſanctification is no evidence of juſtification.

ANTINO'US [*Aſtronomy*] a part of the conſtellation, named *aquila* or the eagle.

ANTIPATHET'ICALNESS, the having an antipathy, or antipathetical quality.

ANTIP'ATHY [*antipathia*, L. of ἀντιπαθεία, of ἀντὶ againſt, and πάθος, the paſſion] ſome ſay the reaſon of antipathy between animals is, that by the ſight of ſuch objects certain impreſſions are tranſmitted thro' the fibres of the nerves into the brains, which convey the animal ſpirits into the nerves; which, upon the blood being rarified after another manner than is uſual, ſends into the brains thoſe ſpirits, which are adapted to the fomenting or cheriſhing of terror. And again as *effluvia* and ſpirituous ſteams proceed from the bodies of all creatures, ſome of which diſagree with others, they do excite anger and hatred in each other.

ANTIPELAR'GY [*antipelargia, L.* of ἀντιπελαργία of πέλαργος, *Gr.* a ſtork, becauſe of the gratitude of ſtorks, who feed their ſires or dams when old] a mutual thankfulneſs or requital of a benefit; but eſpecially a child's nouriſhing a parent in old age.

ANTIPEN'DIUM [with the *Romaniſts*] a ſilver ſkreen, which covers the front of

of an altar, which is hanged on with ſcrews upon a feſtival day.

ANTIPERISTAL'TICK, belonging to antiperiſtaſis.

ANTIPHRAS'TICALLY [of *antiphraſis*, L. of ἀντιφρασις, Gr.] by way of *Antiphraſis*.

ANTIP'ODES [in *Geography*] ſuch inhabitants of the earth, who dwell in oppoſite parallels of latitude, and under the oppoſite half of the ſame meridian, and walk with their feet directly oppoſite one to another. The antipodes have the ſame length of day and night, but at contrary times; when it is noon with the one, it is midnight with the other; and the longeſt day with the one is the ſhorteſt with the other; they have likewiſe the ſame degree of heat and cold; they have likewiſe their ſummer and winter, the riſing and ſetting of the ſtars quite contrary one to another.

ANTIPYRET'ICUM [of ἀντὶ and πυρετὸς a fiery heat] a medicine that allays the heat of fevers.

AN'TIQUATEDNESS [of *antiquatus*, *L.*] the being grown out of uſe or date.

ANTI'QUE [*antiquus*, *L.*] ancient. *Antique* is chiefly uſed by architects, carvers, painters, *&c.* and is apply'd to ſuch pieces of work as were performed at the time when thoſe arts were in the greateſt perfection among the *Greeks* and *Romans*, or after the time of *Alexander the Great* to the irruption of the *Goths*, and alſo the *Intaglia's* within that time, and is uſed in oppoſition to *Modern*.

ANTIQUE, is ſometimes uſed in contradiſtinction to *Ancient*, which latter is uſed to ſignify a leſs degree of antiquity, when the art was not in its utmoſt purity.

ANTI'QUO *modern*, a term uſed of old *Gothick* buildings to diſtinguiſh them from the *Roman* and *Greek* ones.

ANTIS'CION SIGNS [in *Aſtrology*] ſigns, which with reference to each other, are equally diſtant from the two tropical ſigns *Cancer* and *Capricorn*; ſo that when a planet is in ſuch a ſtation it is ſaid to caſt its antiſcion, *i. e.* to give a virtue or influence to another ſtar or planet that is in the oppoſite ſign.

ANTISCOR'ODON [of ἀντὶ and σκόροδον, *Gr.*] a ſort of garlick call'd *Allium Cyprium*.

ANTI'SPASTOS ['Αντίσπαστος, *Gr.*] a foot in *Greek* or *Latin* verſe, which has the firſt ſyllable ſhort, the ſecond and third long, as *Alexander*.

ANTISTER'NON [of ἀντὶ oppoſite to and στέρνον the breaſt] the back-bone.

ANTIS'TROPHE, a counter-turn. In ſtage-plays among the ancients, a term us'd to ſignify the turning of the chorus or the choir the contrary way; the *Strophe* or firſt turn of the fingers being on one ſide of the ſtage, and the *Antiſtrophe* or counter turn on the other.

ANTI'STROPHE [in *Lyrick Poetry*] is uſed of an ode which is generally divided into its *Strophe* and *Antiſtrophe*, and is a kind of eccho or replication to the *Strophe*.

ANTITAC'TÆ [of ἀντιτάκτω, to oppoſe or be contrary to] a ſort or ſect of *Gnoſticks*, who held that God the Creator of the univerſe was good and juſt; but that one of his creatures had created evil, and engaged mankind to follow it, in oppoſition to God; and that it is the duty of mankind to oppoſe this author of evil, in order to avenge God of his enemy.

ANTITHE'NAR [of ἀντὶ and θέναρ, *Gr.*] one of the muſcles which extend the thumb; it is alſo a muſcle of the great toe, ariſing from the inferior part of the third *Os cuneiforme*, and paſſing obliquely is inſerted into *Oſſa Seſſamoidea*.

ANTITYP'ICAL [of *antitypum*, *L.* ἀντίτυπον, Gr.] pertaining to an antitype.

ANTIVENE'REALNESS of ἀντὶ, *Gr.* and *Venereus*, *L.*] the being uſeful againſt venereal diſtempers.

Bes ANTLER, the ſtart or branch next above the brow antler.

Brow ANTLER, the ſtart or branch next the head.

AN'TOCOW [with *Horſe-doctors*] a round ſwelling about half as big as a man's fiſt, breaking out in the breaſt of a horſe directly againſt his heart.

ANTOE'CI } [of ἀντὶ over againſt or
ANTIOE'CI } oppoſite to and οἰκέω, Gr. to dwell] a name given by geographers to thoſe inhabitants of the earth, who dwell under the ſame meridian, but under oppoſite parallels; ſo that they inhabit in the ſame zone and the ſame climate, but under different poles, and have their noon and midnight at the ſame time, but at different ſeaſons, it being ſummer with the one while it is winter with the other.

ANT, an emmet, a piſmire, a ſmall inſect well known.

ANTS [*Hieroglyphically*] were uſed by the ancients to repreſent laborious perſons, diligent and induſtrious in their callings. For ants are very laborious, induſtrious creatures, and alſo ready to give aſſiſtance to their fellows. And

the *Egyptian* prieſts, in order to ſignify a country deſtroy'd by ſickneſs or war, put a few ants near the herb *Origanum*, the ſcent of which they cannot endure. And it is related of the eaſtern farmers, that in order to preſerve their corn from ants, they were wont to cover it with *Origanum*.

ANU'BIS [*anupta*, of *a* privative and *nubere*, to marry, *L.*] call'd alſo *Iſis*, a goddeſs of the *Egyptians*, who, the poets ſay, was *Ino*, the daughter of *Inachus*, whom *Jupiter* having lain with, transform'd into a white cow, to ſkreen her from the rage and jealouſy of his wife *Juno*; after her death ſhe was ador'd by the *Egyptians*, her hair was preſerv'd as a ſacred relick in her temple at *Memphis*, ſhe was honour'd as the goddeſs of navigation and the weather. Her ſtatue was a cow with horns, or, as ſome ſay, an image with the head of a dog, holding a palm in one hand, and a caduce in the other. Her prieſts were initiated with blood and water, had their heads and beards ſhaven, and wore all white linnen garments. At the entrance of her temple was the ſtatute of a *Sphinx*, to ſignify that ſhe was a myſterious goddeſs. For her ſake the *Egyptians* kept in the corner of her temple a white cow, for which when it dy'd they all mourned as for a prince, till another was put in the place of the dead beaſt. The ſame is ſaid of *Apis*. See *Iſis* and *Ino*.

AN'VIL [anꝑilꝛ, *Sax.*] a maſſey iron inſtrument on which ſmiths, *&c.* hammer their work.

A Riſing ANVIL, an anvil having two nooks or corners, for rounding any piece of metal.

ANX'IOUSNESS [of *anxieté*, F. of *anxius*, *L.*] anxiety.

A'NY [aniȝ, *Sax.*]

APÆ'RESIS [with *Rhetoricians*] a figure when ſome matter is called in queſtion, which we willed the judge to remember.

APAGO'REUSIS [ἀπαγόρευσις, Gr.] a figure in rhetorick called an interdiction or forbidding, *L.*

APATHET'ICALNESS [of *apathia*, *L.* of ἀπαθία, Gr.] a freedom from paſſion, and inſenſibility of pain.

APATU'RIA [ἀπατόρια Gr.] feſtivals held in *Athens* in honour of *Bacchus*. *Æthra* having made an ordinance, that the *Troezenian* virgins ſhould before marriage offer up their girdles to *Pallas Apaturia*.

APAU'ME [in *Heraldry*] ſignifies an hand opened or extended, with the full palm appearing, and the thumb and fingers at full length, *F.*

A'PE [apa, *Sax.*] a monkey.

APE an animal that of all creatures comes the neareſt to or is moſtlike the figure of a man.

There are ſeveral ſpecies of them, ſome with and others without a tail; ſome have longer heads or ſnouts like a dog, others have a rounder head and flattiſh noſe; the toes of their hinder feet are as long as thoſe of their fore-feet or fingers; they have for the moſt part red hair inclining to be greeniſh; ſome are all white, ſome red upon their backs, and their breaſt, belly, and inſide of their thighs and arms, white or gray.

Theſe animals have many ſtratagems to ſave and defend themſelves. They live for the moſt part when wild on the tops of trees, and leap from branch to branch with admirable agility.

They have a ſort of pouch on both ſides of their jaws where they hide what food they would keep.

The females produce but one young one at a birth, which they carry on their back but take it in their arms like a women when they ſuckle it, and offer the teat to it.

The *Egyptians* us'd to worſhip them and ſo do the *Indians* at this day.

The inhabitants of *Goa* dreaded the killing of an ape or a ſerpent, believing them to be ſpirits created by God to puniſh mankind for their ſins.

APE [*Hieroglyphically*] was uſed by the *Egyptians*, frequently to expreſs the vices of men; and they painted an ape piſſing and covering his excrements, to repreſent a diſſembler or crafty fellow, that would conceal the vices and weakneſſes of his perſon: For this animal is very careful to hide and bury his excrements. An ape is alſo a ſymbol of an impudent and wicked fellow, and one who admires himſelf.

APECHE'MA [of ἀπὸ and ἦχά, *i. e.* an Echo, *Gr.*] a contra-fiſſure, when a blow is given on one ſide, and the fracture made on the other.

APE'RIENTS [in *Medicine*] aperient medicines, aperitives, ſuch as open the obſtructed paſſages of the ſmall veſſels, glands and pores, and by that means promote a due circulation of the contained juices.

APE'RIENT *Seeds* [in *Medicines*] are graſs, madder, eryngo, capers and cammock, called the leſſer; ſmallage, fennel, aſparagus, parſley and butcher's broom, called the five greater.

APERT' [*apertus*, L.] open.

AP'ERTURE } [*apertura*] the open-
APER'TION } ing of any thing, or a hole left in some subject, otherwise solid or contiguous.

APERTURE [with *Geometricians*] the space left between two lines, which mutually incline towards each other to form an angle.

APET'ALOUSNESS [of *α* priv. and πέταλον, Gr. a leaf] being without leaves.

A'PEX [in *Geometry*] the top of a cone, or any such like figure, ending in a sharp point.

APH'ELION APHE'LIUM ['Αφήλιον of ἀπὸ and ἥλιος, the sun, Gr.] a name given by astronomers to that point of the orbit of the earth or a planet, in which it is at the farthest distance from the sun that can be; thus a planet A in the figure, is in its utmost distance or *Aphelion*, S.

APHRONI'TRON [of ἄφρος froth, and νίτρον, Gr. nitre] a kind of nitre supposed by the ancients to be spume or the subtilest and lightest part of it, emerging at the top.

APHYXI'A [of ἀφύσσω, Gr. to draw out] a cessation of a pulse thro' the whole body, being the highest degree of swooning next to death.

APHTHARDO'CITES [of ἀφθαρτὸς incorruptible, and δοκέω, to think] *&c. Hereticks* who held that the body of *Jesus Christ* was incorruptible and impassible.

API'CIAN *Art* [so called of *Apicius* a famous voluptuary] voluptuousness, or voluptuous cookery.

A'PIS was a god of the *Egyptians*. The head of his image is said to be that of a bull: or, as some say, the whole of the image was that of a bull, bearing upon his hide some particular marks.

He was to be the calf of a cow incapable of bearing another, and no otherwise to be impregnated (as the *Egyptian*, imagined) than by thunder. The marks which distinguished him from all others were these: his body was black, except one square of white on the forehead, and a knot like beetle under his tongue. Others reckon 29 marks peculiar to this beast. They sacrificed bulls to him, and were very nice in the choice; they killed them, flead them, struck off their heads, and carried it with many imprecations to market and sold it to some *Grecian*; but if no such person were to be found, they threw it into the river, with this form of execration, *may the evils impending over the persons now sacrificing, or the* Egyptians *in general, fall upon this head.* When the *Apis* died, and his funeral pomp was over, the priests who had this office sought out another with the same marks, and when they had found one, the lamentations immediately ceased; and the priests led the calf first unto the city of *Nile*, where he was fed for 40 days, from thence he was transported in a vessel with a gilded cabin to *Memphis*, as their god, and turned into the grove of *Vulcan*. The reason they gave for this worship was, because the soul of *Osiris*, as they pretended, migrated into a bull of this sort, and by a successive transmigration passed from one to another, as often as one died and another was found. The *Apis* was consulted as an oracle, the manner of consulting him was by observing into which chamber of the two that were prepared for him he entred, his going into the one of them being construed as a good omen; and into the other as a bad one; or else they offered him food, and from his accepting or refusing it, concluded the answer favourable, or on the contrary.

And the golden calf which the *Israelites* made is said to be the image of this idol *Apis*; and the manner of their worshipping it was much the same as was that of *Apis*, for they mightily rejoyc'd, feasted and danc'd round it.

Some *Hebrew* writers relate, that the generation of those that were so profane as to worship this image were stigmatized with yellow beards.

The greatest solemnities of the *Egyptians* were to the god *Apis*. This deity was to live a certain number of years and at the expiration of them the priests drowned him in the river *Nile*, and all the land mourned and lamented for his death till there was another ox found that had the same marks upon him, and then there was an universal rejoicing all over the country expressed by all manner of sports and banquets.

A'PISH [of Apa, *Sax.* an ape] given to mimick, ridiculous.

A'PISHNESS, mimicalness, *&c.*

APOBATE'RION [of ἀποβαίνω to depart, Gr.] a farewell speech or poem upon a person's going out of his own country, or some other place, where he had been kindly entertained.

APOCALYP'TICALLY [of ἀποκαλυπτικὸς, Gr.] by way of revelation.

APOCO'METRY [of ἀπὸ and μετρέω, Gr. to measure] the art of measuring things at a distance.

APOCROUS'TICKS [*apocroustica L.*] Medicines which obstruct the flowing of the humours into any particular part of the body, and repel them that are beginning to flow.

APOC'RYPHALNESS [of ἀπόκρυφος, Gr.] hiddenness, mysteriousness.

APODIC'TICALLY [of ἀπόδειξις, Gr.] by the rhetorical figure Apodeixis.

APOG'RAPHY [ἀπόγραφον, Gr.] an inventory of goods, a copy or transcript of some book or writing, a pattern or draught.

AP'OLEPSY [*Apolesia, L.* of Ἀπολῆψία, Gr. a receiving or recovering] an intercepting or preventing.

APOLLINA'RIANS } [so called of
APOLLINA'RISTS } *Apollinaris* of *Laodicea*, their leader] an antient sect of *Hereticks* who denied that *Jesus Christ* assumed true flesh; but a strange kind of flesh, which they fancied existed from all eternity.

APOLLINARIAN *Games* [with the *Romans*] solemn games held annually in honour of *Apollo*, on account of a shower of darts and arrows that (as the tradition goes) fell on their enemies, who suddenly invaded them, at the first celebration of these games, and by this means the *Romans* being victors, soon returned to their sports.

APOLLO [*according to the poets*] was the son of *Jupiter* and *Latona*, born in the island *Delos*, which lay under water floating in the *Ægean* sea: *Juno* being enraged at her husband's amours, had covenanted with the *earth* to allow *Ino* no other place; but *Neptune* out of pity raised it up and fixed it. When *Apollo* came of age, remembring to what shifts and extremities the serpent *Python*, had put his mother, he slew him. After this, *Apollo* begat *Æsculapius* who restored *Hippolitus* to life, for which *Jupiter* struck him with a thunder-bolt. *Apollo*, because he could not be revenged of *Jupiter* himself, slew the *Cyclops* that made the thunder-bolt, for which *Jupiter* being incensed, banished him out of heaven, and deprived him of the privileges of his divinity for a time: upon which he entered himself into the service of *Admetus*, king of *Thessaly*, and was his shepherd, and thence came to be esteemed the god of shepherds. Afterwards falling under another misfortune, by accidentally killing his boy *Hyacinthus*, he fled to *Troy*, and there meeting with *Neptune*, under the like misfortune, they assisted *Laomedon* in building his city, who having perfidiously denied them the reward of their labours, *Neptune* in revenge almost drowned the city, and *Apollo* sent a pestilence among the people. But at length *Apollo* re-assumed his divinity, and became one of the most noted of all the gods not only by the great number of the oracles he is said to have given in several parts of the world, but also by the several functions attributed to him. See *Delphos*, *Cortina*, *Tripos*.

Apollo was one of the most genteel of the heathen gods, of whom they do not relate such filthy stories as of the other. They make him the god of wisdom, physick, musick, learning, &c.

The antients represented him as a young man, without a beard, and rays of light about his head, having in one hand a harp and the three graces, and in the other a shield and arrows.

He was also represented with long curled hair, crowned with laurel, in a purple robe, a silver bow in his hand, placed on a throne of Emeralds.

APOLOGET'ICALLY [of ἀπολογητικὸς, Gr.] by way of apology.

APOMECOM'ETRY [of ἀπὸ and μετρέω, Gr. to measure] an art of shewing how to measure things at a distance, or to find how far they are off from us.

APOPHLEG'MATICK *Medicine* [of ἀποφλεγμαίνειν, to purge the head of phlegm] medicines to be chewed that have the faculty to purge the head and brain of cold phlegmatick humours by the nose, mouth, &c.

APOPHYGE' [ἀποφυγὴ, Gr.] a flight or escape,

APOPHYGE [*Architecture*] that part of a column where it begins to spring out of its base, and shoot upwards, but this apophyge originally was really no more than the ring or ferril antiently fastened at the extremities of wooden pillars to keep them from splitting, and which afterwards was imitated in stone-work.

AP'OPLEXY [Ἀποπληξία of ἀποπλήττειν, to strike or astonish] a disease which is a sudden privation of all the senses, and sensible motions of the body, those of the heart and lungs being excepted, and is attended with the deprivation of the principal faculties of the soul, by reason that the passages of the brain are stopt, and the course of the animal spirits hindered.

A'PORON [Ἄπορον of α privat. and πόρος

πόρις a paſſage, Gr.] a problem in the *mathematicks*, which, though it is not impoſſible, is never theleſs very difficult to be reſolved, and has not actually been reſolved, ſuch as the ſquaring of the circle, *&c.*

APORI'A [with *Rhetoricians*] a figure where the orator is at a ſtand what to do, as, *ſhall I ſpeak out, or be ſilent?*

APOSIOPE'SIS [Ἀποσιώπησις of ἀποσιωπάω, to hold one's peace, Gr.] reticency, ſilentneſs.

APOSPHARANI'DOSIS [Ἀποσφαρανδώσις, Gr.] a puniſhment inflicted by the *Greeks* on adulterers, by thruſting a horſe-radiſh root up the *Anus*.

APOSPAS'MA [with *Surgeons*] the drawing of one part from another, which naturally ſtuck to it; as when the ſkin is ſeparated from a membrane, a membrane from a muſcle, one muſcle from another, *&c.*

APOSTAT'ICALLY [of *apoſtata*, L. of ἀποστάτης, Gr.] after the manner of an apoſtate.

APOS'TUME [of ἀπόστημα of ἀφίστασθαι Gr. to depart] a preter-natural tumour or ſwelling, cauſed by corrupt matter collected together in any part of the body commonly called an *Impoſthume*.

APOSTOL'ICALLY [*apoſtoliquement*, F. of Ἀποστολικῶς, Gr.] after the manner of an apoſtle.

APOSTOL'ICALNESS, the being of apoſtolical appointment.

APOSYR'MA [with *Surgeons*] a ſhaving of the ſkin or of a bone.

APOTAC'TITÆ } [of ἀποτάσσω or
APOTAC'TICI } ἀποτάττω I renounce, Gr.] a ſect, who antiently affected to follow the evangelical counſels of poverty, and the examples of the apoſtles and primitive chriſtians, by renouncing all their effects and poſſeſſions.

APOT'ELESM [*apoteleſma*, L. Ἀποτέλεσμα, Gr.] a declaration of the ſignification of the ſtars in a nativity; a calculation of a nativity.

APOTELESMAT'ICKS [*Apoteleſmatici*, *L.* of Ἀποτελεσματικοὶ of ἀποτελέω, Gr. to perfect] mathematicians who calculate nativities by the ſtars, and hold all things ſubject to the power of the planets.

APO'THECARIES, having ſeparated themſelves from the ancient ſociety of *Grocers*, grew ſo much in favour with king *James* I. that he uſed to call them his company, and gave them a charter of incorporation, in the fifteenth year of his reign. Their arms are argent. *Apollo* arm'd with a bow and arrow, ſurmounted a *Python*.] Their ſupporters two unicorns, the creſt a rhinoceros ſurmounting a torce and helmet, The motto, *Opifer per orbem dicor*.

APOTHE'OSIS [ἀποθέωσις, Gr.] or a conſecration of emperors, the manner of their performing which was as follows: when the body of an emperor had been buried according to the cuſtom, his effigies of wax was placed at the entry of the palace, upon a large bed of ivory, ſumptuouſly adorn'd, and the phyſicians viſited it for ſeven days, treating it as if it had been alive in a fit of ſickneſs. In the mean while all the ſenate and nobility of *Rome* were preſent in mourning habits. After the expiration of theſe ſeven days, he was held for dead, and then they removed him to a publick place, where the magiſtrates quitted their offices.

There the new emperor aſcended upon a high pulpit called *Roſtra*, becauſe it was adorn'd with the ſterns of ſhips taken from the enemies in ſea-fights; and thence he made a funeral oration in praiſe of the deceaſed.

When this was ended, they carried the image of the deceaſed emperor out of the city to the field of *Mars*, where there was erected a ſtately pile of aromatick wood to burn it; the *Roman* gentry having rid round the pile ſeveral times in order, the new emperor with a torch ſet fire to the pile of wood; and then an eagle was let fly from the top of it, which was imagin'd to carry the ſoul of this new God into heaven: when an empreſs was thus burnt, they let fly an eaglet inſtead of an eagle.

APOTHE'OSIS, of an emperor, was hieroglyphically repreſented on a medal, by an eagle aſcending up to heaven out of the flame of the funeral pile.

APOTHE'RAPY [*apotherapia*, L. of Ἀποθεραπία, Gr.] that part of phyſick that cures or prevents wearineſs from too much labour.

APO'TOME [in *Mathematicks*] is the remainder or difference of two incommenſurable quantities, an irrational reſidue as D C, when from a rational line B D, call'd *b*, you cut off a rational part B C, call'd *c*, only commenſurable in power to the whole line B D.

To APPA'LE [of *appalir*, F.] to daunt, aſtoniſh or diſcourage.

APPA'-

APPA'NAGE, See *Appennage.*

APPARA'TUS, is uſed to ſignify the utenſils pertaining to a machine, as the apparatus of a *Microſcope*, *Air-pump*, &c.

APPARATUS [with *Surgeons*] the bandages, medicaments and dreſſings of a part.

APPARA'TUS *major and minor* [with *Lithotomiſts*] the greater and leſſer preparation, two different method of cutting for the ſtone, *L.*

High APPARATUS [with *Lithotomiſts*] is performed by making an inciſion above the groin along the *Linea alba*, into the fund of the bladder; and thro' that they extract the ſtone.

The ſmall or low APPARATUS, is performed by thruſting the two fore-fingers up the fundament till they touch or come againſt the ſtone, and with them drive it to the neck of the bladder, and extract it from thence, thro' an inciſion in the *Perinæum.*

APPA'RENT *Heir*, one whoſe title is clear beyond diſpute or contradiction.

APPA'RENT *Conjunction* [*Aſtronomy*] is when the right line ſuppoſed to be drawn thro' the centers of two planets does not paſs through the center of the earth, but thro' the ſpectator's eye.

APPARENT *Horizon* [*Aſtronomy*] is that great circle which limits our ſight; or that place where the heavens and earth ſeem to us to meet.

APPA'RENT *Colours* [according to the old natural philoſophy] thoſe colours that are often ſeen in clouds, before the riſing or after the ſetting of the ſun; or thoſe in the rainbow, &c. But theſe they will not allow to be true colours, becauſe they are not permanent or laſting. Theſe are called alſo emphatical colours.

APPA'RENTNESS [*apparentia*, L.] plainneſs to be ſeen.

APPARI'TION [with *Aſtronomers*] is the becoming viſible of a ſtar or other luminary which before was hid.

APPAR'ITOR [in the *Univerſity*] a ſort of beadle, who carries the mace before the maſters, faculties, &c.

APPAR'LEMENT [in *Common Law*] likelihood, likeneſs or reſemblance, as *apparlement of War.*

To APPE'ACH, the ſame as to impeach, *i. e.* to accuſe one of any crime.

APPE'AL [of *appellatio*, *L.* whence *appel*, F.] the removing a cauſe from an inferior judge or court to a ſuperior, in order to rectify ſomething amiſs in a ſentence paſs'd by an inferior judge; it is alſo an accuſation or declaration of the crime of any perſon; particularly the accuſing of a murderer by a perſon who is intereſted in the party murthered.

APPEAL *by Bill* [in *Law*] is where a man of himſelf gives up his accuſation in writing, offering to undergo the burden of appealing the perſon therein named.

APPEAL *by Writ* [in *Law*] is when a writ is purchaſed out of chancery by one to another, to the intent that he appeal a third perſon of ſome felony committed by him, finding pledges that he ſhall do it.

APPEAR ANCE [*apparentia*, *L.*] the exterior ſurface of a thing; or that which firſt ſtrikes the ſenſe or the imagination.

APPEARANCE [in *Proſpective*] is the repreſentation of a figure, body or the like object, upon the perſpective plain.

APPEARANCES [with *Aſtronomers*] are more uſually call'd *Phænomena.*

To ſave APPEA'RANCES, is ſeemingly to diſcharge one's duty, or to acquit himſelf of the formalities or externals of it, ſo as to ſave his character and avoid giving offence or ſcandal.

APPEAS'ABLE [of *appaiſer*, F.] that may be pacified.

APPEAS'ABLENESS, capableneſs of being pacified.

APPEL'LATIVELY [of *appellatif*, F. *appellativus*, L.] by way of appellation.

To APPEN'D [*appendere*, L.] to hang up or to.

APPEND'ANT [*appendens*, *L.*] hanging to.

APPEND'ED *Remedies* [in *Medicine*] are ſuch as are outwardly applied by hanging about the neck.

APPEN'NAGE } the fortune, or
APPA'NNAGE } portion which a ſoveraign prince gives to his younger ſon or children. The younger ſons of *England* have no certain appennages, but only what the king is pleaſed to beſtow upon them; but in *France* the king's younger ſons have (by virtue of the law of *Appannage*) dutchies, counties, or baronies granted to them and their heirs, the reverſion reſerved to the crown, and all matters of regality, as coinage, levying taxes, &c. F.

APPET'IBLENESS [of *appetibilis*, *L.*] worthineſs to be deſired.

AP'PETITE [by *Philoſophers*] is defined a deſire of enjoying ſomething wanted, or a complacency in the enjoyment of a thing preſent. It is diſtinguiſh'd into *voluntary* and *natural.*

Voluntary APPETITE [with *Schoolmen*] is the will itſelf acting under a competent knowledge or information of the matter in hand, as the deſire of *Happineſs.*

Natural

Natural APPETITE [with *Schoolmen*] a ſort of inſtinct, whereby we are mechanically puſhed on to conſult our own preſervation.

APPETI'TION, an earneſt deſire, or eager purſuit after.

AP'PLICATE [with *Geometricians*] is a right line drawn acroſs a curve, ſo as to biſſect the diameter. In a conick ſection it is called the *ordinate* or *ſemi-ordinate*.

APPLICA'TION [with *Divines*] is uſed for the act whereby our Saviour transfers or makes over to us what he had purchaſed by the ſanctity of his life and death.

To APPLY' [by *Geometricians*] is uſed in ſeveral ſenſes; to fit quantities, the areas of which are equal; but the figures different, ſo that they ſhall conform one to another. Again,

To APPLY, is uſed for to transfer or inſcribe a line given into a circle or any other figure, ſo that it may be fitted or accommodated there, as that its extremities may touch the circle. And alſo,

To APPLY [with *Geometricians*] is uſed to expreſs *diviſion*, and thus they ſay, *applica* 8 *ad* 24, when they would have 24 divided by 8. And alſo, for to multiply by the ſame writers they ſay, thus *duc* 8 *in* 12, when they would have 12 multiplied by 8.

APPOSI'TION [with *Philoſophers*] an addition of matter to any body outwardly; but it is uſually applied to the encreaſe of bodies without life; and is call'd alſo accretion, and *juxta*-poſition.

APPOS'ITENESS [of *appoſitus*, *L.*] fitneſs for the purpoſe.

APPRAISE'MENT, the valuation of any thing.

APPREHEN'SIVENESS [of *apprehenſivus*, L.] aptneſs to apprehend, ſenſibleneſs.

APPREN'TICESHIP, the time of an apprentice's ſervice.

To A'PRICATE [*apricari*, *L.*] to ſet abroad in the ſun.

APPROACH'ABLENESS [of *approcher*, F.] eaſineſs of being approached.

APPRO'PRIATE } [*appropriatus*,
APPRO'PRIATED } *L.*] a term uſed by philoſophers of ſomething which is indeed common to ſeveral; yet in ſome reſpects is peculiarly attributed.

APPRO'PRIATE [in *Law*] ſignifies a church or benefice, the patronage of which is annexed to ſome church dignity, ſo that the parſon receives the tithes.

APPRO'PRIATENESS [of *approprier*, F. *appropriatum*, *L.*] fitneſs for ſome other thing, *&c.*

APPROPRIA'TION, is the appointing a thing to a particular uſe. In an Eccleſiaſtical ſenſe it is applying the benefice of a church to the proper and perpetual uſe of ſome religious community.

It is where the advowſon of a parſonage belongs to a biſhoprick or religious houſe, college, *&c.* and their ſucceſſors, ſo that the body is both patron and parſon, and ſome one of their members officiates as vicar.

Theſe appropriations were introduc'd in the time of *William* the conqueror: The *Parochial* clergy being then generally *Saxons*, and the biſhops and temporal clergy *Normans*, they made no ſcruple to impoveriſh the inferior clergy to enrich the monaſteries, which were generally poſſeſs'd by the friends of the conqueror.

Where the churches and tithes were ſo appropriated, the vicar had only ſuch a competency as the biſhop or his ſuperior thought fit to allow.

APPROV'ABLE [of *approuver*, F. *approbare*, *L.*] that may be approved.

APPROVE'MENT [*approveamentum*, *Law*, *L.*] is uſed for improvement by ancient writers.

APPROXIMA'TION, a coming or putting near to, *L.*

APPROXIMATION [in *Natural Magick*] is one of the methods of tranſplantation or the removing a diſeaſe from one creature to another, or from an animal to a plant.

APPUI' [with *Horſemen*] is the ſtay upon the horſe-man's hand, or the reciprocal ſenſe between the horſe's mouth and the bridle hand; or the horſe's ſenſe of the action of the bridle in the horſeman's hand.

A full APPUI [in *Horſemanſhip*] is a firm ſtay without reſting very heavy, and without bearing upon the horſeman's hand.

A more than full APPUI [with *Horſemen*] a term they uſe of a horſe that is ſtopt with ſome force, but ſtill ſo that he does not force the horſeman's hand.

APRIL [of *aperiendo*, L. opening, becauſe the pores of the earth are then opened] the fourth month from *December*. The ancients painted this month like a young man cloathed in green with a garland of myrtle, and hawthorn buds, winged, holding in one hand primroſes and violets, and in the other the celeſtial ſign *Taurus*.

AP'SIDES [of Ἁψὶς, *Gr.* a vault or arch] ſo called becauſe vaulted over, a kind of private oratories or chappels in great churches; alſo called *Doxalia* or *Doxologia*, and is uſed in the *Low-Coun-*

tries for a kind of choir or place beyond the altar, where the religious ſit and ſing the office without being ſeen by the people.

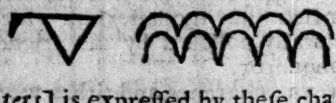
APT [*aptus*, L.] fit, proper, meet, convenient, propenſe, or forwardly inclined to.

To AP'TATE [*aptatum*, L.] to make fit.

APY'ROTOS [ἀπυρωτὸς, *Gr.*] the beſt ſort of a carbuncle which glows as tho' burning, yet cannot be hurt by fire.

A'QUA, water, rain; alſo wateriſh humour, *L.*

AQUA *Cæleſtis* [with *Chymiſts*] heavenly water, *i. e.* rectify'd wine, *L.*



AQUA *Communis* [in *Chymical Writers*] is expreſſed by theſe characters, *L.*

AQUA DISTILLATA, *diſtilled Water*, a water drawn by the diſtilling any kind of herbs and drugs, *L.*

AQUA *Diſtillata* [in *Chymical Writings*] is expreſs'd by this character, *L.*

AQUA *omnium florum* [with *Phyſicians*] *i. e.* water of all flowers; the water diſtilled from the dung of cows when they go to graſs, *L.*

AQUA FORTIS [i. e. *Strong Water*] a corroſive liquor ſerving as a menſtruum wherewith to diſſolve ſilver, and all other metals, except gold. It is made of a mixture of purify'd nitre or ſalt-peter, vitriol calcin'd white, and potter's earth or clay, diſtilled in a cloſe reverberatory, the fumes condenſing in the receiver are the *Aqua fortis*, L.

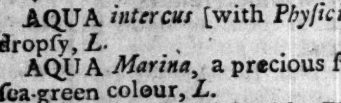
AQUA FORTIS [in *Chymical Writers*] is expreſſed by this character, *L.*

AQUA *intercus* [with *Phyſicians*] the dropſy, *L.*

AQUA *Marina*, a precious ſtone of a ſea-green colour, *L.*

AQUA *Pericardii* [with *Phyſicians*] that liquor or humour that is collected about the heart, ſerving to cool it.

AQUA *Regia* } [i. e. *Royal Water*]
AQUA *Regalis* } a liquor made by diſſolving ſal armoniac in ſpirit of nitre, and ſo called becauſe it diſſolves gold, *L.*

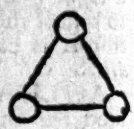


AQUA REGALIS [in *Chymical Writings*] is expreſſed by one of theſe characters, *L.*

AQUA *Secunda* [with *Surgeons*] a liquor made of common water, and the powder or precipitate of ſilver; it is uſed to cauſe an eſcar to fall off in ſhankers and to conſume proud fleſh, *L.*

AQUA VITA [*i. e.* water of life] a ſort of cordial liquor formerly made of brew'd beer ſtrongly hopped, and well fermented; now it is commonly underſtood of ſpirits, geneva, and the like.

AQUA VITÆ [in *Chym. Writers*] is expreſſed by this character, *L.*



A'QUABIBE [of *aqua*, water, and *bibere* to drink, *L.*] a water-drinker.

A'QUÆDUCT [*aquæductus*, L.] a conveyance of water by pipes, a conduit of water; it is a conſtruction of ſtone or timber made on uneven ground, to preſerve the level of the water, and convey it by a canal from one place to another.

AQUÆDUCT [with *Anatomiſts*] a paſſage or perforation, partly membranous, and partly cartilaginous, leading out of the bony paſſage of the internal ear into the palate.

A'QUAGE [*aquagium*, L.] a water-courſe.

AQUA'RIANS, a ſect of Chriſtians in the primitive church in the ſecond century who did not uſe wine; but only water in the ſacrament. The occaſion of this practiſe is ſaid to have been the perſecution which oblig'd them to meet ſecretly in the night, and the better to avoid a diſcovery, they made ſhift with water inſtead of wine in the ſacrament. This tho' firſt began by neceſſity in time, grew into a cuſtom; ſo that it was deem'd as a duty, and when they could have uſed wine with ſafety, they rejected it as unlawful.

Tatian is reported to have been the head of this ſect.

AQUA'RIUS [with *Aſtronomers*] a conſtellation of the zodiack marked thus ♒, and conſiſts of 99 ſtars.

AQUARIUS [the *Water Bearer*] this ſeemes to be called *Aquarius* from its form. He ſtands holding a baſon in one hand, and ſeems to pour out much water. Some will have it, that this is *Ganymede*, and ſuppoſe that it is ſufficient ground for that conjecture, becauſe the picture bears ſome reſemblance to one pouring out wine, and they bring the poet for an evidence, that ſays, that *Ganymedes* was ſnatch'd up to *Jupiter* to be his cup-bearer, and was by the gods accounted worthy of the office on account of his great beauty, and becauſe he gave to men immortality, which was unknown to them before. That the pouring forth is ſuppoſed

ſed to reſemble *Nectar* (which is the drink of the Gods) and that this is the reſemblance of that drink. The conſtellation has two obſcure ſtars on the head, one great one on each ſhoulder, one on each elbow, one bright one on the extreme part of his right hand, one on each pap, one on the left hip, one on each knee, upon his right leg one; in all ſeventeen. The pouring out of water is on the left hand. It has thirty ſtars, of which two are bright, the reſt obſcure.

AQUATI'LES [in *Botany*] ſuch plants as grow in water.

AQUEO' MERCU'RIAL, conſiſting of water and mercury.

A'QUEOUS *Ducts* [*Anatomy*] certain ducts whereby the aqueous humour is ſuppoſed to be conveyed into the inſide of the membranes which incloſe that liquor.

A'QUEOUSNESS } [of *aquoſitas*, L.]
AQUOSE'NESS } wateriſhneſs.

A'QUILA [*Aſtronomy*] the eagle, a conſtellation conſiſting of 70 ſtars, according to the *Britiſh* catalogue. This is the eagle (according to the poets) that carry'd *Ganymedes* up to heaven, and preſented him to *Jupiter* to be his cup-bearer, although he was placed among the ſtars upon another account, *i. e.* when the gods made a diſtribution of the birds among themſelves, *Jupiter* choſe the eagle; and alſo becauſe he of all other birds can fly againſt the ſun, and is not oppreſſed by his rays, and therefore obtains the firſt place among them. It is repreſented with expanded wings, as tho' it were flying. *Aglaoſthenes* relates, that *Jupiter* was brought up in *Crete*, and when he was diligently ſought after there, he was caught up, and carried to *Naxos*, and after he came to the age of manhood, took upon him the kingdom of the gods; and that going from *Naxos* on the expedition againſt the *Titans*, he had the eagle for his companion, and it proving fortunate to him, he made the eagle ſacred, and placed it among the ſtars. And this is the reaſon of the honour that it obtained in heaven. It has four ſtars, the middlemoſt is a bright one.

AQUO'SITY [*aquoſitas*, L.] wateriſhneſs.

ARABESK' [ſo called from the *Arabs*, who uſed this kind of ornaments, their religion forbidding them to make any images or figures of men or animals] a term apply'd to ſuch painting, ornaments of freezes, &c. which conſiſted wholly of imaginary foliages, plants, ſtalks, &c. without any human or animal figures.

ARA'BIA [of ערב, *Heb.* black, or of ערבו, *Heb.* a thief or robber] the one on account of their ſwarthy complexion, and the latter on account of their thieviſh diſpoſition. The *Arabians* having in all ages been ſo addicted to this vice, that, as *Martin del Rio* obſerves, it was as uſual with the *Jews* to call a thief an *Arabian*, as it was to call a merchant a *Canaanite*, and a mathematician a *Chaldæan*.

A'RABICK *Figures* } [ſo called be-
ARAB'ICK *Characters* } cauſe borrowed from the *Arabs*] are the numeral characters commonly made uſe of in large computations, as 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, not uſed in *England* till the 11th century.

ARAB'ICK [*Arabicus*, L.] belonging to the *Arabians*.

A'RABISM, an idiom or manner of ſpeaking, peculiar to the *Arabs* or *Arabians*.

ARÆOM'ETER [of ἀραιὸς, *Gr.* thin, and μέτρον meaſure, *Gr.*] an inſtrument to meaſure the denſity or gravity of fluids.

ARAIGNEE' [in *Fortification*] the branch, return, or gallery of a mine.

ARAY' } [probably of *arrayer*,
ARAY'ING } *Old French*] dreſs, garb, rayment.

AR'BITRAL [*arbitralis*, L.] of or pertaining to an arbitrator or arbitration.

AR'BITRARILY [*ex arbitrio*, L.] after one's own will.

AR'BITRARINESS [of *arbitrarius*, L.] acting merely according to will and pleaſure.

ARBITRA'TOR [with *Civilians*] is underſtood differently from an *arbiter*. An arbitrator being left wholly to act according to his own diſcretion, without ſolemnity of proceſs or courſe of judgment; whereas an arbiter is obliged to act according to law and equity.

AR'BOR [in *Mechanicks*] the principal part of a machine which ſerves to ſuſtain the reſt; alſo a ſpindle or axis on which a machine turns, *L.*

ARBOR *Genealogica*, *i. e.* the tree of conſanguinity; is uſed to ſignify a lineage drawn out under the form or reſemblance of a root, ſtock, branches, &c.

ARBOR *Porphyriana*, otherwiſe called *Scala prædicamentalis* [with *Schoolmen*] a ſcale of beings, or a figure that conſiſts of three rows or columns of words, the middlemoſt of which contained the ſeries of *Genera* and *ſpecies*, bearing ſome analogy to the trunk, and

the extreams contain the differences to the branches of the tree thus. *L.*

SUBSTANCE
Thinking *Extended*
BODY
Inanimate *Animate*
ANIMAL
Irrational *Rational.*
MAN
This *That*
PLATO

AR'BORARY [*arborarius*, L.] being or belonging to trees.

AR'BORETS, little arbours. *Milt*

ARBO'REOUS [*arboreus*, L.] of, or like, or pertaining trees.

AR'CA *Cyrographica*, a common cheſt with three locks and keys, kept by certain *Chriſtians* and *Jews*, wherein all the contracts, mortgages and obligations belonging to the *Jews*, were kept to prevent fraud, by order of king *Richard* the firſt.

ARCA'NUM *Joviale* [with *Chymiſts*] is an amalgama made of equal parts of tin and mercury, powdered and digeſted with good ſpirit of nitre; the dry maſs being powdered again after the ſpirit has been drawn off in a retort, and laſtly digeſted in ſpirit of wine, till the powder is become taſteleſs.

ARC BOUTANT [of *arc* and *bouter*, *F.* to abut] in *Architecture* ſignifies a flat arch abutting againſt the reins of a vault in order to ſupport it, and prevent its giving way.

ARCH [probably of ἀρχὸς, *Gr.*] arrant or notorious, as *an arch-rogue*, *an arch-traytor*, *an arch-wag*.

ARCH-BISHOP [Αρχιεπισκοπος, Gr.] is the chief or metropolitan biſhop of *England* who has under him ſeveral ſuffragan biſhops.

The title of arch-biſhop was firſt introduced in the eaſt about the year of Chriſt 340, but was at that time only honorary and was given to all biſhops of great cities.

England has only two archbiſhops that of *Canterbury* and that of *York*, who are call'd *Primates* and *Metropolitans*. The biſhop of *Canterbury* had anciently juriſdiction over *Ireland* and was ſtiled a patriarch.

He was dignified with ſome ſpecial token of royalty as to be patron of the biſhoprick of *Rocheſter*. To create knights, coin mony, *&c.*

He is ſtill accounted the firſt peer of *England*, and next to the royal family; having the precedence of the dukes and all the great officers of the crown.

By the common law of *England* he enjoys the power of the probate of wills and teſtaments, and granting letters of adminiſtration. And of granting licences and diſpenſations in all caſes formerly ſued for in the court of *Rome* and not repugnant to the law of God.

He holds ſeveral courts of judicature, as the court of arches and of audience the prerogative court, and court of peculiars.

The archbiſhop of *York* is inveſted with the ſame power in his province as the archbiſhop of *Canterbury* has in his: He has alſo the title to the ſecond degree of peerage, and takes precedence of all dukes not of the blood royal; and all officers of ſtate next to the lord chancellor.

ARCH DEACON [Αρχιδιακονος of ἀρχὸς and διακονέω, to miniſter or ſerve Gr.] a church officer whoſe buſineſs is to viſit the pariſhes within a certain diſtrict. It was originally given to the firſt or eldeſt deacon who attended on the biſhop; but without any power; but ſince the council of *Nice*, the function is become a dignity, and rais'd above that of prieſt, tho' in the primitive times of chriſtianity it was far otherwiſe.

For in thoſe times the archdeacon was the biſhops chief miniſter in all external affairs and particularly the temporalities.

In the 10th century they began to be eſteem'd as having juriſdiction in their own right or elſe attach'd to their office, with a power of delegating it to others; but this being thought too much, their power was leſſened by increaſing their number.

There are in *England* 60 *Archdeacons*, whoſe office is every ſecond year to viſit and enquire into the reparations and moveables of churches, to reform abuſes in eccleſiaſtical affairs, and to bring the more weighty affairs before the biſhop.

They have alſo a power to ſuſpend excommunicate and in many places to prove wills, and in ſome places to inſtitute to benefices.

One branch of their office is to induct all clerks into their benefices within their juriſdiction, and by the act of uniformity they are now oblig'd to be in prieſts orders.

Many of them have their courts and officials as biſhops have.

ARCHÆOLOGY [Αρχιαλογία of ἀρχαῖος, ancient, and λογος, *Gr.* ſpeech] the

the ancient way of ſpeaking or writing; alſo a treatiſe of antiquity.

ARCH'NESS, waggiſhneſs, dexterouſneſs in management, craft, craftineſs.

ARCHCHAN'TER, the chief or preſident of the chanters of a church.

ARCH CHYMICK, as *arch chymick ſun*, the chief chymiſt the ſun, *Milton.*

ARCH DRUID, the chief or pontiff of the ancient Druids.

An ARCH [of *arcus*, L. a bow] a bending in form of a bent bow.

ARCH [in *Aſtronomy*] as the *diurnal arch of the ſun*, is part of a circle parallel to the equator, which is deſcribed by the ſun in his courſe between riſing and ſetting.

ARCH *of Direction* [in *Aſtronomy*] is an arch of the *Zodiack*, which a planet ſeems to paſs over, when the motion of it is according to the order of the ſigns.

ARCH *of Retrogradation* [in *Aſtronomy*] is an arch of the *Zodiack*, deſcribed while a planet is retrograde, moving contrary to the order of the ſigns.

ARCH *of Viſion* [*Aſtronomy*] is the depth of the ſun below the horizon, at which a ſtar begins to riſe again, which before was hid in his rays.

Similar ARCHES [*Geometry*] are ſuch as contain the ſame number of degrees of unequal circles.

Semicircular ARCHES [*Architecture*] are thoſe which make an exact ſemicircle, and have their centre in the middle of the chord of the arch.

Scheme ARCHES [*Architecture*] arches that are leſs than a ſemicircle, and of conſequence are flatter, containing 90, 70 or 60 degrees.

ARCHES *of the third and fourth point* [in *Architecture*] are ſuch as conſiſt of two arches of a circle ending in an angle at the top, and are drawn from the diviſion of a chord into 3 or 4 parts at pleaſure.

Eliptical ARCHES [*Architect.*] conſiſt of a ſemi-elipſis, and have commonly a key ſtone, and chaptrels or impoſts, they were formerly much in uſe for mantle-trees in chimneys.

Strait ARCHES [*Architecture*] are arches, the upper and under edges of which are ſtrait; as they are curved in others, and alſo thoſe two edges parallel, and the ends and joints all pointing to a centre; they are uſed over windows, doors, *&c.*

ARCHE' [Ἀρχὴ, Gr.] the beginning, an entrance.

ARCHE [in *Medicine*] the beginning of a diſtemper.

ARCH'ED *Legs* [with *Farriers*, *&c.*] an imperfection in a horſe, when being in his natural poſition he has his legs bent forward, and the whole leg makes a kind of arch or bow.

ARCHETY'PAL *World* [with the *Platoniſts*] the world as it exiſted in the divine mind, or in the idea of God before the creation.

ARCHE'US [of Ἀρχὴ, Gr.] the principle of life and vigour in any living creature; the ancient chymiſts uſed by this term to expreſs ſome certain principle of life and motion; as the cauſe of all the effects obſervable in nature, and it has been applied by them to very different things; ſome uſe it to ſignify the fire lodged in the centre of the earth, and aſcribe to it the generation of metals and minerals, and ſuppoſe it alſo to be the principle of life in vegetables; others underſtand by it a certain univerſal ſpirit, which (as they imagine) is diffuſed throughout the whole creation, and is the active cauſe of all the phænomena's of nature; others give it the name of *anima mundi*, *i. e.* the ſoul of the world; and ſome call it the *Vulcan* or heat of the earth; they ſuppoſe there is a ſhare of this *Archeus* in all bodies, which when it is corrupted, produces diſeaſes, which they ſtile *Archeal Diſeaſes.*

ARCHIAL'OGY [*archialogia*, L. of ἀρχιαλογία, Gr.] a diſcourſe or treatiſe of antiquities.

ARCHI'GRAPHY [*archigraphia*, *L.* of ἀρχιγραφία, *Gr.* ſecretariſhip.

ARCHI'POTE [*archipota*, *L.*] the chief or maſter drinker.

ARCHILO'QUIAN *Verſes*, a ſort of verſes, whereof *Archilochus* was the inventor.

ARCH-PRIOR, the maſter of the order of the knights templars.

ARCHISYNAGO'GUS [ἀρχισυναγωγὸς, *Gr.*] the chief ruler of a ſynagogue.

ARCHITECTON'ICK, that builds a thing up regularly according to the nature and properties of it.

Naval AR'CHITECTURE, an art that teaches the conſtruction of ſhips, galleys, and other floating veſſels for the water; with ports, moles, docks, *&c.* on the ſhore.

Counterfeit ARCH'ITECTURE, is that wherein the projectures are painted either with black or white, or coloured after the manner of marble; alſo called ſcene work in the painting of columns, *&c.* that ſeem to ſtand out in relievo, in theatres.

ARCHITECTURE [in *Perſpective*] a ſort of building, the members of which

are

are of different meaſures and modules, and diminiſh in proportion to their diſtance, to make the building appear longer and larger to the view than it really is.

AR'CHITRAVE [of ἀρχὴ, *Gr.* chief, and *trabs*, L. a beam] that part of a column or order of columns that is above or lies immediately upon the capital. It is the loweſt member of the frize, and even of the whole entablature; it is ſuppoſed to repreſent the principal beam in timber buildings. It is ſometimes called the *Reaſon-piece*, as in portico's, cloiſters, &c. the *Maſter-piece* in chimneys, and *Hyperthyron* over the jambs of doors or lintels of windows.

ARCHITRAVE *Doors* [with *Architects*] ſuch as have an architrave on the jambs and over the door, upon the cup piece, if ſtrait, or if the top be curved on the arch.

ARCHITRAVE *Windows* [with *Architects*] are commonly an ogee raiſed out of the ſolid timber, with a liſt over it.

ARCHIVAULT [*archivolte*, F.] the inner contour of an arch; or a frame ſet off with mouldings, running over the faces of the arch ſtones, and bearing upon the impoſts.

ARCHONT'ES ['Αρχόντες, *Gr.*] the chief magiſtrates of the city of *Athens*, after the kingly government had been aboliſhed.

ARCT'OS MINOR [in *Aſtronomy*] the leſſer bear.

ARCTOPHY'LAX ['Αρκτοφύλαξ, of ἄρκτος a conſtellation called the bear, and φύλαξ a keeper] the poets tell us, that *Arctophylax* was the ſon of *Jupiter* and *Caliſtho*, an *Arcadian*, whom *Lycaon* cut in pieces and ſet before *Jupiter* to eat at a banquet; and that *Jupiter* overthrew the table, and out of abhorrence to *Lycaon*'s cruelty, burnt his houſe with a thunderbolt, but joining together the *Arcadian*'s divided limbs, placed him among the ſtars. *Eratoſthenes.*

ARCTU'RUS, a ſtar in the conſtellation of *Arctophylax* or *Bootes*; it ſignifies a bears tail, and ſo called becauſe it is near it. It riſes the firſt of *September* new ſtile, and ſets the 22 of *May*; the vulgar opinion was that it brought hail and tempeſt.

The poets feigned that in the day time this ſtar was a ſpy upon mankind and gave intelligence to *Jupiter* of the perjury and villany committed in commerce and courts of judicature.

ARCUATI'LE [*arcuatilis*, L.] bowed or bent.

ARCUA'TION [with *Gardeners*] the raiſing of trees by layers.

ARCU'ATURE [*arcuatura*, L.] the bowing or bending of an arch.

AR'DENTNESS [of *ardens*, L.] heat; alſo eagerneſs of deſire, warmth of affection.

AR'DENTLY [*ardement*, *F.* *ardenter* *L.*] with warmth or paſſion.

AR'DOR, vehemence, fervency, earneſt deſire.

AR'DUOUSNESS [of *arduitas*, *L.*] difficulty.

A'REA [with *Gardeners*] a bed or quarter in a garden.

AREA [with *Aſtronomers*] a circle about the moon and ſome ſtars, otherwiſe called *Halo*, *L.*

AREA [in *Fortification*] the ſuperficial content of any rampart or other work.

To AREAD, to dedicate to, to inform. *Milton.*

ARE'NA [ſand, ſo called becauſe the place was ſtrewed with ſand to hide from the view of the people the blood ſpilt in the combat] the pit or ſpace in the middle of the circus or amphitheatre of the *Romans*, where the gladiators had their combats, and ſometimes it was uſed for the circus or amphitheatre itſelf, and ſometimes for the *campus* of the ſoldiers and army.

ARENA'CEOUS [*arenaceus*, *L.*] ſandy, or like ſand.

ARE'NARY [*arenarius*, *L.*] of or belonging to ſand or gravel.

ARENA'TION [with *Phyſicians*] a ſort of dry bath, when the patient ſits with his feet upon hot ſand.

AREOM'ETER [of ἀὴρ the air, and μετρέω, *Gr.* to meaſure] an inſtrument uſually made of fine thin glaſs, which having had as much running quickſilver put into it, as will ſerve to keep it upright, is ſealed up at the top: ſo that the ſtem or neck being divided into degrees, the heavineſs or lightneſs of any liquor may be found by the veſſels ſinking more or leſs into it.

AREOPA'GUS [ἀρειοπάγος of 'Αρης, *Mars*, and πάγος a town; ſo called from the god *Mars* being ſentenced there upon the accuſation *Neptune* brought againſt him for killing his ſon] the place where the *Areopagites* or judges of the *Athenians* aſſembled. It was ſituated upon an eminence, which was antiently near the middle of the city, but at this time it is out of it.

There are ſtill ſome remains of the foundations of it viſible, in the form of a ſemicircle, built with ſquare ſtones of a prodigious ſize, which ſupport a terrace or platform of about 140 paces, which was the court.

In

In the midſt was the tribunal cut out of a rock, and all about it were ſeats cut out of the ſtone.

In this place the judges heard cauſes in the open air, not having any covering; not far off were ſome caves hewn out of the rock where it is conjectured the priſoners were kept, who were to be brought before the judges.

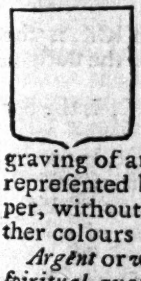
When St. *Paul* had been preaching at *Athens* againſt their idolatry, he was carried hither before the Areopagites; where telling them he came to declare to them that unknown God whom they ignorantly worſhipped, his ſpeech had that efficacy upon *Dionyſius* one of his judges, that he became a convert, and the reſt of the Areopagites diſmiſſed him.

AREOS'TYLE [ἀραιόστυλη, *Gr.*] a building where columns ſtand a little to thick; or, as others ſay, at a convenient diſtance.

ARETOL'OGY [of ἀρετὴ virtue, and λέγω, *Gr.* to diſcourſe] that part of moral philoſophy that treats of virtue, its nature, and means of arriving at it.

ARGE'A } human figures made up
ARGE'I } of ruſhes, which the veſtal virgins threw away annually into the river *Tiber*.

ARGENT' [of *argentum*, L.] ſilver. F.



ARGENT [in *Heraldry*] is commonly white; all ſuch fields being ſuppoſed to be ſilver, and is one of the *Metals*, and charged with the colours. In engraving of armoury, the field argent is repreſented by the whiteneſs of the paper, without any ſtrokes on it, as all other colours have, as in the margin.

Argent or *white*, ſignifies [of *virtues* and *ſpiritual qualities*] humility, purity, innocence, felicity, temperance and truth; [*of worthy good qualities*] beauty and genteelneſs of behaviour; [of the *planets*] the *moon*; [of the four elements] the water; [of precious ſtones] the pearl and cryſtal; [of trees] the palm; [of flowers] the *flower de luce*; [of human conſtitutions] the phlegmatick; [of beaſts] the ermin, which is all white without any ſpot; [of the parts of a man] the brain, and [of his ages] the old.

AR'GENT alſo ſignifies in a *woman*, chaſtity; in a *maid*, virginity; in *judges*, juſtice; and in the *rich*, humility.

ARGENTA'TION, gilding, *&c.* with ſilver. L.

ARGENTI'NUS [among the *Romans*] the deity of ſilver coin.

ARGILLA'CEOUS [*argillaceus*, L. ἀργιλλῶδης, Gr.] of, or belonging to white clay.

AR'GO, the name of the ſhip that carried *Jaſon* and the *Argonauts* to *Colchos* to fetch the golden fleece; the poets ſay this ſhip was placed among the ſtars by *Minerva*; that this was the firſt ſhip that ever was made; that it was a ſpeaking one, and was the firſt that made the ſea paſſable to mankind; and that it might be a manifeſt ſign to future generations, the image of it was placed among the ſtars, that mariners, beholding it as they were ſailing, might be of good cheer, and that its glory might be immortal in being placed among the gods.

To AR'GUE *a priori* [with *Logicians*] is to prove effects by the cauſes. L.

To ARGUE *a poſteriori* [with *Logicians*] is to prove cauſes by their effects, *L.*

AR'GUMENT [with *Painters*, &c.] the perſons repreſented in a landſkip, in contradiction to the country or proſpect.

ARGUMENT, a kind of ſyllabus or abridgment of the ſubject of a book.

ARGUMEN'TAL [*argumentalis*, L.] of or belonging to argument.

ARGUMENTA'TION [*Logick*] the art of inventing or framing arguments; of making inductions or drawing concluſions.

ARGUMEN'TATIVENESS [of *argumentari*, L.] convincingneſs by way of argument.

ARGUMEN'TATIVELY [of *argumentum*, L.] by way of argument.

AR'GUS, having a head full of eyes [*Hieroglyphically*] repreſents, this great world, becauſe the eyes of our creator are every where, and of all things do, as it were, take notice, and are witneſſes of our behaviour.

ARGYRAS'PIDES [of ἀργυρὸς and ἀσπὶς, *Gr.* a buckler] ſoldiers arm'd with ſilver bucklers.

ARGYROCO'MES [ἀργυροκόμης, *Gr.*] a comet of a ſilver colour, differing very little from the *ſolar comet*, except that it is of a brighter colour, and ſhines with ſo great a luſtre as to dazzle the eyes of beholders.

ARGYRI'TIS [of ἀργυρῖτις, *Gr.*] the ſcum or foam which riſes from ſilver or lead, that is mixed with ſilver in the refining furnace.

ARGYROLY'THOS [of ἀργύριον ſilver and λίθος a ſtone] talk, a ſort of mineral ſtone.

ARGYROPE'A [of ἀργύριον and ποιέω, *Gr.* to make] the art of making ſilver.

A'RIANISM, the principles and doctrines of *Arius*, a heretick in the beginning of the fourth century, he taught that

that Chriſt or the ſon, was not God conſubſtantial with the father; but the firſt of created beings *&c.*

This doctrine ſpread almoſt over the whole church for a few years; but in the year 321 was condemned by the council of *Nice*; but it afterwards ſpread itſelf very much in the eaſt, and in ſucceeding times was divided into many branches and called by many names.

AR'IDNESS [*ariditas*, L.] dryneſs.

A'RIES, a ram, L.

ARIES [in *Aſtronomy*] the firſt ſign of the zodiack, which the ſun enters in the beginning of *March*; it is deſcribed on globes by the figure of a ram, and is a conſtellation of 19 ſtars, and is commonly expreſſed by this character ♈.

The poets feign that this ram carried *Phryxus* and *Helle* through the ſea. That it was alſo given to them by their mother *Nephele*. It had a golden fleece, as *Heſiod* and *Pherecydes* write. But when it carried them over that narrow ſea, the ram threw her into the ſea, and loſt his horn. But *Helle* was ſaved by *Neptune*, who on her begat a ſon called *Pæon*, and *Phryxus* eſcaping to the *Euxine* ſea, came to *Æetes*, to whom he gave the golden fleece which he placed in the temple of *Jupiter*, that the memory of it might be preſerved. But he aſcended up among the ſtars, and is beheld but obſcurely.

To ARIE'TATE [of *arietatum*, L.] to puſh or but like a ram.

ARISTIF'EROUS [*ariſtifer*, L.] bearing ears of corn.

ARISTOCRAT'ICALNESS [of *ariſtocratique*, Fr. *ariſtocraticus*, L. of ἀριστοκρατικὸς, of ἄριστος the beſt, and κρατέω dominion, *Gr.*] the being ariſtocratical or governed by the nobility.

ARISTOTE'LIAN, of or pertaining to *Ariſtotle*.

ARISTOTE'LIANISM, *Ariſtotle's* philoſophy, or the dogma's and opinions of that philoſopher, which are contained in his four books *De Cœlo*, and his eight books of *Phyſicks*.

ARISTOTE'LIANS, a ſect of philoſophers, following *Ariſtotle*; otherwiſe called *Peripateticks*.

ARITH'METICK [*ars arithmetica*, L. of ἀριθμητικὴ, *Gr.*] a ſcience which teaches the art of counting by number, and ſhews all the powers and properties of numbers, *&c.*

Theorical ARITHMETICK, is the ſcience of the properties, relations, *&c.* of numbers conſidered abſtractly with the reaſons and denominations of the ſeveral rules.

Practical ARITHMETICK, is the art of computing; that is, from certain numbers given of finding certain others, whoſe relation to the former is known.

Inſtrumental ARITHMETICK, is that where the common rules are perform'd by the means of inſtruments contrived for eaſe and diſpatch, as *Nepiers Bones*, &c.

Logarithmetical ARITHMETICK, is that which is performed by tables of logarithms.

Numerous ARITHMETICK, is that which gives the calculus of numbers, or in determinate quantities, by the common numeral quantities.

Specious ARITHMETICK, is that which gives the calculus of quantities, by uſing letters of the alphabet inſtead of figures.

Decadal ARITHMETICK, is that which is performed by a ſeries of ten characters, ſo that the progreſſion is from ten to ten.

Dyadic ARITHMETICK, is that where only two figures 1 and 0 are uſed.

Tetractic ARITHMETIGK, is that wherein only the figures 1, 2, 3, are uſed.

Vulgar ARITHMETICK, is that which is converſant about integers and vulgar fractions.

Sexageſimal ARITHMETICK, is that which proceeds by ſixties or the doctrine of ſexageſimal fractions.

Decimal ARITHMEMICK, is the doctrine of decimal fractions.

Political ARITHMETICK, is the applying of arithmetick to political ſubjects, as the ſtrength and revenues of kings, births, burials, the number of inhabitants, *&c.*

ARITHMETICK *of infinites*, is the method of ſumming up a ſeries of numbers, conſiſting of infinite terms, or of finding the ratio's thereof.

ARITH'MOMANCY, a kind of divination, or method of foretelling future events by means of numbers.

ARK [of *arcus*, L.] a part of a bowed or curved line or figure.

ARM [*figuratively*] is uſed to ſignify power, as the *ſecular arm*.

ARM [with *Gardeners*] is uſed for a branch, in ſpeaking of cucumbers, melons, *&c.*

To ARM [in the *Manage*] is ſaid of a horſe when he endeavours to defend himſelf againſt the bit, to prevent obeying or being check'd by it.

ARM [with *Geographers*] a branch of a ſea or river.

ARMAMEN'TARY [*armamentarium*, L.] an armoury or ſtore-houſe where

war furniture is kept, a magazine, an arſenal.

ARME'NIAN *Stone*, a kind of precious ſtone, which nearly reſembles the *Lapis Lazuli*, except that it is ſofter, and intermixed with veins of green inſtead of gold.

ARMENIAN *Bole*, a native bole or earth brought from *America*, commonly called *bole armoniack*.

ARME'NIANS [ſo called of *Armenia*, the country which they anciently inhabited] they are of two ſects; the one *Catholicks*, who have an archbiſhop in *Perſia*, and another in *Poland*; the other make a peculiar ſect, and have two patriarchs in *Natolia*.

ARMIG'EROUS [*armiger*, L.] a bearing arms or weapons.

ARMIL'LAR [*armillaris*, L.] of or like a hoop or ring.

ARMIL'LARY *Sphere*, is when the greater and leſſer circles of the ſphere being made of *braſs*, *wood*, *paſt-board*, *&c.* are put together in their natural order, and placed in a frame, ſo as to repreſent the true poſition and motion of thoſe circles.

ARMIL'LATED [*armillatus*, L.] wearing bracelets.

ARMIN'IANS, thoſe that embrace the doctrines of *James Arminius*, *&c.*

ARMIN'IANISM, the doctrine or principles of *Arminius* a celebrated profeſſor in the univerſity of *Leyden* and of the *Arminians* his followers.

His tenets were that predeſtination did not conſiſt in any abſolute and in reſpective eternal decree of ſaving ſome perſons, which God had not then ſo much as decreed to create; neither upon the ſuppoſition of creation and the fall of *Adam* to ſave ſome particular perſons, without any antecedent reſpect to our Saviour, as the brethren of *Delft* believed; but his ſcheme of predeſtination was, that all thoſe were predeſtinated to be ſaved, who being in a lapſed condition ſhould reſign themſelves to the will of Almighty God, believe in our Saviour, and live up to the terms of the Goſpel.

This doctrine was condemn'd in the ſynod of *Dort*; but is at preſent tolerated all over *Holland*.

ARMIP'OTENCE [*armipotentia*, L.] puiſſance at arms.

ARMISA'LII [among the *Romans*] a ſort of dancers in armour who danced the *Pyrrhick* dance, keeping time by ſtriking their ſwords and javelins againſt their bucklers.

ARMISO'NOUS [*armiſonus*, L.] ſounding or ruſtling with arms or armour.

ARM'LET, a little arm, as of the ſea, *&c.*

AR'MOMANCY [of *armus*, L. a ſhoulder, and *μαντια*, *Gr.* divination] divination by ſhoulders of beaſts.

ARMO'NIACK } a ſort of volatile
AMMO'NIACK } ſalt, of which there are two ſorts, ancient and modern.

Volatile Salt ARMONIACK, is made by ſubliming it with ſalt of tartar.

Flowers of Sal ARMONIACK, are made of it with ſea ſalt decrepitated.

AR'MORIST [with *Heralds*] a perſon well ſkill'd in the knowledge of armory or coats of arms.

Coat AR'MOUR, there being as it were a kind of ſympathy between the arms and the perſons to whom they belong, he who uſes or bears the arms of any perſon, that do not of right belong to him, ſeems to affront the perſon of the bearer.

ARMOR } [in *Law*] any thing
ARMOUR } that a man either wears for his defence, or that he takes into his hand in his fury or rage to ſtrike or throw at another.

The AR'MOURERS were incorporated in the beginning of the reign of *Henry* VI. the king himſelf being pleaſed to be free of their company, their arms *argent* on a chevron *gules*, a gantlet between four ſwords in ſaltire, on a chief *ſable* a buckler *argent*, charged with a croſs *gules*, betwixt two helmets of the firſt. Their creſt is a man demi-armed at all points, ſurmounting a torce and helmet. Their motto, *Make all ſure*.

AR'MOURY, a branch of heraldry, being the knowledge of coat armour, as to their blazons and various intendment.

ARMS *of Courteſy* } thoſe arms anci-
ARMS *of Parade* } ently uſed in juſts and tournaments, as ſwords without edge or point, and ſometimes wooden ſwords, and alſo canes; lances not ſhod, *&c.*

Paſs of ARMS [among the *ancient Cavaliers*] a kind of combat ſo named.

ARMS [in *Heraldry*] ſo named, becauſe they are borne chiefly on the buckler, cuiraſs, banners, *&c.* are uſed for marks of dignity and honour, being compoſed regularly of certain figures and colours given or authorized by ſovereign princes to be borne in coats,

ſhields, banners, &c. for the diſtinction of perſons, families and ſtates.

Charged ARMS [in *Heraldry*] are ſuch as retain their ancient integrity, with the addition of ſome new honourable charge or bearing.

Intire ARMS } [in *Heraldry*] are
Full ARMS } ſuch as retain their primitive purity, integrity, and value, without any alterations, diminutions or abatements.

Vocal ARMS [in *Heraldry*] ſuch wherein the figures bear an alluſion to the name of the family.

ARNOL'DISTS, a ſect ſo called of *Arnold* of *Breſſe*, who declaim'd againſt the great wealth and poſſeſſions of the church, and preached againſt the baptiſm and the euchariſt.

AROMAT'ICALNESS } [*aromati-*
AROMAT'ICKNESS } *qué*, F. *aromaticus*, L.] ſpicineſs.

To ARO'MATIZE [*aromatizo*, L.] to ſpice, to ſeaſon with ſpices, to perfume.

A'ROT *and* MA'ROT, two of *Mahomet*'s admonitory angels, whom the *Mahometans* believe to be the diſſuaders of men from murder, violence and exceſs. But theſe two being invited to ſupper by a young lady, drank wine to exceſs, and would have proceeded to diſhoneſty with her; and therefore God forbad wine to the *Mahometans*; but the lady reſiſting their amorous attempts was turned into the morning ſtar.

AROUN'D [of *a* and *rond*, *Dan.*] in a round, round about.

AR'PAGUS [in *ancient Inſcriptions*] a child that died in the cradle.

ARQUEBU'SS *a croc*, a ſort of ſmall firm-arm, which carries a ball of about an ounce and a half.

Dog's ARRACH } ſtinking arrach,
Goat's ARRACH } or mother-wort.

AR'RAND } a meſſage, as a ſleeve-
ER'RAND } leſs errand, *i. e.* a trifling meſſage.

ARRANGE'MENT, the rangement or diſpoſition of the parts of the whole into a certain order.

To ARRA'Y *a Pannel* [*Law Phraſe*] is to rank, order, or ſet forth a jury empannelled upon a cauſe.

To quaſh an ARRAY [*Law Phraſe*] is to ſet aſide the pannel of the jury.

Commiſſioners of ARRAY [of *arralatores*, F.] certain officers, whoſe buſineſs it is to take care of the arms of the ſoldiery, and to ſee that they are duly accouter'd.

ARREAR'ANCES } of *arriere*, F. be-
ARREAR'S } hind] are the remainders of any rents or monies unpaid at the due time; the remainders of a debt or reckoning.

ARREAR'AGES [in *Law*] is the remainder of an account or a ſum of money in the hands of an accountant.

Saving the ARRENTA'TIONS [*Law Phraſe*] ſignifies the reſerving a power to grant licenſes to one, who owns lands in a foreſt, to incloſe them with a low hedge and a little ditch, paying an annual rent. *Foreſt Law.*

ARRES'T [*arreſte*, F.] a ſtop or ſtay.

ARREST' [in *Law*] a judgment, decree, or final ſentence of a court.

ARRE'STS [with *Farriers*] mangey humours upon the ſinews of the hinder-legs of a horſe between the ham and the paſtern.

ARRHABONA'RII [of ἀῤῥαβὼν, *Gr.* a pledge] a ſect who held that the euchariſt was neither the real fleſh and blood of Chriſt, not yet the ſign of them, only the pledge or earneſt of them.

ARRHEPHORI'A [Ἀῤῥηφορία, *Gr.* of ἄῤῥητα φέρειν, of bearing myſterious things] a ſolemnity in honour of *Minerva*, when four ſelect noble virgins not under ſeven or above eleven years of age, apparelled in white, and ſet forth with ornaments of gold, had a ball-court appropriated for their uſe in the *Acropolis*, wherein ſtood a brazen ſtatue of *Iſocrates* on horſeback. It was the cuſtom to chooſe out of theſe two to weave a vail for *Minerva*, which they began on the 30th day of *Panoplion*.

ARRIERE'BAN [in the *French Cuſtoms*] is a general proclamation, whereby the king ſummons to the wars all that hold of him; both his own vaſſals, *i. e.* the *Nobleſſe*, or nobility, and their vaſſals.

ARRIER *Vaſſal* or *Tenant*, the vaſſal or tenant of another vaſſal or tenant.

ARRIERE FEE, a fee dependent on ſome other inferior fee.

AR'ROGANTNESS [*arrogantia*, L.] haughtineſs, pride, preſumption, ſelf-conceit.

ARROGA'TION, a claiming to one's ſelf, *L.*

ARRONDIE' [in *Heraldry*] as a *Croſs arondie*, i. e. rounded. Is a croſs, whoſe arms are compos'd of ſections of a circle not oppoſite to each other, ſo as to make the arms bulge out thicker in one part than another; but both the ſections of each arm lying the ſame ways, ſo that the arm is every where of an equal thickneſs, and all of them terminating at

at the end of the eſcutcheon, like the plain croſs, *F.*

ARRO'SION, a gnawing, *L.*

AR'ROW [*Hieroglyphically*] ſignifies ſpeed or diſpatch.

ARROW-HEAD, a water-plant ſo called, becauſe the leaves of it reſemble the head of an arrow.

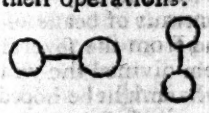
ARS'EFOOT, a kind of water-fowl.

ARSEVER'SE [i. e. *avertere ignem*; for in the dialect of *Tuſcany*, *Arſe* is uſed for *avertere* and *verſe* ſignifies *ignem*, i. e. fire, or of *arſus* of *ardeo*, L. to burn] a ſpell written upon an houſe to preſerve it from being burnt.

AR'SENICK, a ponderous mineral ſubſtance, cauſtick and corroſive to ſo great a degree as to be poiſon. It is ranked in the claſs of ſulphurs. There are of it divers ſorts, yellow or native, red and cryſtalline.

Native ARSENICK, is either of an orange or yellow colour, and is by colour men and painters call'd *Orpiment*, it is found in copper mines, from this ſort are made the two others.

One property of *Arſenick* is that mixing a very ſmall portion of it with any other metal it renders that metal friable, and immalleable; for which reaſon the refiners fear nothing ſo much as *Arſenick* being mixed among any of their operations.



ARSENICK [in *Chymical Writers*] is expreſs'd by one of theſe characters.

Yellow Native ARSENICK is of a yellow colour, chiefly found in copper mines in a ſort of glebes or ſtones; it is found to contain a ſmall portion of gold, but ſo little, that it will not quit the coſt of ſeparating it; It is thence called *Auripigmentum.*

Red ARSENICK, the native yellow arſenick rubified by fire, called *Realgal.*

White ARSENICK, is drawn from the yellow by ſubliming it with a proportion of ſea-ſalt, *Cryſtalline Arſenick.*

Cauſtick Ore of ARSENICK, is a butyrous liquor prepared of arſenick and corroſive ſublimate; it is like butter of antimony.

ARSEN'ICAL, of or pertaining to arſenick.

ARSENICAL *Magnet* [with *Chymiſts*] is a preparation of antimony with ſulphur and white arſenick.

ARSENOGO'NON [ἀρσενογόνον, *Gr.*] an herb, which being ſteep'd in wine and drank, is ſaid to procure the getting of a male-child.

ARSENOTHE'LYS [of ἄρσην a male and θῆλυς a female] an hermaphrodite a beaſt which is both male and female.

AR'SIS [ἄρσις of αἴρω, *Gr.* to lift up] the raiſing the voice in pronunciation

ART [of *Ars*, L. of ἀρετὴ virtue, *Gr.* or, as others ſay, from ἄρος, profit] is variouſly defined. The ſchoolmen define it to be a habit of the mind operative or effective, according to right reaſon; or a habit of the mind preſcribing rules for the production of certain effects. Others define it a proper diſpoſal of the things of nature by human thought and experience, ſo as to make them anſwer the deſigns and uſes of mankind; as that which is performed by the wit and induſtry of man; alſo a collection of rules, inventions and experiments, which being obſerved, give ſucceſs to our undertakings in all manner of affairs; or it is that to which belongs ſuch things as mere reaſon would not have attained to.

St. Anſelm's ART, a ſuperſtitious art, or (pretended) method of curing wounds, by only touching the linnen wherewith thoſe wounds had been covered.

A Term of ART, a word that has a meaning beyond its general or ſcientifical one.

Tranſcendent ART. This is alſo call'd *Raymond Lully's* art: an art by which a man may diſpute whole days on any topick in nature, without underſtanding the leaſt tittle of the thing in diſpute. This *art* chiefly conſiſts in diſpoſing the ſeveral ſorts of beings into divers ſcales or climaxes, to be run down in a deſcending progreſſion. As let the ſubject be what it will, he will ſay it is, A *being true*, *good perfect*, and then it is either *created* or *uncreated*, and ſo on.

Angelick ART, a method of coming to the knowledge of any thing deſired by the means of an *angel*, *ſpirit*, or rather a *Demon.*

Active ARTS, ſuch as leave an external effect after their operation, as carving, graving, painting, *&c.*

Factive ARTS, ſuch as leave no external effect behind them after their operation, as piping, fiddling, dancing.

AR'TERY, a hollow fiſtulous canal of a conical form, whoſe uſe is to receive the blood from the ventricles of the heart, and diſperſe it all over the body, for the preſervation of life and heat, and the conveyance of the neceſſary nutriment.

It is compoſed of three coats; the firſt nervous being a thread of fine blood veſſels, for the nouriſhment of the other two.

The *ſecond* muſcular, conſiſting of ſpiral fibres, which have a ſtrong elaſticity, and have either many or few ſtrata, according to the ſize of the artery.

The *third* and inmoſt coat is a fine denſe tranſparent membrane, which keeps the blood within its channels.

Definite ARTICLE [*Grammar*] the article (*the*) ſo called, as fixing the ſenſe of the word it is put before to one individual thing.

Indefinite ARTICLE [*Grammar*] the article (*A*) ſo called becauſe it is applied to names, taken in their more general ſignification.

ARTICLE [with *Anatomiſts*] a joint or juncture of two or more bones of the body.

ARTICLE [with *Arithmeticians*] ſignifies 10, with all other whole numbers that may be divided exactly into 10 parts, as 20, 30, 40, 50, *&c.*

ARTICLE *of faith* [*Theology*] ſome point of chriſtian doctrine, which we are obliged to believe, as having been revealed by God himſelf, *&c.*

ARTICLE *of death*, the laſt pangs or agony of a dying perſon.

ARTI'CULATENESS, diſtinctneſs.

ARTIFI'CIAL ARGUMENT [with *Rhetoricians*] all thoſe proofs and conſiderations that proceed from the genius, induſtry or invention of the orator.

ARTIFI'CIALNESS [*artifice, F. artificium, L.*] artfulneſs.

ARTIL'LERIES warlike engines.

ARTIL'LERY [*artillerie*, F.] the heavy equipage of war, comprehending all ſorts of great fire arms, with what belongs to them, as cannons, mortars, *&c.* the ſame that is called ordinance.

Park of ARTILLERY [in a *Camp*] that place ſet apart for the artillery or large fire-arms.

Train of ARTILLERY, a ſet or number of pieces of ordnance, mounted on carriages with all their furniture, fit for marching.

ARTILLERY, is alſo uſed for what is called *Pyrotechnia*, or the art of fire-works, with all the appurtenances of it.

ARTI-NATURAL, of or pertaining to nature imitated by art.

To AR'TUATE [*artuatum*, L.] to divide by joints, to quarter, to diſmember.

ARTOTY'RITES [of ἄρτος bread, and τυρὸς, *Gr.* cheeſe] a ſect of hereticks of the ſecond century, who uſed bread and cheeſe in the euchariſt.

AR'VAL [*arvalis*, L.] belonging to land, land that is ſowed.

ARVAL BROTHERS among the *Old Romani*] 12 prieſts, who beſides their office of performing ſacrifices, were appointed judges of land-marks.

A'RULA [with *Aſtronomers*] i. e. a little altar, a conſtellation (according to the poets) this is that by which the gods ſwore when *Jupiter* went his expedition againſt *Saturn*, and gaining their point, placed it among the ſtars, in perpetual remembrance of it; alſo men are wont to have this in their drinking clubs and to perform ſolemn rites to it; who engage in ſocieties, they touch it with their right hands and imagine that to be a token of remembrance. It has two ſtars in the fire-hearth, two on the baſis, in all four. *Eratoſthenes.*

ARUNDINA'CEOUS [*arundinaceus*, L.] of or belonging to reeds.

ARUNDIINO'SE [*arundinoſus*, L.] full of, or abounding with reeds.

A'RUSPICE [*aruſpicium*, L.] a ſoothſaying or divination, by inſpection into the entrails of beaſts.

A'RUSPICES [of *ars inſpiciendis*, i. e. inſpecting the altars] ſoothſayers, who predicted from the entrails of beaſts offered in ſacrifice, and from the ſeveral circumſtances of them divined the will of their Gods, and what might be hoped for; the ſuperſtition was firſt invented by the *Hetrurians*; but *Romulus* firſt inſtituted a colledge of *Aruſpices.*

AR'ZEL [with *Horſemen*] a name or title they give to a horſe, that has a white mark upon the far-foot behind. Some are ſo ſuperſtitious as to fancy, that by an unavoidable fatality ſuch horſes are unfortunate in battles, and therefore ſome cavaliers are ſo biaſſed with prejudice, that they do not care to uſe them.

AS [in *proper names*] at the beginning ſhews, that the name owes its original to the *Saxon* word Æſc, an aſh-tree, or indeed generally any ſort of tree, as, *Aſhton, Aſton*, &c.

ASAPPI } [among the *Turks*] ſol-
ASAPES } diers who are moſt expoſed to the firſt ſhock of the enemies, for this purpoſe, that being fatigued, and their ſwords blunted by them, the *Spahi's* and *Jannizaries* may fall on, and gain the eaſier conqueſts; they are made ſo little accout of, that they are often made to ſerve as bridges, for the

cavalry

cavalry to paſs over, in bad roads, and for faſcines to fill up ditches; they are for the moſt part natural *Turks*, and ſerve without pay, only for what plunder they can get.

ASAR'OTUM [ἀσάρωτον, *Gr.*] a ſort of pavement in the dining rooms of the *Romans*, made of ſmall tiles of ſeveral colours, artfully contrived and inlaid, that the room look'd as if it were ſwept but that the ſcraps were left on the floor.

ASBES'TINUM [Ἀσβέστινον, of ἀ privative and σβεννύω, *Gr.* to extinguiſh] a ſort of linnen or cloth made of a ſtone, called *Carpaſices*, fit to be ſpun as wool or flax, of which the antients made napkins, which when they were foul, they caſt into the fire, and they became as they were before; but received no injury by the fire, and little or no diminution. When the *Romans* burnt the bodies of their dead, to preſerve their aſhes they wrapt them in this ſort of cloth; which tranſmitted the fire to the bodies, and preſerved the aſhes by themſelves.

ASCAU'NCE. See *Askaunce*.

To ASCEND' [*aſcendere*, L.] to get or climb; alſo to riſe or fly upwards.

The ASCEND'ANT [*aſcendens*, L.] as *to gain the aſcendant of a perſon*, is to, obtain a power over him, *&c.* to have an over-ruling or powerful influence over a perſon.

ASCENDANT *Line* } [with *Gene-*
ASCENDENT } *alogiſts*] ſignifies ſuch relations as have gone before us, or thoſe that were or are nearer the root of the family.

ASCENDANT [in *Architecture*] an ornament in maſonry and joyners work, which borders the three ſides of doors, windows, and chimneys. It differs according to the ſeveral orders of architecture, and conſiſts of three parts, the *top*, which is called the traverſe, and the two ſides, which are called the aſcendants. The ſame as *Chambranle*.

ASCEND'ING [with *Aſtronomers*] ſignifies thoſe ſtars or degrees of the heavens *&c.* which are riſing above the horizon in any parallel of the equator.

ASCENDING *Latitude* [*Aſtronomy*] the latitude of a planet when going towards the poles.

ASCENDING *Node* [*Aſtronomy*] is that point of a planet's orbit wherein it paſſeth the ecliptick to proceed to the northward.

ASCENDING *Signs* [*Aſtrology*] are thoſe ſigns which are upon the aſcent or riſe, from the nadir to the zenith.

ASCENDING [by *Anatomiſts*] a term applied to ſuch veſſels as carry the blood upwards, or from the lower to the higher parts of the body.

ASCEN'SION, riſing, going, or getting up. L.

ASCENSION *day*, a feſtival obſerved in commemoration of the day on which our Saviour aſcended into heaven, 40 days after his reſurrection from the dead, in the ſight of 120 of his apoſtles and diſciples.

The roman catholicks ſay that the holy fathers who were in *Limbo* were at this time delivered and had a viſible triumph over death and hell. But the ſcriptures ſay that the apoſtles ſaw nothing but angels in the ſhape of men who informed them that the ſon of man ſhould one day deſcend from heaven in the ſame manner they had ſeen him go up.

There are alſo ſome authors who poſitively aſſert that our Saviour left behind him a viſible mark of this glorious fact, by the impreſſion or print of his feet on that part of mount *Olivet* where he ſtood laſt,

St. *Jerome* writes that this mark was viſible in his time, and adds that after a church had been built upon the ſpot, it could not be either cieled or covered on that part, for which reaſon ſo much of the dome was always left open. And there have been ſeveral others of the ſame opinion, as *Optatus* biſhop of *Melevis*, *Paulinus* of *Nola* and others.

Venerable Bede writes, that it was then remaining about the year 700 but that at laſt the *Mahometans* took away theſe miraculous remains and with the ſame ſtone blocked up the eaſtern door of the church there built, ſo that now it is not to be ſeen.

ASCENT' *of fluids* [with *Philoſophers*] is their riſing above their own level between the ſurfaces of nearly contiguous bodies, or in ſlender capillary glaſs tubes, *&c.*

ASCET'ICS [Ἀσκηταὶ, *Gr.*] perſons who in the primitive times devoted themſelves tho' the exerciſes of piety and virtue, in a retired life, and eſpecially to prayer and mortification.

ASCLEPIA'DEAN *Verſe*, a ſort of verſe either *Greek* or *Latin*, and conſiſts of 4 feet, a ſpondee a choriambus, and 2 dactyls as *Horat.* Lib. 1 Od. 1.

Mecœnas atavis edite regibus.

ASCO'LIA [Ἀσκώλια, *Gr.*] feſtivals which the *Attick* peaſants celebrated

to *Bacchus*, in which they ſacrificed a buck as the deſtroyer of their vine, *&c.* they made a bottle of the victim's skin, and filling it with oil and wine, endeavoured to leap upon it with one foot, and he that firſt fixed himſelf upon it, had the bottle for his reward. L.

ASCODROU'TES, a ſect in the ſecond century, who rejected the uſe of all ſacraments, on this notion, that incorporeal things cannot be communicated by viſible and corporeal things.

ASH [Aꝛꝛe, *Sax.* aſhe, *Dan.*] a tree well known.

ASH [in *proper names*] at the beginning generally denotes that the name was from the aſh tree, as *Aſhby*, *Aſhton*, &c. See *As*.

To ASHA'ME [of ꝛcamian, *Sax.*] to put to ſhame, to cauſe to be aſhamed.

ASHES [of axan, *Sax.*] the terrene or earthy part of wood or other combuſtible bodies remaining after they are burnt; in chymical writers they are expreſs'd by this character.

ASH'LERING [with *Builders*] is a name given to quartering, to tack to in garrets, in height two and a half or three foot perpendicular to the floor, up to the inſide of the rafters.

ASH'TAROTH [עשתרות, *Heb.* or as the ſeptuagint Ασάρτη, or, as the *Phœnicians* called her, *Aſtroarche*] was the chief goddeſs of the *Sidonians*; ſome take *Luna* [the moon] to be meant, and ſome *Venus*.

That *Luna* is meant is probable, becauſe the *Pagans* talked of the *ſun* and *moon* as huſband and wife, and in *Jeremiah* ſhe is called the queen of heaven.

Philo Biblius relates, that this *Aſhtaroth* having taken upon her the ſhape of a bull, travelled all over the world, and upon her return landed at *Tyre* in *Phœnicia*, and there conſecrated a ſtar, that ſhe found in her way, that had fallen from the ſky to the earth; though ſome ſay ſhe was worſhipped in the ſhape of an ewe. The manner of worſhipping her was after the manner of that of *Venus*, by committing fornication in her temple. It ſhould ſeem that the *Heathens* thought, as ſhe had a viſible influence in the generation of children, and upon the humours and affections of women, ſo they ought in her adoration to perform thoſe actions, unto which ſhe incited them.

ASHWEED, an herb.

A'SIMA [אשימא, *Heb.*] a deity of ſome of the ancient eaſtern people, who was worſhipped, as ſome ſay, under the image of an ape, or, as others ſay, of a goat or a ram. They were wont to worſhip the ſign in the zodiack called *Aries*, and on this account the *Egyptians* abhorred the other nations, who killed thoſe creatures that they adored.

A'SINARY [*aſinarius*, L.] of or belonging to an aſs.

ASK [of the *Saxon* Æꝛc] as ſome writers ſay, was the name of the firſt man, and thence ſignifies mankind, as *Æſcwine* ſignifies a friend to man, *Eſcwig* a couragious man, or a leader of an army.

To look ASKAUN'T } *i. e.* to look ASKAUNS'E } ſideways.

ASMATOG'RAPHY [of ἄσμα a ſong aud γράφω, *Gr.* to write] the compoſition of ſongs.

ASMODÆUS, an evil ſpirit mentioned in the apocryphal writings, a friend to lechery.

ASO'MATOUS [*aſomatus*, L. ἀσώματος, Gr.] incorporeal or without a body.

ASP, the aſpen tree, a kind of white poplar, the leaves of which are ſmall, and always tremble.

AS'PECT [*aſpectus*, L.] looks, the air of one's countenance.

AS'PECT [with *Aſtrologers*] is when two planets are joined with or behold each other; or when they are placed at ſuch a diſtance in the zodiack, that they (as it is ſaid) mutually help or aſſiſt one another, or have their virtues or influences increaſed or diminiſhed.

ASPECT [with *Aſtronomers*] ſignifies the ſituation of the ſtars or planets in reſpect to each other; or certain configurations or mutual relations between the planets ariſing from their ſituation in the zodiack.

Partile ASPECTS [*Aſtrol.*] are when planets are diſtant juſt ſuch a number of degrees, as 30, 36, 45, *&c.*

Platic ASPECTS [*Aſtrol.*] are when the planets do not regard each other from theſe very degrees; but the one exceeds as much as the other wants.

AS'PEN *Tree*. See *Aſp*.

To AS'PERATE [*aſperatum*, L.] to make rough.

ASPERIFO'LIOUS [*aſperifolius*, L.] having rough leaves.

ASPER'ITY [with *Philoſophers*] the roughneſs of the ſurface of any natural body; ſo that ſome parts of it ſtick out ſo far above the reſt, as to hinder the finger or hand from paſſing over it eaſily and freely.

ASPHAL'ITES [of α and σφάλλω, *Gr.* I ſupplant] the fifth *Vertebra* of the loins.

ASPHAL'-

ASPHAL'TOS [ἀσφαλτος, *Gr.*] a ſort of bitumen or pitch gathered off the lake *Aſphaltites*, a lake in *Judea* of ſo peſtilential a quality, that the vapours that riſe out of it kill any birds that fly over it. This lake is 580 furlongs long, and 140 broad, and the river *Jordan* falls into it. It is ſurrounded by hills, and is the place where *Sodom* and *Gomorrha* are ſaid to have been ſituated.

ASPHAL'TUM, a ſort of bituminous ſtone found near the ancient *Babylon*, which, mixed with other matters makes an excellent cement, impenetrable by water, and incorruptible by air, ſuppoſed to be that celebrated mortar of which the walls of *Babylon* were built.

Oil of ASPIC [of *ſpica*, *L.* an ear of corn] is an inflammable oil drawn from a plant reſembling *Lavender*.

ASPIS [ἀσπις, *Gr.*] an aſpic or aſp, a moſt venemous ſerpent, whoſe eyes are not in the forehead, but in the temples; one kind of them kills by thirſt; another by ſleep; and a third by bleeding; the parties bitten by them dying either of thirſt, ſleeping or bleeding. *L.*

ASPS [*Hieroglyphically*] were uſed as an emblem of ſacredneſs; and accordingly the kings of *Egypt* had them on their crowns to intimate the ſacredneſs of their perſons; that none might preſume or attempt to diſhonour or injure them, without expecting a ſignal puniſhment; as tho' they ſignified that he that roſe up againſt his prince, did encounter with a ſerpent, and was like to meet with nothing but deadly and venemous repulſes.

ASS [*aſinus*, *L.* aſ'al, *Sax.*] a beaſt of burden well known.

An ASS [*Hieroglyphically*] was uſed by the ancients to repreſent a ſtupid and ignorant fellow, an enemy to piety and religion.

AS'SES *Head*, and ASSES *Ears*, on a human body repreſented an ignorant fellow, who was unacquainted with the world. For the *Egyptians* were wont to put the heads of animals on human bodies, to expreſs the inclinations and diſpoſitions of thoſe perſons who were like thoſe beaſts.

ASS-HERD, a keeper or feeder of aſſes; alſo a company of aſſes.

ASSAY, of ſilver or gold, is the melting part of a maſs or ingot in a very ſtrong fire, which being weigh'd before it was put into the coppel or melting pot, very exactly and alſo when it comes out, the fineneſs of the whole is judg'd by this eſſay; for what is loſt by this part ſo tried is proportioned to the whole, which is accordingly pronounc'd more or leſs fine as it loſes more or leſs in the aſſay.

ASSAPAN'ICK, a little creature in *America*, a ſort of flying ſquirrel.

AS'SART [*aſſartum*, L.] a tree pulled up by the roots.

To ASSART [of *aſſartir*, F. to make plain, which *Spelman* derives of *exertum*, F.] to pluck up by the roots, to grub up trees, buſhes, *&c.*

ASSART *Rents*, rent paid to the crown for lands aſſarted.

ASSA'TION [in *Pharmacy*] the preparing or dreſſing of medicaments in their own juices, without the addition of any foreign moiſture.

An ASSAS'SIN, an aſſaſſinator.

ASSASSINA'TOR [*aſſaſſinat*, F.] an aſſaſſin.

ASSASSIN'IANS, a petty government or body of *Mahometan* thieves, or military knights, who call'd their king the *Ancient of the Mountains*, who taught their youth to *aſſaſſinate* whom they commanded; they had ſix cities in their poſſeſſion, and were about 40000 in number, and inhabited *Antaradus* in *Syria*. At the command of their chief maſter they would refuſe no pain or peril, but ſtab any prince he commanded them. They were ſubdued and their king put to death by the *Cham* of *Tartary*, *An.* 1257. Hence thoſe that are ready to execute bloody deſigns are called *Aſſaſſins*.

To go ASSAUL'T, to grow proud, as bitches do.

ASSEM'BLAGE, an uniting or joining of things together, or the things ſo united or joined. *F.*

ASSEMBLEE' [in *Heraldry*] a duſtail or more to hold the two parts of the eſcutcheon together, where the partition line is being counter-changed, ſome of the metal and ſome of the colour of the eſcutcheon. *F.*

ASSEM'BLY [*aſſemblée*, F.] a concourſe or meeting together of people.

Unlawful ASSEMBLY [in a *Law Senſe*] is the meeting together of three or more perſons for the committing of an unlawful act, altho' they do not effect it.

ASSEMBLY [with *Military Men*] is a particular beat of the drum or ſound of the trumpet, and is an order for the ſoldiers to repair to their colours.

ASSEMBLY [with the *Beau monde*] a ſtated and general meeting of perſons of both ſexes, for converſation, gaming, gallantry, *&c.*

Actual ASSEN'T is a judgment whereby the mind perceives a thing to be true.

Habitual

Habitual ASSENT', conſiſts of certain habits induced in the mind by repeated acts.

ASSENTA'TORY [*aſſentatorius*, L.] belonging to a flatterer or flattery.

ASSER'TION [with *Scholaſticks*] a propoſition which is advanced, which the advancer avows to be true, and is ready to maintain in publick.

ASSES'SION, a ſitting down, at, or by, or together; an aſſiſting.

ASSES'SOR [*aſſeſſeur*, F.] one who ſits by and aſſiſts another in office and authority; a judge lateral or aſſiſtant; alſo one who makes the aſſeſſment or rate for the payment of publick taxes; alſo an officer in the preſbyterien aſſemblies, *L.*

ASSES'SORY [*aſſeſſorius*, L.] belonging to aſſiſtance; ſitting at, or by.

Real AS'SETS [in *Law*] are where a man dies poſſeſs'd of lands in fee ſimple.

Perſonal ASSETS [in *Law*] are where a man dies poſſeſs'd of any perſonal eſtate.

ASSETS *per Deſcent* [in *Law*] are where a man enters into bonds, and dies ſeized of lands in fee ſimple, which deſcend to his heirs, and are therefore chargeable as aſſets in his hands.

ASSETS *entre mains* [in *Law*] is when a man dies indebted, leaving to his executors ſufficient wherewith to diſcharge his debts and legacies. *F.*

ASSEV'ER [*aſſeveratum*, *L.*] to avouch, to affirm boldly, to avow, to aſſure.

ASSID'EANS [a ſect among the *Jews* divided into חסידים the merciful, and צדיקים *Heb.* the juſt] the fathers and predeceſſors of the *Phariſees* and *Eſſenes*; they prefered their traditions before the written word, and ſet up for a ſanctity and purity that exceeded the law; but at laſt fell into the error of the *Sadducees*, in denying the reſurrection, rewards and puniſhments after this life.

ASSIEN'TO, a contract between the kings of *Great Britain* and *Spain*, for furniſhing the *Spaniſh Weſt Indies* with negro ſlaves.

To ASSIG'N *the Ceſſor* [*Law* phraſe] to ſhew how the plaintiff has ceſſed or given over.

To ASSIGN *Waſte* [*Law* phraſe] is to ſhew eſpecially wherein the waſte is committed.

ASSIGN'ABLE [of *aſſigner*, *F.*] that may be aſſigned.

ASSIM'ILATENESS [of *aſſimilis*, L.] likeneſs.

ASSIMILA'TION, an act whereby things are render'd ſimilar or like to one another. *L.*

ASSIMILA'TION [in *Philoſophy*] a ſort of motion by which ſome bodies are changed into other bodies, aptly diſpoſed into a nature like or homogeneous to their own; the operation of nature, by which the nutritious juice is rendered like the ſubſtance of that animal body, into which it is to be changed and united; the mutation of the chyle into blood.

ASSI'SOR, the ſame as *Aſſeſſor*.

ASSIS'TATA [with *Logicians*] arguments or aſſertions impoſſible to be true; as to accuſe an infant of adultery; to ſay a perſon holds his peace, and yet that he is talking.

ASSI'ZE } a writ directed to the ſhe-
ASSI'SE } riff for the recovery of poſſeſſion of things immoveable, of which a man's ſelf or anceſtors have been diſſeiſed.

ASSIZE [of *Bread*, *Ale*, &c.] a ſtatute or ordinance relating to the price, weight, meaſure or order of ſeveral commodities; alſo the meaſure or quantity itſelf; thus it is ſaid, when wheat, *&c.* is of ſuch a price, the bread ſhall be of ſuch aſſize.

ASSIZE [in *Law*] a fourfold writ for the recovering of lands, tenements, *&c.* of which one has been diſpoſſeſſed; alſo the jury ſummoned upon ſuch writs.

To ASSI'ZE [of *aſſiſe*, F.] to adjuſt weights and meaſures.

ASSIZES, were originally uſed for extraordinary ſittings of ſuperior judges in the inferior courts depending on their juriſdiction, to enquire whether the ſubaltern judges and officers did their duty.

Special ASSIZE, a particular commiſſion granted to ſeveral perſons, to take cognizance of ſome one or two caſes, as a diſſeizin or the like.

Clerk of the ASSIZE, an officer of the court who ſets down all things judiciarily done by the juſtices of aſſize in their circuits.

ASSO'CIABLE [of *aſſociare*, *L.*] ſociable.

ASSO'CIABLENESS, ſocialneſs, fitneſs or agreeableneſs for company or converſation.

ASSOCIA'TION *of Ideas* [*Philoſophy*] is where two or more ideas conſtantly and immediately ſucceed one another in the mind, ſo that one ſhall almoſt infallibly produce the other; whether there be any natural relation between them or not.

AS'SONANCE, an ecchoing.

ASSONANCE [in *Rhetorick* and *Poetry*

ery] is used where the words of a phrase or verse have the same sound or termination, and yet make no proper rhyme.

ASSONANT [*assonans*, L.] agreeing in sound.

ASSONANT *Rhymes* [*Poetry*] a kind of verses common to the *Spaniards*, where the resemblance of sound serves instead of natural rhymes.

ASSUMPTION [with *Logicians*] is the minor or second proposition in a categorical syllogism: also a consequence drawn from the propositions of which an argument is composed.

Also a solemnity observed by the church of *Rome* in honour of the virgin *Mary*, who, they fancy, was taken up into heaven, soul and body.

ASSU'MPTIVE, taken. L.

ASSUMPTIVE *Arms* [with *Heralds*] are such as a man hath a right to assume to himself by virtue of some action; as if a man, who is no gentleman by blood and has no coat of arms, shall in war take a lord, *&c.* prisoner, he is entitled to bear the shield of such prisoner, and to enjoy it to him and his heirs.

ASSU'RANCE, the same as *Insurance*.

Policy of ASSURANCE, is a contract whereby one or more persons oblige themselves to make good any damages that goods, a house, ship, *&c.* may sustain by fire, the sea, or pirates, *&c.*

ASSU'RER a person who assures.

ASTA'TI [of *a* privat. and ἱστημι, *Gr.* to stand firm, *q. d.* unstable] a sect of heretics in the 9th century, who revived the heresy of the *Manichees*.

ASTE'RIAS [ἀστερίας, *Gr.*] a precious stone that shines like a star.

ASTERISM [Ἀστερισμὸς of ἀστὴρ a star *Gr.*] a constellation or cluster of fixed stars, which on globes is commonly represented by some particular figure of a living creature, *&c.* in order to the more easily distinguishing of their places; as *Aries* the ram, *Taurus* the bull, and the rest of the signs of the zodiack; as also *Ursa Major* and *Ursa Minor*, the two bears.

ASTE'RITES [Ἀστερίτης, Gr.] a precious stone, a kind of oval, which sparkles with beams like a star.

ASTHMA'TICAL [ἀσθματικὸς, Gr.] pertaining to or troubled with an asthma; purfy.

ASTON'ISHINGNESS [*etonnement*, F.] surprizing nature or quality.

ASTRÆ'A, the daughter of *Jove* and *Themis*, the goddess of justice, who came from heaven to dwell upon the earth; but the impieties and injustice of that age forced her to return to heaven, and became the sign *Virgo* (or as others will have it, *Libra*) so justice fled to heaven. This goddess was painted by the antients in a crimson mantle, trimmed with silver, a pair of scales in one hand, and a sword in the other.

ASTRAGAL [with *Architects*] a member or round moulding like a ring or bracelet; serving as an ornament on the tops and at the bottoms of columns, or a ring that incircles the bases, cornices or architraves of pillars, according to the several orders; the *French* call it *Talon*, and the *Italians Tondino*.

ASTRAGAL [Ἀστράγαλος, Gr.] the *Astragal* is also used to separate the *fasciæ* of the architrave, in which case it is wrought in chaplets or beads and berries. It is also used both above and below the lifts, adjoining immediately to the square or dye of the pedestal.

ASTRAL *Year*. See *Solar Year*.

ASTRA'PIAS [ἀστραπίας, Gr.] a precious stone, whose lustre resembles flashes of lightening.

ASTRA'RIUS *tærés* [of *astra* the hearth of a chimney] is where the ancestor by conveyance hath set his heir apparent and his family in a house in his life time. *Old Records*.

ASTRIDE } [of ⁊ɼeþᵹe, *Sax.*]
ASTRAD'DLE } astradle, straddling one leg on one side of a horse, *&c.* and the other on the other.

ASTRIG'EROUS [*astriger*, L.] bearing or carrying stars.

ASTRIN'GINGNESS [of *astringens*, L.] bindingness.

ASTRO'BOLAS, a precious stone resembling the eye of a fish, taken by some to be the *Asteriat*.

ASTRO'GRAPHY [of ἄστρον a star and γραφὴ Gr. description] a treatise or philosophical description of the stars.

ASTROI'TES [Ἀστροίτης, Gr.] a precious stone, a kind of tecolite; also the star-stone, so named because it is set off with little blackish stars on all sides.

ASTROL'OGY, an art which takes its rise from *Astronomy*, whence astrologers pretend by observations made on the aspects of planets, and by knowing their influences, to relate what is past and foretel what is to come.

This art was very much studied by the antient mathematicians, who some pretend to have found out, what none of them now know, the principal secrets being lost; but our modern pretenders to astrology affirm, that every one has it for himself, exclusive of all others.

Natural ASTROL'OGY, is the art of predicting natural effects from the ſtars or heavenly bodies; as *weather*, *winds*, *ſtorms*, *floods*, *earthquakes*, *thunder*, &c.

ASTRON'OMY [Ἀστρονομία, *Gr.*] a ſcience which treats concerning the heavenly bodies or ſtars; ſhewing the magnitudes, order, and diſtances of them; meaſuring and ſhewing their motions, the time and quantities of eclipſes, &c. In a more extended ſenſe it is underſtood to ſignify or comprehend the doctrine of the ſyſtem of the world, or theory of the univerſe and primary laws of nature; but this ſeems rather a branch of *Phyſicks* than of the *Mathematicks*.

It is very ancient, having been ſtudied by the *Chaldeans* near 2000 years before *Alexander* took *Babylon*; the clearneſs of their Hemiſphere giving them a very fair opportunity of making obſervations, which were improv'd by continual practice.

From *Chaldea*, it was communicated to the *Egyptians*, among whom *Ptolemy Philadelphus* erected an academy for the ſtudy and improvement of it; in which *Hipparchus* made a great proficiency by obſervations and diſcoveries, calculating and foretelling eclipſes for ſeveral ages after.

From *Egypt* it came into *Greece*, and the *Saracens* brought a little of it out of *Egypt* upon their conqueſt there, in the 8th century and from thence it came into *Europe*.

And *Alphonſus* king of *Caſtile* in the 13th century is ſaid to have ſpent 400000 crowns in compoſing more correct tables than had been before known; at this time well known by the name of the *Alphonſine* tables.

About the beginning of the 16th century, the old exploded doctrine of the ſun's being the centre of the ſyſtem and the earth a planet moving round him, was reviv'd by *Copernicus*!

He was follow'd by *Kepler*, and other great aſtronomers, who alſo made very conſiderable diſcoveries; and eſpecially *Galilæo* by the help of proſpective glaſſes, which have ſince been improv'd into *Teleſcopes* of various ſorts, upon which many of the new diſcoveries depend.

Sir. *Iſaac Newton* has alſo done wonders, and there is ſtill room left for further diſcovery, in order to compleat what has been begun.

ASTRONOMY, the ancients uſed to paint Aſtronomy like a goddeſs with a ſilver creſcent on her forehead, cloathed in an azure mantle, and a watchet-ſcarf, ſpangled with golden ſtars.

ASTRONO'MICALLY [*aſtronomique*, F. of *aſtronomicus*, L. of ἀστρονομία, of ἄστρον and νόμος the law or rule, *Gr.*] by aſtronomy.

ASTRO'SE [*aſtroſus*, L.] born under an unlucky planet.

ASTRO-THEOL'OGY, a demonſtration of the being and attributes of God, from the conſideration of the heavenly bodies.

ASUN'DER [of a-ſunðjan, *Sax.*] in two parts.

ASYLUM, a place of refuge for unfortunate perſons, who either by accident or unavoidable neceſſity had committed things which rendred them obnoxious to the law.

For this purpoſe God commanded the *Jews* to build cities of refuge, and the poſterity of *Hercules* is reported to have built one at *Athens*, to protect themſelves againſt ſuch as their father had irritated. *Cadmus* is ſaid to have built one at *Thebes* and *Romulus* one on the mount *Palatinus*.

And when Chriſtianity was brought into *England*, ſuperſtitious veneration ſoon follow'd it, and ran ſo high, that monaſteries, churches, church-yards and the houſes of biſhops were made *Aſylums* to all that fled to them, when they had committed any crime of what nature ſoever. Of which privilege a very ill uſe was made both by the clergy and laity. The ſame is ſtill practiſed in popiſh countries, but not to the ſame extravagance as it was in *England*.

ASYM'BOLUS [ἀσύμβολος, *Gr.*] one that goes ſhot-free without paying his reckoning.

ASYMP'TOTES [Ἀσύμπτωτος of a priv. σὺν and πίπτω, *Gr.* to fall or coincide, *q. d.* that do not fall together] they are lines which continually draw near to each other; but if they were continued infinitely, would never meet. There are ſeveral ſorts of theſe, as the curves of the *conchoid* or *ciſſoid* are the aſymptotes in conick ſections.

ASYMPTOT'ICAL [in *Mathematicks*] pertaining to an aſymptote.

ASYS'TATON [ἀσύστατον, *Gr.*] repugnant or contradictory, &c.

ASYSTATON [with *Logicians*] a trifling inconſiſtent ſtory, that does not hang together, but contradicts itſelf.

AT, in the proper name of places, has the ſame ſignification as *apud* with the *Latins*, as *At-hill*, ſuch a place near or on a hill, *At-wood*, near or in a wood,

wood, and ſurnames of perſons are frequently taken from places.

ATARAXI'A } [Ἀταραξία, of ἀτα-
ATARAX'Y } ξ and τάξις, *Gr.* order] a ſtoical term uſed to ſignify that calmneſs and tranquillity, and that firmneſs of judgment, which ſets us free from any agitations or emotions of mind, proceeding from ſelf-opinion; and that knowledge we imagine our ſelves poſſeſs'd of.

ATCHIEVE'MENT [*Heraldry*] which is corruptly called hatchment, is the coat of arms of a nobleman, gentleman, *&c.* duly marſhalled with ſupporters, helmet, wreath and creſt, with mantles and hoods. Such as are hung out on the fronts of houſes, after the death of noble perſons.

ATECH'NY [*atechnia*, L. ἀτεχνία, *Gr.*] unſkilfulneſs, inartificialneſs.

ATEGAR [of aetgan, *Sax.* to ſling or throw] a weapon, a ſort of hand-dart.

AT GAZE [of ȝeſean, *Sax.* to look upon] a gazing, ſtaring at, or looking earneſtly.

ATHANASI'A [ἀθανασία of α privat. and θάνατος, *Gr.* death] immortality.

ATHAN'ATI [ἀθάνατοι, *Gr.*] immortal] a body of *Perſian* cavalry, conſiſting of 10000 men, always compleat, becauſe when any one of them died, another was immediately put in his place.

A'THANOR [אלתנור, of אל *Arab.* and תנור, *Heb.* an oven, others derive it from ἀθάνατος, *Gr.* immortal, becauſe of its durable fire] a large digeſting furnace, built with a tower, and ſo contrived as to keep a conſtant heat for near a month, *&c.* or that the heat may be either increaſed or ſlackened at pleaſure, by opening or ſhutting the regiſter.

ATHA'RER [with *Aſtrologers*] a term uſed of the moon, when it is in the ſame degree and minute with the ſun.

ATHEIST'ICALNESS [of *athée*, F. of *atheia*, L. of α privat. and Θεὸς, *Gr.* God.] atheiſtical notions.

ATHENÆ'UM [Ἀθηναῖον, Gr.] a place in *Athens* in *Greece*, conſecrated to *Minerva* the goddeſs of wiſdom, where the *Greek* poets uſed to make an offering of their works; the *Rhetoricians* declaimed, and the poets rehearſed their verſes.

ATHE'ROMA [ἀθήρωμα of ἀθήρα, pulſe or pap, *Gr.*] a ſwelling contained in its own coat, proceeding from a thick and tough humour, like ſodden barley; which neither cauſes pain nor changes the colour of the ſkin, nor yields eaſily to the touch, nor leaves any dent, when it is preſſed.

ATHLET'ICK *Crown*, one appointed for the crowning victors at the publick games.

ATLANTE'AN, of or pertaining to *Atlas*.

ATLAN'TICK *Sifters* [*Aſtron.*] the ſtars and conſtellation, called the *Pleiades* or ſeven ſtars. *Milton.*

ATLAN'TIS, an iſland ſpoken of by *Plato* and other writers, with extraordinary circumſtances, which the controverſy among the moderns concerning it have render'd famous.

AT'LAS [of τλῆμι, Gr. to carry] the firſt vertebra of the neck, which ſupports the head.

ATLAS, an ancient king of *Mauritania*, who becauſe of his great ſkill in aſtronomy the poets have feign'd him to bear up or ſupport the heavens, or whole frame of the world upon his ſhoulders; and to have been metamorphos'd into a vaſt mountain of a prodigious height, now call'd *Anchiſa* or *Montes claros*. And from him a book of univerſal geography, which contains the maps of the whole world, is called an *Atlas*; as if they were view'd from the top of that celebrated mountain, which the ancients eſteemed the higheſt in the world; or rather on account of their containing or holding the whole world like *Atlas*.

ATLASSES [in *Architecture*] figures or half figures of men, uſed inſtead of columns or pilaſters, to ſupport any member of architecture, as a balcony *&c.*

AT'MOSPHERE [Ἀτμοσφαῖρα, of ἀτμὸς a vapour, and σφαῖρα a ſphere, *Gr.*] that region or ſpace round about the earth, into which exhalations and vapours are raiſed either by being forced up by ſubterraneous fire; or, as others define it, an appendage of our earth, conſiſting of a thin, fluid, elaſtick ſubſtance call'd air, ſurrounding the terraqueous globe, to a conſiderable height.

By atmoſphere is generally underſtood the whole maſs of ambient air. But more accurate writers reſtrain atmoſphere to that part of the air next the earth, which receives vapours and exhalations, and is terminated by the refraction of the ſun's light.

The higher ſpaces, altho' perhaps not wholly without air, are ſuppoſed to be poſſeſſed by a finer ſubſtance called *Æther*, and are thence call'd the ethereal region.

The Atmoſphere inſinuates itſelf into all the vacuities of bodies and ſo becomes

the great ſpring of moſt of the mutations here below, as *generation*, *corruptions*, *diſſolution*, &c.

ATMOSPHERE *of conſiſtent bodies* [according to Mr. *Boyle*] are *effluvia*, or particles of matter which exhale or ſteam out from many, or probably all ſolid, firm and conſiſtent bodies; as glaſs, ſtones, and metals, which being rubbed againſt one another ſtrongly, emit ſenſible and often offenſive ſmels.

ATO'CIUM [Ἀτόκιον, Gr] any medicament that prevents conception or birth.

ATOM'ICAL *Philoſophy*, the doctrine of atoms or the method of accounting for the origin and formation of all things from the ſuppoſition of atoms endued with gravity and motion, called alſo *Epicurean* or *Carteſian*.

ATONI'A [ἀτονία, Gr.] a want of tone or tenſion, a looſening of the nerves and ſinews; a failing or decay of ſtrength; infirmity, weakneſs, faintneſs.

ATRABILIA'RIOUSNESS [of *atrabiliarius*, L.] the being affected with a humour called *atra bilis*.

ATRA BILIS [with *Phyſicians*] a ſort of ſulphureous, earthy ſalt, which breeds in the body of animals, and is carried about in the blood, where cauſing an undue fermentation, it produces melancholy, *&c. L.*

ATRAMEN'TOUS [of *atramentum*, L. ink] inky, like ink.

ATRO'CIOUS [*atrox*, L.] cruel, barbarous.

ATRO'CIOUSNESS [*atrocitas*, L.] heinouſneſs, outrageouſneſs, cruelty.

A'TROPOS [ἄτροπος, Gr. *i. e.* unchangeable or inexorable] one of the three deſtinies, who, as the poets feign cuts the thread of man's life. See PARCÆ.

To ATTACH' *a Perſon to one* [in a *Figurative Senſe*] to lay him under an obligation, and engage him to one's ſelf by good offices.

ATTACH'MENT *of Priviledge*, is by virtue of a man's priviledge to call another to that court, to which he himſelf belongs, and in reſpect whereof he is obliged to anſwer ſome action.

ATTACK' [*Military Art*] the general aſſault or onſet that is made to gain a poſt or upon a body of troops.

To ATTACK' *in flank* [*Military* term] is in a ſiege to attack both ſides of the baſtion.

Regular ATTACK, is an attack made in due form according to the rules of art, called alſo *Right* or *Droit*.

To gain a place by right ATTACK, is to gain the place by formal attack and regular works without a general ſtorm.

ATTAIN'ABLE, that may be attained.

ATTAIN'DER *by appearance* [in *Law*] is either by *battle*, by *confeſſion*, or by *Verdict*.

ATTAINDER *by battle*, is when the party appealed by another rather chooſes to try the truth by combat than by jury, and is vanquiſhed.

ATTAINDER *by confeſſion*, is either by pleading guilty at the bar before the judges, and not putting himſelf upon the trial by the jury; or before the *Coroner* in ſanctuary, where in antient times he was obliged to abjure the realm.

ATTAINDER *by default* } is when
ATTAINDER *by outlawry* } a perſon flies and does not appear, after he has been five times called into the county court, and is at laſt pronounced outlawed.

ATTAINDER *by Verdict*, is when the priſoner at the bar pleads not guilty to the indictment, and is pronounced guilty by the jury.

ATTAIN'MENT, an obtaining; alſo a thing attained or gotten.

ATTAL *Sariſin* [*q. d.* the leavings of the *Sariſins*, *Saſſins* or *Saxons*] the antient inhabitants and miners of *Cornwall*, did thus call an old deſerted mine given over.

ATTELA'NÆ [ſo called of *Attelle*, a city of *Tuſcany*, where they were firſt repreſented] a kind of comick and ſatyrical pieces, repreſented on the *Roman* theatre, not ſo grave and ſerious as the *Greek* and *Latin* comedies and tragedies, and leſs ludicrous than the farces on the *Engliſh* ſtage.

To ATTEM'PERATE [*attemperatum*, L.] to make fit or meet.

ATTEN'TION *of mind* [with *Moraliſts*] an act of the will, by which it calls off the underſtanding from the conſideration of other objects, and directs it to the thing in hand.

ATTENTION *as to hearing*, is the ſtraining the *Membrana Tympani*, ſo as to make it more capable of receiving ſounds, and more prepared to catch even a weak agitation of the air.

ATTENT'IVENESS, [*attention*, F. of L.] heedful attention.

ATTENUAN'TIA, attenuating medicines, *i. e.* ſuch as with their ſharp and viſcous particles open the pores of the body, cut the thick and viſcous humours

mours, ſo that they can paſs eaſily through the veſſels.

ATTENUA'TION, a thinning, *&c.* the making any fluid thinner or leſs conſiſtent than it was before. F. of L.

To AT'TICISE [*Atticiſſatum*, L.] to imitate the ſpeech of the *Athenians*, eſpecially in elegancy.

AT'TICK [in *Architecture*] the name of a baſis, which the modern architects have given to the *Dorick* pillar.

ATTICK [in *Architecture*] a kind of building wherein there is no roof or covering to be ſeen; uſed at *Athens*.

ATTICK *Order* [*Architecture*] a ſort of ſmall order raiſed upon another that is larger by way of crowning or to finiſh the building.

ATTICK *Baſe* [*Architecture*] a peculiar kind of baſe, uſed by ancient architects in the *Ionick* order, and by others in the *Dorick*.

ATTICK *of a Roof* [*Architecture*] a ſort of parapet to a terrace, platform, *&c.*

ATTICK *continued* [*Architecture*] is that which encompaſſes the whole pourtour of a building, without any interruption, following all jetts, the returns of the pavilions, *&c.*

ATTICK *interpoſed* [*Architecture*] is that which is ſituate between two tall ſtories, and ſometimes adorned with columns and pilaſters.

ATTICK *Salt*, a delicate, poignant ſort of wit and humour, peculiar to the *Athenian* authors.

ATTICK *Muſe*, an excellent one.

ATTICK *Witneſs*, one incapable of being corrupted.

ATTI'RE [with *Botaniſts*] the third part belonging to the flower of a plant, of which the two former are the empalement and the foliation, and is called either *floried* or *ſemiform*.

Florid ATTIRE [*Botany*] is commonly call'd thrums, as in the flowers of *Marigolds*, *Tanſey*, *&c.* Theſe *Thrums* Dr. *Grew* calls *Suits*; which conſiſt of two, but moſt commonly of three pieces; the outer part of the ſuit is the *Floret*, the body of which is divided at the top like the *Cowſlip* flower into five parts or diſtinct leaves.

Semiform ATTIRE [*Botany*] this conſiſts of two parts, *i. e.* the chives (which by ſome are called *Stamina*) and *Semets* or *Apices*, one upon each attire.

ATTIRE [with *Sportſmen*] the branching horns of a buck.

AT'TITUDES [in *Painting*, *Statuary*, &c.] the poſture of a figure or ſtatue; or the diſpoſition of its parts, by which we diſcover the action it is engaged in, and the very ſentiment ſuppoſed to be in its mind.

ATTOR'NEY *General*, is one who is appointed by general authority to manage all affairs or ſuits of the community.

ATTORNEY *General* [of the *King*] one who manages all law affairs of the crown, either in criminal proſecutions or otherwiſe; eſpecially in matters of treaſon, ſedition, *&c.*

ATTORNI'SHIP, procuration; alſo the office of an attorney.

ATTORN'MENT } [in *Law*] is
ATTUR'NMENT } when the tenant attourns to or acknowledges a new lord; or it is a transferring thoſe duties he ow'd to his former lord to another.

ATTRACTION [in *Mechanicks*] the act of a moving power, whereby a moveable is brought nearer to the mover. The power oppoſite to *Attraction* is called *Repulſion*.

ATTRACT'IVE *Force* [in *Phyſicks*] is a natural power inherent in certain bodies, whereby they act on other diſtant bodies, and draw them towards themſelves. This by *Peripateticks* is called the *Motion of Attraction*, and ſometimes *Suction*. But modern philoſophers do generally explode the notion of attraction, aſſerting that a body cannot act where it is not, and that all motion is performed by mere impulſion.

ATTRACTIVE *Power* [according to Sir *Iſaac Newton*] is a power or principle whereby all bodies and the particles of all bodies mutually tend towards each other. Or *Attraction* is the effect of ſuch power whereby every particle of matter tends towards every other particle.

ATTRACT'IVENESS [of *attractif*, F. of *attractivus*, L.] the drawing or attracting quality.

AT'TRAHENTS [in *Phyſick*] attracting or drawing medicines, ſuch as by their minute particles open the pores of the body, ſo as to diſperſe the humours, cauſe the parts to draw bliſters in the ſkin, *&c.*

AT'TRIBUTE [*attributum* of *attribuo*, L.] a property which agrees to ſome perſon or thing; or a quality which determines ſomething to be after a certain manner.

ATTRIBUTE, a property belonging to, or peculiar to ſome perſon or thing, by which he is capable of performing certain acts; or in a more extended ſenſe is common to all things of a like kind, altho' different in quantity or

extent

extent; as to *know* and to *think* is a property common both to God and man; but is very different in extent; that of God being to know all things and perfectly too, and ours being to know but few things, and those too imperfectly.

ATTRIBUTE [in *Heathen Theology*] the Heathens to every attribute appropriated a particular deity: As wisdom to *Apollo*, power to *Jupiter*, justice to *Astræa*.

ATTRIBUTES [with *Divines*] certain properties or glorious excellencies, ascribed to God, to render us the more capable to conceive of him, as that he is *Eternal*, *infinitely Wise*, *Good*, *Almighty*, &c.

ATTRIBUTE [with *Logicians*] an epithet given to any subject, or it is any predicate thereof; or whatever may be affirmed or denied of any thing.

Positive ATTRIBUTE, such as gives a thing somewhat, as when we say of man, that he is *animate*.

Negative ATTRIBUTE, that which denies or takes away somewhat, as when we say of a stone, that it is *inanimate*.

Common ATTRIBUTE, is that which agrees to several different things as animal.

Proper ATTRIBUTE, such as agrees to one kind only, as *Reason* to mankind.

ATTRIBUTES *communicable* of God [with *Divines*] belonging to the divine faculties of acting, are *Power* and *Dominion*.

ATTRIBUTES *communicable* of God [belonging to the divine will] are *Justice*, *Goodness*, *Faithfulness*.

ATTRIBUTES *communicable* of God [belonging to the divine understanding] are *Knowledge*, *Wisdom*, *Providence*.

ATTRIBUTES *incommunicable* of God, are *Simplicity*, *Unity*, *Immutability*, *Infiniteness*.

ATTRIBUTES [in *Painting* and *Sculpture*] are symbols added to several figures to intimate their particular office and character; as an eagle to *Jupiter*, a peacock to *Juno*, a caduceus to *Mercury*, a club to *Hercules*, and a palm to *Victory*.

ATTRITENESS [of *attritus*, L.] the being much worn.

ATTRI'TION [with *Divines*] a sorrow or regret for having offended God, arising from the sense of the odiousness of sin, and the apprehension of having incurred the loss of heaven and punishment; or, as others define it, the lowest degree of repentance, a slight and imperfect sorrow for sin.

ATTRITION [in *Philosophy*] a *Triture* or *Friction*, such a motion of bodies against one another, as strikes off some superficial particles, whereby they become less and less.

To AVAI'L [of *ad* and *valere*, L. *valoir*, F.] to be profitable, serviceable, or advantageous to.

AVAIL'ABLENESS [of *valoir*, F. of *ad* and *valere*, L.] conduciveness, &c.

AVAN'T, before, forward.

AVARI'CIOUSNESS, covetousness.

AVAUNCH'ERS [with *Hunters*] the second branches of a hart's horn.

AUBA'DE, morning musick, such as is play'd at break of day, before a door or window, a serenade.

AU'BIN [with *Horsemen*] a broken going or pace of a horse, between an amble and a gallop.

AUC'TION, an increasing, *L.*

AUCTORA'TION, a binding one's self an apprentice or servant, *L.*

AU'DIBLENESS [of *audibilis*, L.] capableness of being heard.

AU'DIENCE [in *Polit. Affairs*] the ceremonies practised at court at the admitting ambassadors and publick ministers to a hearing.

AUDIEN'TES } catechumens or per-
AUDITO'RES } sons newly instructed in the mysteries of the Christian religion, and not yet admitted to be baptiz'd.

To AU'DIT *an Account*, to examine it.

AUDI'TION, hearing, *L.*

AU'DITOR [in *Law*] an officer of the king or some other great person, who yearly examines the accounts of under officers accountable, and makes up a general book, with the difference between their receipts and charges, and their *allocations* or allowances; also an allowance paid by each merchant, according to his cargo, to a master of a ship upon special occasions when he suffers damages.

AU'DITORY, the seat or bench where a magistrate or judge sits to hear causes.

AVE-MARI'A [i. e. *Hail Mary*] a salutation to the Virgin *Mary*.

To AVEN'GE [*avenger*, F.] to take vengeance on an offender.

AVENG'ERS [according to *Cornelius Agrippa*] the 4th order of angels, whose prince is *Asmodæus*, the executioner of justice.

AVENTU'RÆ [in *ancient Writings*] voluntary feats or trials of skill at arms, tournaments or military exercises on horseback.

AVE'NUE [*military Art*] a ſpace left for a paſſage into a camp, garriſon or quarter; an opening or inlet into any fort, baſtion or other work.

AVER *Land*, ſuch land as the tenant did plough and manure, *cum averiis ſuis*, for the uſe of a monaſtery or the lord of the ſoil.

AV'ERAGE [in *Common Law*] that ſervice which the tenant owes the lord to be performed by horſes or carriages.

AV'ERAGE [with *Husbandmen*] paſture or fodder for cattle, eſpecially the *Eddiſh* or graſs after mowing or reaping.

AVE'RIA [of *avoir*, F. to have, or *aver*, cattle] in law ſignifies oxen and horſes for the plough; alſo ſometimes any cattle or perſonal eſtate, as *Catella*, all goods and chattels.

AV'ERAGE [in *Navigation* and *Commerce*] ſignifies the damage which the veſſel or the goods or loading of it ſuſtains, from the time of its departure to its return: and alſo the charge or contributions towards defraying ſuch damages; alſo the quota or proportion which each merchant or proprietor in the ſhip or loading, is adjudg'd upon a reaſonable eſtimation to contribute to a common average; alſo a ſmall duty, which thoſe merchants who ſend goods in another man's ſhip, pay to the maſter for his care of them over and above the freight.

AVERDUPOI'SE. See *Avoirdupoiſe*.

AVER'MENT, an aſſertion of a thing to be true, an affirming, *&c.*

General AVER'MENT [in *Law*] is the concluſion of every plea to the writ, or in bar of replications or other pleadings.

Particular AVERMENT [in *Law*] is when the life of a tenant for life, or a tenant in tail is averred; and the *Averment* contains as well the matter as the form.

AVER'NI [with *ancient Naturaliſts*] lakes, grottoes, and other places which infect the air with poiſonous ſteams and vapours.

AVERRUN'CI [among the *Romans*] a certain order of deities whoſe office was to avert dangers and evils.

AVERS'ION } [*averſio*, L.] a be-
AVERSE'NESS } ing averſe from, or having no inclination for; alſo a turning or driving away from.

AVERSA'TION, a hating, abhorring, refuſing; a turning away from. *L.*

To AVER'T [*avertere*, L.] to turn away from, to drive or keep back.

AVER'TI [in *Horſemanſhip*] a *French* word us'd in the manage, as applied to the pace or motion of a horſe, that's enjoined, regulated and required in leſſons.

AUGE' [with *Aſtronomers*] the *Apogæum*, or that point of the orbit of a planet, in which a planet being, is fartheſt diſtant from the central body, about which it rolls, and is then ſloweſt in its motion.

AU'GELOT [with *Vine-Dreſſers*] as to plant vines *à la augelot*, is to dig ſmall trenches in the form of a little trough, to place there the ſlips or ſhoots, which are afterwards covered with earth. *F.*

AUGES [*Aſtronomy*] two points in a planet's orbit, otherwiſe called *Apſides*.

AUGMENTA'TIONS [in *Heraldry*] are additional charges frequently given as a particular mark of honour, and generally borne either on an eſcutcheon or canton.

AU'GURAL [*auguralis*, L.] of or belonging to an augur or ſoothſayer.

To AU'GURE [*augurare*, L.] to predict, to conjecture or gueſs.

AUGURS, *Augurs* were ſo called either of *avium geſtu* the geſture or flying of birds, or *avium garritu* the chirping and chattering of birds. *Romulus* the founder of *Rome* was himſelf a great proficient in the art of *Augury*, and as he divided the city into three tribes, ſo he appointed three augurs, one for each tribe. The principal order of their prieſts, who divined by the flight of birds, their manner was to ſtand on an high tower, holding their *lituus* or divining ſtaff in their hand, and with that they by a motion as it were, dividing the heaven into ſeveral quarters, made their obſervations from which of theſe quarters the birds appeared, and on that quarter offered ſacrifice and made prayers, and afterwards gave their judgment; they were at firſt but three, but afterwards were augmented to 15, their perſons were inviolable, and their character unimpeacheable on any crime or cauſe whatſoever.

AUGURY, in a reſtrained ſenſe is uſed to ſignify only the pretended art of divination, or foretelling future events by the flying, ſinging, *&c.* of birds; but in the general and more commonly recieved ſence it is uſed of any kind of divination, or foretelling future things, either by birds, or other animals, the elements, the Heavens, water, *&c.* and thus uſed it takes in aſtrology, magick, palmiſtry, *&c.*

AUGUST, the eighth month in the year,

year, ſo called from the emperor, who having conquered *Egypt*, and put an end to the civil war, entred that month into his ſecond conſulſhip.

AUGUST, the antients painted *Auguſt* like a young man, with a fierce countenance, dreſt in a flame colour'd robe, having his head adorn'd with a garland of wheat, and having a baſket of ſummer fruits on his arm, and a ſickle at his belt, bearing a victim.

AUGUST, majeſtick, royal, great, or pertaining to majeſty, royalty, greatneſs, *&c.* this title was firſt given to *Octavius Cæſar* by the *Roman* ſenate when they conferr'd the ſovereign power on him.

AUGUSTA'LIA, feſtivals inſtituted in honour of *Cæſar Auguſtus*, on the 12th of *October*, becauſe in this month he returned to *Rome*, adorned with laurels of victory and conqueſt, having left all the provinces of the empire in peace.

AUGUST'NESS [of *auguſte*, F. *auguſtus*, L.] royalneſs, majeſtickneſs, venerableneſs.

AUGUSTA'LIS [among the *Romans*] a title given to the pontiff or prieſt, who directed or ſuperintended the games performed in honour of *Auguſtus*.

AVI'SO, advice, intelligence or adverſiſement of ſomething to be made known.

A'VITOUS [*avitus*, L.] that which came to us by our anceſtors; ancient, of long ſtanding.

AUK'WARD [æpanb, *Sax.*] untoward or unhandy.

AUK'WARDNESS [of Æpenb, *Sax.*] unhandineſs, *&c.*

AULET'ICK [*auleticus*, L.] belonging to pipes.

AU'LICK [in ſome foreign univerſities] an art which a young divine maintains upon the admiſſion of a new doctor of divinity.

AULN [in *France*] a meaſure, at *Rouen* is equal to an ell *Engliſh*, at *Lions*, 1. 016. at *Calais* to 1, 52, and at *Paris* to 0 95.

AU'MBRY, a cupboard for victuals.

AUNE } a *German* meaſure of *Rhe-*
AUME } *niſh* wine, containing 40 gallons *Engliſh*.

AU'MELET } a pancake made of
A'MELET } eggs after the *French* way, *P.*

AU'MONER, a diſtributer of alms, an almoner.

AVOID'ANCE [in *Fact*] is by the death of the incumbent.

AVOIDANCE [in *Law*] may be by ceſſion, plurality, deprivation, deſignation, *&c.*

AVOIR DU' POIS [in *Law*] ſuch merchandizes as are weigh'd by this weight, and not by *Troy* weight.

To AVOW' [*avouer*, F.] to own, confeſs or acknowledge, to grant.

AVOWEE' } [*Law* term] he to
ADVOWEE' } whom the right of advowſon of any church belongs, ſo that he may preſent thereto in his own name; and is diſtinguiſh'd from thoſe who preſent in another's name, as a guardian for his ward, *&c.*

AVOW'SAL, a confeſſion.

AURE'LIA [with *Naturaliſts*] the firſt apparent change of the *Eruca* of and inſect.

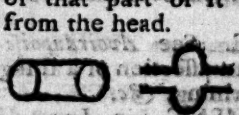
AUREO'LA [with *Romiſh Schoolmen*] a ſpecial reward beſtowed on martyrs, virgins, doctors and other ſaints, on account of their having performed works of ſupererogation.

AUREOLA [with *Painters*, *&c.*] a crown of glory with which ſaints, martyrs and confeſſors are adorned, as a mark of their having obtained victory.

AURICHA'LCUM [in *Chymical Writings*] is expreſſed by one of theſe characters

AURES, an ancient puniſhment among the *Saxons*, of cutting off the ears of church-robbers and other felons.

AURICLE [*Anat.*] the external ear, or that part of it that is prominent from the head.



AURIPIGMENTUM [with *Chymical Writers*] is expreſs'd by one of theſe characters.

AURO'RA [of *aura*, L. or ἀυρα, Gr.] the morning twilight, the dawn or break of day; which begins to appear, when the ſun is come within 18 degrees of the horizon, and ends when it is riſen above it.

AURORA, according to the poets, was the daughter of *Hyperion* and *Theia*, whom *Orpheus* calls the fore-runner of the god *Titan*; becauſe ſhe is that light that gives notice of the riſing of the ſun above our hemiſphere. Others ſay, ſhe was the daughter of *Titan* and the earth, becauſe to ſuch as ſail on the water or travel on the plain, the light of the morning ſeems to riſe out of the earth, and proceeds from the ſun, who immediately follows it.

Aurora is repreſented by the poets, as riſing out of the ocean, riding in a golden chariot, having her fingers of a violet or a roſey or a ſaffron colour, dropping with a gentle dew, by this denoting

noting the colours we ſee in the morning, cauſed in the air by the light and and vapours. *Virgil* deſcribes her aſcending with horſes of a flame colour; *Theocritus* with white, with reſpect more to the nature of light itſelf, than to the vapours which ariſe with it.

Aurora is ſaid to be the mother of the ſtars and winds, *Argeſtes*, *Zephyrus*, *Boreas* and *Notus*. The mythologiſts ſay ſhe is the mother of the winds, becauſe after a calm in the night, the winds riſe in the morning as attendants upon the ſun, by whoſe heat and light they are begotten.

AUSPEX, a diviner by birds; the manner of his performing his divination was thus; the *auſpex* ſtood upon a tower with his head covered with a gown peculiar to his office, which was called *Læna*, and turning his face towards the *Eaſt*, holding a ſhort ſtrait rod in his hand, only a little turned at one end, called *Lituus*; he marks out the heavens into four quarters, having done this, he ſtays and waits for the omen, on which quarter the birds fly.

AUSPI'CIA [of *avis* a bird, and *conſpicio* to behold or obſerve] obſervations and predictions taken from birds.

Some of theſe *auſpicia* or omens were taken from the chattering or ſinging of birds and others from their flying: The former they called *Oſcines*, the latter *Præpetes*; of the firſt ſort were crows, pies, owls, *&c.* of the ſecond, eagles, vultures and the like.

Theſe *Auſpicia* were alſo taken from chickens in a coop or pen, and the manner of divining from them was as follows: The *Auſpex* or *Augur* made his obſervation early in the morning, and commanding a general ſilence, ordered the coop to be opened, and threw down a handful of corn or crumbs to them, and by their actions afterwards took the omens.

If the chickens immediately ran fluttering to the meat, if they ſcatter'd it with their wings, if they paſs'd by it without taking notice of it, or if they flew away; they accounted the omen to be unfortunate, and to portend nothing but danger or miſchance.

But if they leaped immediately out of the coop, and fell to picking up the meat ſo greedily, as to let ſome of it drop out of their mouths upon the pavement, they looked upon it as a omen of aſſured happineſs and ſucceſs.

AUSPI'CIAL [*auſpicialis*, L.] fortunate, happily begun, proſperous, favourable, lucky.

AUSPI'CIOUSNESS [of *auſpice*, F. *auſpicium*, L.] proſperouſneſs, happineſs.

AUSTE'RE *Taſte* [*auſterus*, L.] a taſte, which leaves ſome roughneſs on the mouth and tongue, as vitriol, *&c.*

AU'STRAL *Signs* [*Aſtronomy*] are the ſix ſouthern ſigns of the zodiack, *viz. libra*, *ſcorpio*, *ſagittarius*, *capricornus*, *aquarius* and *piſces*.

AUTER DROIT [Fr. *Law Term*] is where perſons ſue or are ſued in another's right, as executors, adminiſtrators. *&c.*

AUTERFOITS *Acquit*, a plea by a criminal that he was heretofore acquitted of the ſame treaſon or felony. *F.*

AUTHEN'TICALNESS, genuineneſs, the being ſupported by good authority.

AUTHEN'TICKS, the name or title of the third volume of the *Roman* civil law, ſo termed becauſe it has its authority from itſelf; as proceeding from the mouth of the emperor. It is a tome of new conſtitutions appointed by the emperor *Juſtinian* after the code, and introduced into the body of the law under one book.

AUTHO'RITATIVENESS [of *authoritas*, L.] the acting by authority, authoritative appearance.

AUTOCH'THONES [*αὐτόχθονες* of *αὐτὸς* itſelf, and *χθὼν* the earth, Gr.] the original and firſt inhabitants of any country, *q.* ſprung out of the very earth itſelf, and particularly the moſt ancient people of *Athens* in *Greece* were ſo named.

AUTOC'RASY [*αὐτοκρατία* of *αὐτὸς* ſelf, and *κράτος* power, Gr.] having power in himſelf, ſupremacy.

AUTOCRAT'ICAL } [of *αὐτοκρα-*
AUTOCRATO'RIAL } *τικὸς*, *Gr.*] ſelf-powerful, ſupreme.

AUTO DE FE, i. e. *the Act of the Faith* is in *Spain*, and ſeveral other countries of the *Romiſh* faith a pompous ſort of puniſhment, being the laſt part of the inquiſition.

It was formerly call'd a general ſermon or diſcourſe upon faith, at which a great number of perſons, ſometimes to the number of a hundred or two charged with miſperſuaſions in relation to the tenets of the *Romiſh* church, are obliged to be preſent, appearing in a kind of publick proceſſion, habited in a frightful manner, and are condemned to various penances and ſome of them to capital puniſhments.

And in order to render this more frequented and ſolemn, the lords inquiſitors uſually pitch upon a Sunday or ſome feſtival day, which being publiſh'd

by their order, all the parish priests of the the place or city where the solemnity is to be performed, tell the people after sermon that in such a church the lord inquisitor will make a general discourse upon the subject of *Faith*, and that there will be no preaching in any other church in that city on that day; and that all persons, who shall repair thither will have the usual indulgence of 40 days.

The religious houses have also the same notice given to them, ordering the superiors of them not to omit preaching on that day in their respective monasteries and to send two or four friars to hear the inquisitors sermon and the giving of sentence.

If at this time any obstinate or relapsed *Heretick* is to be delivered over to the civil magistrate, word is sent by the bishop and inquisitor to the sheriff or proper officer of the place, to be ready with his *posse* against such a day and hour, at such a place, to receive a certain heretick or hereticks from the court of inquisition, and that either the morning before or on the same day, that he by the publick cryer, give notice of the execution, all the town over.

It is a custom in *Spain* especially, and in most of the inquisition courts, to bring faggots of brambles to the stake, the day before this *Auto de Fe*.

Also the same day they cause the heads and beards, of the condemned persons to be shaven, and in the morning they are dress'd in the habit prepared for the procession.

They are all clothed in a black vest, with breeches down to their heels, but bare-headed and bare-footed, except that some notorious criminals wear on their heads a sort of mitre, as a punishment for having been guilty of bearing false witness in some very heinous matter.

Those who have been convicted of heresy, or strongly suspected of heresy, and have professed penitence for it, wear a monkish sort of frock, called a *Sambenito*, of a saffron or flame colour, with a red saint *Andrews* cross before and behind; but those convicted of lesser faults wear only black.

Each of them carry in their hands a smothered torch and have a rope about their necks; but such as are condemned to the stake are dress'd in a *Samar*.

The prisoners are permitted to sit on the ground and wait their doom; those who are to be burnt are put into some place near at hand, where confessors are sent to them to convert them and prepare them for death.

About 4 a clock in the morning the serviteurs belonging to the inquisition give bread and figs to all the prisoners, and about sun rising at the tolling of the cathedral bell, all those who undertake to see the prisoners forth coming at the end of the procession assemble in the inquisition hall, where the inquisitor seats himself near the gate, and the register of the office reads over the names of the criminals; beginning with those who have been guilty of the smallest crimes, and ending with those that have been charged with the greatest.

Then the criminals walk all out one by one; each of them having an undertaker, who is security for them that they shall not slip off in the procession.

In this cavalcade the *Dominicans* go first, because the head of their order was the contriver of the inquisition.

The colours of the inquisition are likewise born before them flying; and after these friars follow the prisoners with their securities.

The lesser criminals are followed with a crucifix and when they are come to the end of their walk, those condemned to be burnt are brought out.

Those who escape this punishment are absolved with certain ceremonies, and having been first whipp'd with rods are reconcil'd to the church.

And after the execution of the stake is ended, those who having confessed penitence, and have been reconciled to the church are carried back to prison, and the next day brought into the inquisiters consistory, and admonished to go carefully through the penance enjoined them, and then are sent away to the places of their respective sentences.

Those who are condemned to the gallies are sent under a guard to the goal of the civil magistrate; some of them are whipp'd through the high streets of the town; others are enjoined to wear a *Sambenito*, either every, day or at least upon sundays and holy-days.

At *Goa* these persons before they are released are instructed in the doctrine and ceremonies of the church of *Rome*, and after that they have a schedule or paper given them of the particulars of their penance, and are all sworn to silence, never to discover any thing they have said, seen or heard, at table or any other place in the inquisition.

AUTOG'RAPHY [*autographum*. L. αὐτογραφὸν of αὐτὸς and γράφω, Gr. to write] the peculiar or own hand writing original

ting of any particular perſon; alſo the original of any treatiſe or diſcourſe, in diſtinction from the copy of it.

AUTOKINE'SIA [*αὐτοκινησία*, of *αὐτὸς* and *κινέω*, to move, Gr.] a free moving of itſelf to and fro.

AUTOM'ATON [*αὐτοματὸν* of *αὐτὸς* and *μαίομαι* or *αὐτομάτος* ſpontaneous, Gr.] a ſelf-moving engine; a machine which has the principle of motion within itſelf, going either by a vice, ſcrew, ſpring or weight; any piece of mechaniſm that ſeems to move of itſelf as a clock, jack, watch, *&c.*

AUTOM'ATORY [*automatoria*, L.] the art or ſcience of making clocks, watches, *&c.* and ſuch machines as move of themſelves.

AUTOTHE'IST [of *αὐτὸς* and *Θεὸς*, God, Gr.] one who believes God's ſelf-ſubſiſtence.

AU'TUMN [*autumnus*, L.] harveſt, the time from the ſixth of *Auguſt* to the ſixth of *November*. The *Egyptians* us'd to expreſs autumn [*Hieroglyphically*] by a ſerpent diſtilling venom into the body of a man.

AUTU'MN [with *Alchymiſts*] the time or ſeaſon when the operation of the philoſophers ſtone is brought to maturity.

AUTUM'NAL *Point* with [*Aſtronom.*] is one of the equinoxial points; being that from which the ſun begins to deſcend towards the north pole.

AUTUMNAL *Equinox* [*Aſtron.*] the time when the ſun is in the autumnal point.

AUTUMNAL *Signs* [*Aſtron.*] are thoſe thro' which the ſun paſſes during the autumn ſeaſon; they are *libra ſcorpius* and *ſagittarius*.

AUTUR'GY [*anturgia*, L. of *αὐτὸς* ſelf, and *ἔργον*, Gr. work] ſelf-working.

AUXILIA'TION, help, aid, ſuccour.

AUXIL'IUM [with *Phyſicians*] any medicine that is good againſt a diſeaſe.

To AWAIT' [of *acht*, *Teut.*] to wait for, attend upon; alſo ready to befal one, (ſpoken of ill)

AW'FULLNESS, reverentneſs, terror bringing quality.

AWN } [with *Husbandmen*] the
ANE } ſpire or beard of barley, or other bearded grain; alſo the beard that grows out of the huſk of corn, or graſs.

AX VETCH, an herb.

AXIL'LA [in *Anatomy*] the cavity under the upper part of the arm, commonly called the arm-pit. L.

AXIN'OMANCY [*axinomantia*, of *ἀξινομαντεία*, *Gr.* of *ἀξίνη* a hatchet, and *μαντεία*, Gr.] divination by an ax or hatchet, which they fixed ſo exactly upon a round ſtake, that neither end might outpoiſe or weigh down the other; then they prayed and repeated the name of thoſe they ſuſpected, and the perſon, at whoſe name the hatchet made any the leaſt motion, was pronounced guilty.

AXIO'MA [with *Logicians*] is the diſpoſing one argument with another, where a thing is ſaid to be or not to be.

AXIOMA'TICKS [*axiomatici*, L. of *ἀξιωματικοὶ*, Gr.] perſons worthy of ſome dignity or publick office.

AXIS, properly ſignifies a line or long piece of iron or wood, paſſing through the center of a ſphere, which is moveable upon the ſame.

AXIS [with *Botaniſts*] (by a metaphor taken from the axis of a wheel, which is that ſmooth part about which it turns) is the ſmooth part in the center of ſome fruits, about which the other parts are diſpoſed.

AXIS *of the Earth* [*Geography*] is a right line upon which the earth performs its daily rotation.

AXIS *of a planet* [*Aſtron.*] is a right line drawn thro' the center of the planet, and about which it revolves.

AXIS *of a circle* } [*Aſ-*
AXIS *of a ſphere* } *tron.*
is a ſtrait line paſſing thro' the center from one ſide to another, and is the ſame as *diameter*.

AXIS [*Architecture*] is otherwiſe called *Cathetus*. as,

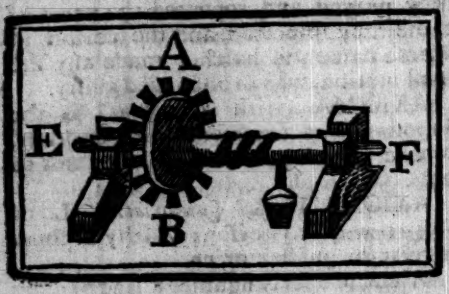
AXIS [of the *Ionick Capital*] is a line paſſing perpendicular through the middle of the eye of the volute.

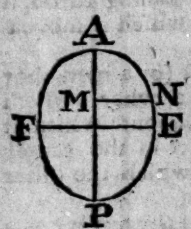
Spiral AXIS [*Architect.*] is the axis of a twiſted column, drawn ſpirally, in order to trace the circumvolutions without.

AXIS *of a Magnet*, is a line paſſing through the middle of a magnet lengthwiſe, in ſuch manner that however the magnet is divided, the loadſtone will be made into two loadſtones, if the diviſion be according to a plane wherein ſuch line is found.

AXIS [in *Peritrochio*] a machine for the raiſing of weights conſiſting of a cylindrical beam, which is the axis lying horizontally, and ſupported at each end by a piece of timber; and ſomewhere about it it hath a kind of tympanum or wheel which is called the peritrochium; in the circumference of which are made holes to put in ſtaves (like thoſe of a

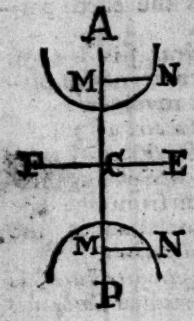
windlaſs or capſtan, in order to turn the axis round the more eaſily, to raiſe the weight by a rope that winds round the axis.





AXIS [in *Conick Sections*] is a line that goes thro' the middle of the figure, and cutting all the ordinates at right angles.

Tranſverſe AXIS [of an *Ellipſis* or *Hyperbola*] is the axis A P laſt defined. It is alſo the *firſt* or *principal axis*, in contradiſtinction to the *conjugate* or *ſecondary axis*.



Conjugate AXIS
Second AXIS
[of an *Ellipſis*] is the line F E drawn from the center of the figure C, parallel to the ordinate M N, and perpendicularly to the tranſverſe axis A P.

AXIS *determinate* [in an *Hyperbola*] is a right line drawn between the vertexes or tops of the oppoſite ſections.

AXIS *indeterminate* [of an *Hyperb.*] is a right line which divides into two equal parts, and at right angles, an infinite number of lines drawn parallel to one another within the hyperbola.

AXIS [in *Mechanicks*] as the axis of a ballance, is the line upon which it turns or moves.

AXIS *of a Conick*, is the right line or ſide upon which the triangle turns or makes its motion in forming the cone.

AXIS *of a Lens* [*Opticks*] is a right line paſſing along the axis of that ſolid, whereof the *Lens* is a ſegment.

AXIS *of any Glaſs* [*Opticks*] is a right line drawn perpendicularly through the center of the glaſs, and if it be a *convex* glaſs, thro' the thickeſt part; or if it be a *concave* glaſs thro' the thinneſt part (which in each of them is termed the pole of the glaſs) directly on the center of the ſphere, of which the glaſs figure is a ſegment.

AXUN'GIA, a kind of fat, the ſofteſt of any that is in the bodies of animals; alſo the ſwarf or greaſe in the axle-tree of a wheel; boar's greaſe.

AXUNGIA [*of Glaſs*] called alſo the ſalt or gall of glaſs, is a ſcum which is taken off from the top of the matter of glaſs before it is vitrified.

AZA'PES [in the *Turkiſh army*] are the old *Muſſulmen* bands more ancient than the *Janizaries* themſelves, but very much deſpis'd; they are made uſe of as *Pioneers*, and are ſometimes merely a bridge to the horſe in marſhy grounds, and ſo many faſcines to fill up the ditches of a place beſieged.

AZ'EROLE [with *Botaniſts*] a kind of medlar-tree, the leaves of which are like parſley, the flowers grow in cluſters, and have ſeveral leaves, which appear roſewiſe, the fruit is ſmaller than a medlar, red, and of an agreeable taſte.

AZ'IMUTH *Dial*, one whoſe ſtyle or gnomon is at right angles to the plane of the horizon.

Magnetical AZIMUTH [in *Aſtronomy*] is the apparent diſtance of the ſun from the north or ſouth point of the compaſs.

AZO'NES [of *a* privative, and *Zάνη*, *Gr.* a zone or country] with *Mythologiſts*, ſuch gods as were not private divinities, of any particular country, but were acknowledged as gods in every country, and were worſhipped by every nation.

AZ'URE [of *azurro*, Ital. or *azul*, Sp. which ſignifies blue, or of *Lazulus lapis*, L.] the colour of the ſky.

AZURE [in *Heraldry*] *i. e.* blue; this colour, *Guillim* ſays, conſiſts of much red and a little white, and repreſents the colour of the ſky in a clear, ſun-ſhiney day, and in engraving is expreſs'd by lines drawn a-croſs the ſhield, as in the eſcutcheon.

This colour ſignifies juſtice, chaſtity, humility, loyalty, and eternal felicity; of worldly virtues, beauty, praiſe, meekneſs, humility, victory, perſeverance, riches, vigilance and recreation; of the planets, *Venus* and *Jupiter*; of metals, tin; of precious ſtones, the *Turky* ſtone; of the months of the year, *September*; of the days of the week, *Wednesday*,

Wednesday, and *Friday*; of trees, the poplar; of flowers, the violet; of four-footed animals, the cameleon; of fowls, the peacock; of human conſtitutions, the ſanguine; and of the ages, youth.

AZYMI'TES [ἄζυμίτης, Gr.] perſons who communicate of the euchariſt with unleavened bread.

B

B *Roman*, *B b Italick*, 𝔅 𝔟 *Engliſh*, Β *β Greek*, ב *Hebrew*, are the ſecond letters of theſe alphabets.

B, in *Engliſh* words, is not heard or pronounced after *m*, as *climb*, *dumb*, *rumb*, *thumb*, &c.

B, is uſed as an abbreviation of ſeveral words, as B. A. *Baccalaureus Artium*, a batchelor of arts; B. V. *Beata virge*, *i. e.* the Bleſſed Virgin, Sc. *Maria*.

B [with the *Ancients*] a numeral, denoting 300.

B̄, with a daſh, over it ſignifies 3000.

BA'AL [in *Heb.* בעל, ſignifies lord or mighty] an idol of the *Moabites* and *Phœnicians*, called alſo *Bel*, and is thought to have been the firſt of idols.

When the ſcripture mentions *Baal* without any other addition, we are to underſtand the God, who by the *Pagans* was eſteemed the chief Deity, or *Jupiter*. So that in the language of the *Heathens*, *Baal* imports as much as *Jehovah* and *Adonai* in the ſacred writings.

BAAL BE'RITH [בעל-ברית, *Heb. i. e.* the lord of the covenant] this was another god of the *Phœnicians*.

BAAL GAD [בעל גד, *i. e.* the lord of a troop] was the God from whoſe providence and will all worldly felicity did proceed.

BAA'LIM [בעלים, *Heb. i. e.* lords] ſome learned writers underſtand by *Baalim* the deified ſouls of men, and ſome apply it to the *Semones* or *Semidei*, *i. e.* to the half gods of the *Pagans*. It is more probable that they worſhipped the ſun and ſtars, of which they did daily experience their goodneſs and power.

BAALPE'OR [בעל פעור, *Heb.* Βεελφεγώρ, Gr.] was an obſcene deity of the *Moabites* at mount *Peor*, beyond *Jordan*. Some think this to be *Jupiter Tonans*, i. e. *Jupiter the thunderer*; others take it for *Saturn* or the ſun; but others are of opinion that it was *Priapus*, the laſcivious and obſcene deity; for that the *Jews* worſhipped him after the ſame manner, that the *Greeks* worſhipped *Priapus*, by committing fornication in his temple. And this deity was chiefly worſhipped by women, and therefore he was named the God of women.

BAAL'ZEBUB [בעל-זבוב, *Heb.* Βααλζεβούβ, *Gr.* i. e. *the lord of flies*] was the God of *Ekron*, a city of the *Philiſtines*. Some have been of opinion that the *Iſraelites* gave him this name; becauſe in the performance of ſacrifices that were offered unto him, his prieſts were tormented with ſwarms of flies; whereas ſeveral of the learned *Jewiſh* rabbies ſay, and *Scaliger* from them, there was not a fly to be ſeen in performing the ſacrifices to the true God.

BA'BEL [בבל, *Heb. i. e.* confuſion] a huge tower in the land of *Shinar* in *Meſopotamia*, ſaid to have been built 5146 paces high, having an equal baſis; the paſſage was round the ſide, and had many apartments and rooms for people, cattle, horſes, carts, *&c.* incloſed within it. The hands of all or moſt of the inhabitants of the earth were employed in it after the flood, before they were ſeparated; ſuppoſed to be begun by the order of *Nimrod*, to ſecure them againſt a ſecond flood. It was render'd famous upon the account of the confuſion of languages, which cauſed them to deſiſt from their attempts.

BAB'BLE [of *babil*, F.] ſimple talk.

BAB'BLER [*un babillard*] a prater, *&c.*

BAB'BLER, an enemy to good manners, and a profane perſon [*Hieroglyphically*] was repreſented by a grunting hog, the filthy diſpoſition of which cauſed it to be hated by all the eaſtern people, inſomuch that it was a great crime for ſome prieſts who waited upon the altars of their gods, to touch a hog.

BAB'YLON, anciently the metropolis of *Chaldæa*, founded either by *Nimrod* or *Belus*, and by *Ninus* and *Semiramis* improv'd, ſo as to be accounted one of the ſeven wonders of the world for its extraordinary walls and gardens. The river *Euphrates* ran through the middle of the city, the two ſhores being joined by a bridge of ſtupendous architecture: Some authors write, that the city, when in its greateſt grandeur, was in compaſs 46 miles. The walls were built by queen *Semiramis* ſo large and high, that ſome write they were 200, others 250, and others 300 feet high; but the moſt common receiv'd meaſure is, that they were fifty cubits high, and ſo broad that three chariots might go upon them without danger.

Diodorus

Diodorus Siculus writes, that they were 300 or 350 ſtadia in compaſs, that is, above twenty two *Engliſh* miles, and five ſtadia high, having pleaſant gardens on them.

BACCA'TED [*baccatus*, L.] beſet with pearls, alſo having many berries.

BACCHANA'LIA, a feſtival in honour of *Bacchus*, celebrated with much ſolemnity by the ancient *Greeks* and *Romans*; theſe feaſts were alſo called *Orgya* of Ὀργὴ fury or tranſport, by reaſon of the madneſs and enthuſiaſm that the people ſeemed to be poſſeſs'd with at the time of their celebration.

BACCHAN'TES } the prieſteſſes and
BAC'CHANALS } prieſts of *Bacchus*, who celebrated his feſtivals with cymbals, drums, timbrels, noiſe and ſhouts, running about in a frantick manner, crowned with ivy, vine-twigs, &c. and carrying in their hands a thyrſis or ſtaff wreathed with the ſame plants, *L.*

BAC'CHARACH } [q. *Bacchi ara*
BACCHARAG } *i. e.* the altar of *Bacchus*] a ſmall town in the lower *Palatinate* on the *Rhine*, about 24 miles weſt of *Metz*, famous for excellent wines call'd by that name.

BAC'CHUS, ſome derive *Bacchus* of בר, a ſon, and חון, *Chus*, *q. d.* the ſon *Chus*, and ſo they will have it that *Bacchus* and *Nimrod* are the ſame perſons; but (according to the *Heathen* theogony, he was the ſon of *Jupiter*, and the nymph *Semele*. The poets relate that *Juno* being acquainted with the amours of her huſband *Jupiter*, out of revenge to the rival of her bed, diſguis'd herſelf, and came to *Semele* in the form and habit of an old woman, telling her that it was for her honour, that *Jupiter* ſhould viſit her in the ſame manner that he did his wife *Juno*, *i. e.* in his glory and majeſty, with his thunderbolts in his hand; adviſing her the next time he came to deſire the favour of him. She did ſo, *Jupiter* granted her requeſt, but it prov'd fatal to her, ſhe being kill'd by that means according to *Juno's* deſire. But *Jupiter* immediately ſeparated the child from his dead mother, and inſerted him into his thigh, doing thereby the office of a mother till the time was expired that he ſhould be born, and then committed him to *Silenus* and the nymphs, to be brought up by them, or, as others ſay, to *Ceres*; for which good ſervice they are fabled to have been received up into heaven, and to have been turn'd into the ſtars called *Hyades*,

He is ſaid to have been the inventor of the uſe of wine, which he giving the *Indians* to drink, they at firſt thought he had given them poiſon, becauſe it not only made them drunk, but mad too.

He was uſually painted with a mitre upon his head, or a garland of roſes, or elſe with a bald pate, which was to intimate the effect of the exceſs of wine. In the one hand he held a ſickle, in the other a pitcher; he was always repreſented young, becauſe the moderate uſe of wine warms the blood and keeps the body in a youthful ſtrength and colour.

His chariot was drawn by tygers, his habit was the ſkin of a deer, his ſcepter was a lance adorn'd with branches of ivy, and of vine.

His temple was next to that of *Minerva*, the intent of which was to intimate how uſeful wine is to revive the ſpirits, and aſſiſt the fancy in invention; and for that reaſon the ancients ſacrificed the quick-ſighted dragon to him; and the chattering magpye was alſo conſecrated to him, becauſe wine makes perſons prate. Before his expedition to *India* it is reported, that men were ſacrificed to him; but after that he was content with other ſacrifices; they offering to him alſo aſſes and goats, to intimate that thoſe that are given to wine make themſelves as *ſottiſh* as *aſſes*, or as *laſcivious* as *goats*. The ſacrifices were uſually performed to *Bacchus* in the evening, and at night; the reaſon of which cuſtom ſeems to be, that he (as it is reported) carried a torch before *Proſerpina*, when ſhe was conducted to be married to *Pluto*.

His prieſts were either ſatyrs or women, becauſe women are ſaid to have followed him in great companies in his travels, crying, ſinging and dancing continually, and they were called *Bacchanals*, that expreſs fury and madneſs.

The greateſt ſolemnities obſerv'd to *Bacchus*, were the *Orgya* [of ὀργὴ, Gr. a tranſport of anger] becauſe their frantick women uſed to cloath themſelves with ſkins of tigers or panthers, and run up and down with lighted torches in their hands, their hair hanging down about their ſhoulders, ſhouting out, *Eu Hoe*, *Evan*, *Eu Hoe*, *Bacche*, which ſignifies good ſon.

This name is ſaid to have been given him by his father *Jupiter*, becauſe in the war with the *Giants*, he, in the form of a lion, ran violently upon the firſt and tore him to pieces.

The

The truth of the poets *Baschus* is ſaid to be this. He whom the *Latins* call *Liber*, and the *Greeks Dionyſius*, and the *Egyptians Oſiris*, was a king of *Niſa* in *Arabia Felix*, who taught the people of that, and the neighbouring countries, the way of ordering vines, and preſerving bees, and ſeveral other uſeful arts, made ſeveral good laws, perſuaded the people to do ſacrifice to their gods, for which he was greatly honoured by ſeveral civiliz'd nations. In honour of him, the *Greeks* inſtituted ſeveral feſtival days, of which the chief was the *Trieteria*, *Apaturia*, *Phallica* and *Lenæa*, in the beginning of the ſpring, that he might bleſs the vines.

The *Romans* alſo inſtituted the *Aſcolia* (which ſee) in honour of *Bacchus*, at that time they carried the ſtatues. The ancients alſo painted *Bacchus* with ſhort brown curled hair, with a leopard's ſkin ſpotted, or in a green mantle, with a red flushing, full face, and a wreath of vine-branches about his temples.

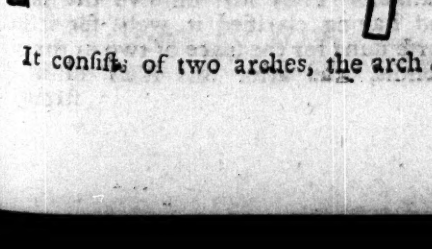
BACH'ELORSHIP [*baccalaureat*, F. *baccalaureatus*, L.] the eſtate or condition of a man never married.

BACK, ſeems to be the ſame with Bec, in *Dutch* Beke, a brook or rivulet, and ſo it is ſtill uſed in the north of *England*.

To BACK *a Horſe*, or mount or ride him.

To BACK *a perſon or Deſign*, to aſſiſt, ſupport, abet, and ſuſtain the perſon that undertakes it.

BACK STAFF } [in *Navigation*] an inſtrument by the *French*, called the *Engliſh* quadrant, invented by captain *Davis*: being the ſimpleſt and exacteſt inſtrument hitherto invented for taking the ſun's zenith diſtance at ſea, by the help of which the altitude is preſently known.



It conſiſts of two arches, the arch of the leaſt radius contains 60 degrees, and that of *y* having the largeſt radius contains three degrees. It has alſo three vanes; the vane at *h* is called the horizon vane, that at *S* the ſhadow vane, and the vane at *E* is called the ſight vane.

BACK'WARD } [bacpeno, *Sax.*]
BACK'WARDS } on, at, or towards the back part; alſo unwilling, loath to.

BACK'WARDNESS [baepeapnerre *Sax.*] an unreadineſs, an unwillingneſs; alſo a defectiveneſs in proficiency in any attainment.

BAG [in *Traffick*] a particular quantity of ſome ſort of commodities, as of pepper, from 1 to 3 hundred weight, &c.

BA'GAVEL } [with the citizens
BETHU'GAVEL } of *Exeter*] a certain tribute or toll granted to the citizens upon all manner of wares brought to that city to be ſold, towards the paving of the ſtreets, repairing of the walls, and maintenance of the city.

BAG'GAGE [of carrying a bag or knap-ſack] a ſoldier's trull; a camp-whore; alſo a ſorry wench.

BAGUET'TE [with *Archit.*] a ſmall, round moulding leſs than an aſtragal, ſometimes carved and inriched with foliages, ribbands, laurels, &c.

BAIL [in a *Foreſt*] a limit or bound, according as a foreſt is divided into the particular charges of ſeveral foreſters.

BAILLE'E [in *Law*] the perſon to whom the goods of a perſon bailed are delivered.

BAIL'LOR [in *Law*] the party who delivers ſuch goods.

BAI'RAM [among the *Turks*] a feſtival which they celebrate after the faſt of *Ramazan* for three days together, in which no work is done; but preſents are ſent from one to another with manifeſtations of joy.

At the celebration of theſe feaſts after numerous ceremonies, or rather ſtrange mimickeries in their moſques, they conclude with a ſolemn prayer againſt the infidels, to root out Chriſtian princes, or to arm them one againſt another, that they may extend the bounds of the obſervation of their law.

White BA'KERS, this company is of great antiquity: They were a company the 1ſt of *Edward* II. had a new charter 1 *Henry* VII. confirmed by *Henry* VIII. and *Edward* VI. queen *Mary*, queen *Elizabeth* and king *James*. Their arms are *gules*, three garbs *or* on a chief, an arm iſſuing

ing out of a cloud proper, holding a pair of ſcales *or*, between three garbes of the firſt.

Brown BAKERS were incorporated the 10th of king *James* I. Their arms are *gules*, a hand iſſuing out of the clouds proper, holding a pair of balance, an anchor in a chief, barry wavy *or* and azure on a cheveron gules, between three garbes.

BAKER [of bacian, *Sax.*] a maker of bread.

BAI'VA, a deity of the *Laplanders*, which ſome take to be the ſun, and others the fire; being worſhipped as the lord of light and heat.

BA'LANCE } [probably of *bilanx*,
BAL'LANCE } L. or *balance*, F.] one of the ſix ſimple powers in *Mechanicks*, uſed principally for determining the equality or difference of weight in heavy bodies; they are of ſeveral forms, as ſcales, ſteel-yards, *&c.*

BALANCE } [with *Aſtronomers*]
BALLANCE } called in *Latin Libra*, of which this ♎ is the characteriſtick, is one of the 12 ſigns of the *Zodiack*, into which the ſun enters at the autumnal equinox in *September*; the conſtellation conſiſts of eight ſtars, repreſented on a globe by the form of a balance or pair of ſcales.

BALANCE [of the *Air*] the weight of that fluid, whereby, according to its known property; it preſſeth where it is leaſt reſiſted, till it is equally adjuſted in all parts.

To keep a BALANCE [in *Politicks*] is effected by making ſuch alliances with foreign powers as ſhall either weaken the ſtronger or ſtrengthen the weaker; or to do both, that no power may be in a capacity of oppreſſing inſulting, or over-running their neighbours.

To BALLANCE [in *Traffick*] is to ſettle either a particular account of a perſon or commodity, or to ſettle all the books of accounts, in order to ſee whether every thing be regularly and truly poſted in the ledger, and from thence to find the profit and loſs of any or all the commodities a perſon deals in, and alſo to know what remains undiſpos'd of, which when caſt up, if no imbezzlement has been made, will exactly correſpond with what appears upon the account.

BALAS'SIUS, the balaſs'ruby, a precious ſtone of a faint red colour.

BALATRO'NES [*balatrones*, Hor.] an ancient name given to wicked and lewd perſons, from *Servilius Balatro*, a debauch'd libertine, whence probably the *French* have derived their *Poltroon*.

BALD [bald, *Sax.* probably of hal, C. Brit. tho' *Minſhew* rather chooſes to derive it of halt, *Teut.* quick; becauſe old men are prone to baldneſs, *&c.*] having no hair on the head, *&c.* it alſo ſignifies bold, the ſame as the *Latin audax*, and is ſtill ſo uſed in the northern counties of *England*, and thence comes *Baldwin*, and by tranſpoſition *Winbald*, *i. e.* a bold conqueror; *Eadbald*, happily bold; *Ethelbald*, nobly bold.

BAL'DACUM } [with *Architects*]
BAL'DAQUIN } an edifice or piece of architecture in the ſhape of a canopy or crown, ſupported by ſeveral pillars, as a covering of an altar; alſo a canopy carried over the hoſt by the *Romaniſts*; ſome alſo uſe it to ſignify a ſhell over the front door of a houſe.

BALD'NESS [baldneſſe, *Sax.*] not having hair; alſo in regard to ſpeech, unpoliteneſs.

BALK [among *Bricklayers*] a great beam, ſuch as is uſed in building; alſo a poll or rafter over an out-houſe or barn.

BALL [*bal*, F.] a publick dancing meeting.

BAL'LAD [*balad*, F.] a ſong.

BALLS [in *Heraldry*] a common bearing in coats of arms; but always by heralds called by other names, according to their different colours, as ogreſſes, beſants, golps, guzes, hurts, pellets, plates, pomeis, orenges, torteauxes; which ſee in their proper places.

BAL'LISTERS [in a *Church*] an incloſure of pillars, which rails in the communion table.

BALLIS'TICKS [of *balliſtæ*, *L.* croſs-bows or engines for caſting javelins, great ſtones, *&c.*] the art of making ſuch engines.

BALLI'VA [*Old Deeds*] a whole county under the juriſdiction of a ſheriff; alſo a hundred with reſpect to the chief conſtable; or a manor, with reſpect to the ſteward.

BALLUSTRA'DE, a row of balliſters or ſmall-turned pillars, of ſuch a height as a man may lean his elbow upon them; fixed upon a terrace walk or top of a building to divide it into two or more ſeparate parts.

BALM [with *Chymiſts*] an extract of common ſalt, made on the following manner. They firſt diſſolve the ſalt, and having clarified it well, ſet it in horſe dung for the ſpace of two or three months, and after this it is diſtill'd ſtrong-

ſtrongly with a ſand heat, which produces an unctuous ſubſtance of a quality ſo preſervative that (it is ſaid) the moſt corruptible things being ſteep'd in it are preſerv'd time out of mind; and that the dead bodies of the ancients have been preſerv'd by it, without being reduc'd to a mummy.

BAL'NEARY [*balnearius*, L.] belonging to baths, *&c.*

BALNEA'TORY [*balneatorius*, L.] belonging to a bath or ſtove.

BAL'SAM [in *Pharmacy*] certain liquors extracted or drawn from gums and roſiny ſubſtances, as nervous balſam, ſciatick balſam.

Apoplectick BALSAM, a ſweet ſcented ſpirituous ſubſtance of the conſiſtence of an ointment, a perfume.

BAL'SAMUM [βάλσαμον, Gr. of בָּשֶׂם, שֶׂמֶן, *Heb.*] the balſam or balm-tree, or the juice that drops from it, that is of a moſt fragrant ſcent. *L,*

BAM, at the beginning of the names of places in *Great-Britain*, denotes the quality of the place that it either now or formerly was woody, from the *Sax on* beam, which ſignifies a piece of timber, as *Bamfield*, *Bambridge*, *Bambury*.

BAND [Band, *Sax.*] an ornament or cloathing for the neck.

To BAND [Banden, *Sax.*] to bandy, to gather into, or conſpire with a faction.

Nave BANDS [with *Gunners*] hoops of iron, binding the nave in a gun-carriage at both ends.

BAND, any piece of ſtuff both long and narrow, as the ſwathe bands for infants.

BAND *of Muſick*, a company or ſet of muſicians, united or ſelected for the performance of a ſymphony on any extraordinary occaſion.

BAND *of Gentlemen Penſioners*, are a company of gentlemen bearing halberts, who attend immediately the king's perſon on ſolemn occaſions.

BAND'ELET [with *Architects*] any line or flat moulding, as that which crowns the *Doric* architrave; it encompaſſes a pillar quite round about like a ring, is greater than a liſt, but leſs than a plat-band.

BAN'DOG [of *band* and *dog*] a dog kept in a band or chain; alſo a maſtiff or houſe-dog; alſo a dog for baiting bulls, bears, *&c.*

BANE'FUL, poiſonous, deſtructive.

BANE'FULNESS, poiſonouſneſs, deſtructiveneſs.

The BAN'NER [of *Mother Church*] was a croſs given to a felon or murderer, who having recovered a church or church-yard before he was apprehended, could not be taken out thence to take his trial at law; but having confeſſed his crime before the juſtice or coroner, and abjured the kingdom, was to carry this croſs in his hand through the highways till he was got out of the king's dominion, but this privilege and the uſe of ſanctuaries was taken way in the 21ſt of king *James* I.

BAN'NIANS [a name which in the *Indian* language ſignifies *innocent people, without guile*] a religious ſect among the *Indians*, who believe a tranſmigration of ſouls, and therefore eat no living creature, nor will kill even noxious animals; they are ſo cautious of having communication with other nations, that if one of a different religion has drank out of or touched their cup, they break it. If one of themſelves happens to touch another, they waſh and purify themſelves before they eat or drink, or enter into their houſes: they wear about their necks a ſtone called *Tamberau*, about the bigneſs of an egg, which is perforated, and has three ſtrings run in it; this ſtone, they ſay, repreſents their great God, and upon this account the *Indians* ſhew them very great reſpect.

BAN'QUET [in *Fortification*] a foot-bank of earth, about the height of a foot and a half, and three broad, raiſed at the rampart at the foot of the parapet for the ſoldiers to mount on to fire over.

BANQUET [of a *Bridle*] is that ſmall part of the branch of a bridle that is under the eye, which is rounded like a ſmall rod, and gathers and joins the extremities of a bit to the branch, ſo that the banquet is not ſeen, but is covered by the cap, or that part of the bit that is next the branch.

BANQUET LINE [of a *Bridle*] is an imaginary line drawn by bit-makers along in form of a bit, and prolonged upwards and downwards to adjuſt the deſigned force or weakneſs of a branch, in order to make it ſtiff or eaſy.

A BAN'TER, a jeering, a rallying by way of diverſion, *&c.*

BANS'TICKLE, a ſmall fiſh, called a ſtickle back.

BAP'TISM, ſignifies a waſhing, purifying or cleanſing with water, a cuſtom in uſe with the *Jews*, on *Proſelytes*, i. e. gentiles brought to embrace their religion, who if he was a male was firſt circumciſed; and alſo by thoſe who had any ways contracted any defilement or pollution.

BAP'TISM [in *Sea Language*] is a ceremony perform'd in merchant ſhips, which paſs the tropick or line for the firſt time, both upon ſhips and men. The *Baptiſm of ſhips*, is only the waſhing them throughout with ſea-water.

The *Baptiſm* of paſſengers is performed with many ceremonies; but in performing either of them, the ſhips crew are generally made drunk, for the ſailors pretend to a cuſtomary right to cut off the beak-head of the ſhip, unleſs the captain or maſter redeem it.

The ceremony is as follows: The eldeſt of the ſhip's crew, who has paſs'd the line or tropick, having dreſſed himſelf fantaſtically, with a groteſque cap on his head, his face black'd, comes carrying in his hand a waggoner or ſome other ſea-book, followed by the reſt of the ſailors diſguiſed like himſelf, each of them bearing in his hand ſome kitchen utenſil, with drums beating; the leader places himſelf very gravely on a ſeat prepared on the decks, at the foot of the main-maſt; and each ſailor or paſſenger ſwears before this antick magiſtrate, that he will ſee that this ceremony be performed whenever it comes to his turn. The ſailors are commonly heartily drenched with whole buckets of water poured upon them; but paſſengers and thoſe that will give a little money, are more favourably treated, being only ſprinkled with a little water; ſhip boys are commonly put into a cage and drench'd at diſcretion, and are afterwards obliged to whip one another, which they uſually do very ſmartly.

BAPTISTERY [Βαπτιςήριον, Gr.] is either the place or veſſel in which perſons are baptiz'd; in ancient times this being perform'd by immerſion, the perſons ſo initiated went into a river, *&c.* and were plunged; but in the time of *Conſtantine* the great, chappels or places on purpoſe to baptize in were built in great cities which was perform'd in the *Eaſtern*, and warm countries by dipping the perſons all over; but in proceſs of time in the *Weſtern* and colder countries ſprinkling was ſubſtituted in the place of dipping, which was the original of our fonts in churches.

BAR [in *Heraldry*] one of the honourable members of a court of arms, which is divided by it into two equal parts; it goes croſs the eſcutcheon like the teſs, but contains only the 5th part of the field.

To BAR *a vein* [with *Farriers*] is to ſtrike it or open it above the ſkin, and after it has been diſengaged, and tied above and below, to ſtrike between the ligatures.

BAR GEMEL [in *Heraldry*] is a double bar or bars that ſtand by couples, as in the figure annexed.

To fall foul of the BAR [with *Horſemen*] is when a horſe is ſtanding in a ſtable, entangles his legs upon the partition-bar] that is placed to ſeparate two horſes.

Special BAR [in *Law*] is that which is more than ordinary, and falls out in the caſe in hand upon ſome ſpecial circumſtance of the fact.

BAR [*Sea* word] a rock lying before a harbour, that ſhips cannot ſail over but upon the flood.

BARAT'TA, a ſort of balſam brought from the *Weſt-Indies*.

BARALLO'TS, a ſect of hereticks at *Bologne* in *Italy*, who had all things in common, even their wives and children.

BARB, a horſe of the *Barbary* breed, much eſteemed for their ſwift running, and therefore are much coveted for ſtallions; they being ſaid to retain their native vigour to the very laſt. The owners of them in *Barbary* preſerve the genealogies of theſe *Barbs*, as carefully, as we do thoſe of our noble families; they are ſaid alſo to be able to outrun an oſtrich, and ſome of them are bought at the price of two or 300 pounds *Sterling*.

BAR'BACAN [*barbacane*, Ital.] a canal or opening left in a wall for water to come in and go out at, when buildings are erected in places liable to be over flowed, or to drain the water off a terraſs.

BARBACAN [in *Military Affairs*] an aperture or cleft, made in the walls of a caſtle or fortreſs to fire upon the enemy.

BAR'BARY *Falcons*, a kind of hawks commonly taken in *Barbary*, they making their paſſage through that country; this bird is leſs than the *Tiercel-gentle*, but very bold; it is plumed with red under the wings, and armed with long talons and ſtretchers.

BARBE, the armour of the horſes of the ancient knights and ſoldiers who were accouter'd at all points.

BARBS, a ſort of armour for horſes, which covered the neck, breaſt and crupper.

BAR'BES [with *Husbandmen*] a diſtemper in black cattle, known by a ſuperfluous

fluous piece of fleſh on their tongues, which ſometimes hinders them from eating their meat.

BARBE'E [in *Heraldry*] as *croix barbée*, i. e. *barbed croſs*, being at the extremities like the barbed irons that are uſed for ſtriking fiſh, or other weapons or inſtruments commonly called barbed, which being ſtruck into any thing cannot be drawn out again, without cutting a hole to make a paſſage for the beards, as in the figure.

BAR'BED *and* CRESTED [in *Heraldry*] is in plain *Engliſh* wattled and combed, and ſignifies the combs and gills of a cock when particulariz'd for being of a different tincture from the body.

BARBER *Chirurgeons*. They were incorporated by king *Edward* IV. but confirmed by moſt kings and queens ſince with enlargements. Their arms are a croſs quartered *gules*, a lion paſſant, gardant *Or*, in the firſt quarter a chevron between three, in the ſecond *party per pale argent & vert*, a roſe crown'd with an imperial crown, the firſt as the fourth, the ſecond as the third.

BAR'BICANAGE [*Old Rec.*] money given for the maintenance of a *barbican* or watch-tower.

BARDS [among the ancient *Britons* and *Gauls*] a ſort of poets who deſcribed and ſung in a kind of verſe, the noble atchievements of great commanders and noblemen; they laboured to encourage vertue, and frequently influenced the chiefs on both ſides to hearken to a reconciliation, as to the matters in difference, even when the two armies were ready to join battle.

In the highlands of *Scotland*, perſons under this name, are ſtill retained by the heads of clans to record the genealogies and memorable actions of their families.

BARDS [in *Cookery*] are thin broad ſlices of bacon, with which capons, pullets, *&c.* are covered, in order to be roaſted, baked or ſtewed, *&c.*

BARDEL'LE [with *Horſemen*] a ſort of ſaddle made in the ſhape of a great ſaddle, but only of cloth ſtuffed with ſtraw, and tyed tight down with packthread, without either wood, lead or iron. *Ital.*

BARE'NESS [of abapnian, *Sax.* to make bare] the being bare or naked.

BAR'NABITES, a ſect of religious or regular prieſts of the congregation of St. *Paul*; their office is to inſtruct, catechiſe and ſerve in miſſions.

BAR'NACLE [with *Mariners*] a long red worm in the ſea, that will eat thro' the planks of a ſhip if it be not ſheathed.

BAR'NACLES, a ſmall marine animal found in the weſtern iſlands of *Scotland*, which firſt appears in the form of a ſmall ſhell fiſh, adhering or ſticking to old rotten wood, of the colour and conſiſtence of a muſcle, croſs'd with ſutures; it hangs to the timber by a neck longer than the ſhell of a filmy ſubſtance, by means of which it receives its aliment within the ſhell.

BARNACLES [on the coaſts of *Normandy*] an animal ſubſtance which the *Normans* call *macreuſe* of the *Duck* kind, which they eat on fiſh days, as, if it were fiſh; tho' Mr. *Ray* ſays it is in reality a fowl.

BARNACLES [in the *Canting Language*] is alſo a name given to thoſe irons or fetters worn by fellons in jail; alſo a pair of ſpectacles.

BARNACLES [with *Jockies*] the gratuity or reward receiv'd by them for buying horſes for the nobility.

BARO'METER [βαρόμετρον, of βαρὺς *Gr.* and μέτρον, *Gr.* meaſure] an inſtrument for eſtimating the weight or pillar of the atmoſphere, and the ſeveral minute variations of the weight of that pillar; by which variations the various changes of the weather are determined.

The firſt inventor of it was *Torricelli*, at *Florence* in 1643. From whence father *Merſenne* brought it into *France* the year following, 1644, and *Monſieur Paſchal* tried it in 1646, and gave an account of it in a piece printed

in 1647; the uſes of this inſtrument are to diſcover the gravitation of the incumbent atmoſphere (one of the nobleſt philoſophical diſcoveries) the changes of the weather, &c.

The mechaniſm of the *Barometer* is as follows: A glaſs tube A B, hermetically ſeal'd in A, having its diameter about one tenth of an inch, and its length at leaſt 13 inches, is filled with mercury ſo juſtly, as not to have any air over it, nor any bubbles adhering to the ſides of the tube, which is beſt done by means of a glaſs funnel, with a capillary tube; the orifice of the tube, filled after this manner, ſo as to overflow, is cloſely preſſed by the finger, ſo as to exclude any air betwixt it and the mercury, and thus immerged in a wooden veſſel of a convenient diameter, ſo however as not to touch the bottom at the diſtance of 28 inches from the ſurface of the mercury, are fix'd two plates, CE, and DF, divided into two inches, and theſe again ſubdivided into any number of ſmaller parts: Laſtly, the tube is incloſed in a wooden frame, to prevent its being broke, and the baſon open, tho' ſecured from duſt.

Many attempts have been made to render the changes in the *Barometer* more ſenſible, and ſo to meaſure the atmoſphere more accurately; which has given riſe to a great number of *Barometers* of different ſtructures. Hence comes the *Wheel Barometer*, *Diagonal Barometer*, *Horizontal Barometer*, *Pendant Barometer*, &c.

Amarine BAROMETER, being only a double *Thermometer* for conveniency at ſea. See *Thermometer*.

Obſervations for the uſe of the Barometer.

1. The motion of the mercury in the tube does not exceed three inches in its riſing and falling.

2. The riſing of the mercury generally preſages fair weather, and its falling foul; as *rain*, *ſnow*, *high winds* and *ſtorms*.

3. The falling of the mercury in very hot weather preſages thunder.

4. The riſing of the mercury in winter, foreſhews froſt; and if the mercury falls three or four diviſions in froſty weather, a thaw will certainly follow; but if the mercury riſes in a continued froſt, ſnow will follow.

5. If ſoon after the falling of the mercury foul weather enſues, there will be but little of it; and on the contrary, if the weather proves fair ſoon after the mercury has riſen, the ſame will happen.

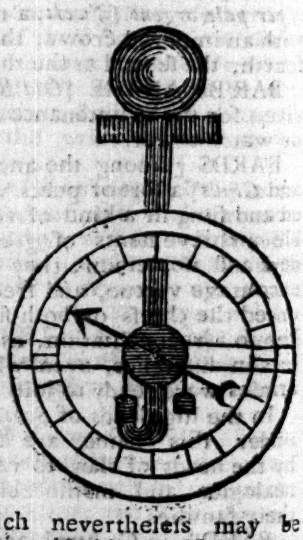
6. If the mercury riſe much and high in foul weather, and continues ſo for two or three days before the foul weather is over, then continued fair weather will enſue.

7. If the mercury falls much and low in fair weather, and continues ſo for two or three days before the rain comes, then you may expect a great deal of wet, and very probably high winds.

8. If the mercury be unſettled in its motion, it denotes uncertain and changeable weather.

9. As to the words that are graved near the diviſions of the inſtrument, tho' for the moſt part the alterations of the weather will agree with them, yet they are not ſo ſtrictly to be minded, as in the riſing and falling of the mercury according to the foregoing obſervations; for if the mercury ſtands at much rain, and then riſes up to changeable, it then foreſhews fair weather, although not to continue ſo long as it would have done if the mercury were higher; ſo places which are more northerly have a greater alteration of the riſe or fall of the mercury, than thoſe that are more ſoutherly.

Wheel BAROMETER, is a contrivance for the applying an index to the common *Barometer*, which index ſhews the variation of the altitude of the mercurial cylinder, which at moſt does not exceed three inches, which nevertheleſs may be made as diſtinguiſhable as if it were three foot or three yards, or as much more as is deſired; the form of it is as here deſcribed.



BARO'CO [with *Logicians*] one of the barbarous words by which they expreſs the ſyllogiſtick mood, and in this mood the firſt propoſition muſt always be an univerſal affirmative; and the others particular and negative, and the middle term the attribute to the two firſt.

BAR'ON, is a degree of nobility, next but inferior to a viſcount, but ſuperior to a gentleman, anciently they were ſuch as had the government of provinces committed to them, and are in probability the ſame with court barons, and were immediately after the conqueſt; they if they would, might come to parliament, and were probably the ſame with our court *Barons* now, and then ſat as Peers in the upper houſe of parliament, call'd lords; this dignity at the firſt wholly depended on the king's pleaſure; but afterwards they obtained letters patent of the king, to make the title hereditary to their male iſſue, and were called *Barons*, either by writ or creation.

BARONS *by Writ*, were call'd alſo *Barons* by preſcription, becauſe they and their anceſtors have continued *Barons*, beyond the memory of man, and have their ſurnames added to the title of lord; but thoſe by their patent are called after the names of their baronies.

BARONS *by Tenure*, are ſuch as the biſhops, who have baronies annexed to their biſhopricks, and have the title of lords ſpiritual, and take their ſeats in the houſe of lords.

BAR'ONETS, by K. *James* I. in the year 1611 were created on condition of defending the province of *Ulſter* in *Ireland*, which was at that time much haraſſed by the rebels, with the arms of which they were allow'd to charge their coat, and for that purpoſe they were to maintain 30 ſoldiers for the ſpace of three years, or pay into the *Exchequer* a ſum ſufficient to do it, which at eight pence per day, amounts to the ſum of 1095 pounds ſterling.

This degree of honour is next to a *Baron*, and takes the precedency of all knights, except knights of the garter, and is the loweſt degree of honour that is hereditary.

BAR'REL *of the ear* [with *Anatomiſts*] a large cavity behind the tympanum of the ear, in depth about three or four lines, in with five or ſix, covered with a very fine membrane, on which are ſeveral veins and arteries.

BARRELS *of earth* [in an *Army*] a ſort of half hogſheads filled with earth, which are uſed as breaſt-works for covering the ſoldiery; and alſo to break the gabions made in the ditch, and alſo to roll into breaches.

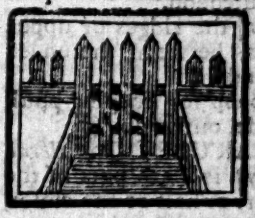
BARREL *of a watch*. See *Fuzee*.

Thundering BARRELS [with *Gunners*] barrels filled with bombs, granadoes, and other fire-works, to be rolled down a breach.

BARRENNESS [of unbenend, *Sax.*] unfruitfulneſs, a not bearing.

BAR'REN SIGNS [with *Aſtrologers*] the ſigns *Gemini*, *Leo* and *Virgo*, ſo called becauſe when the queſtion is aſk'd, whether ſuch a perſon ſhall have children or not? If one of thoſe ſigns be upon the cuſp, or firſt point of the fifth houſe, they take it for granted, that the perſon enquiring ſhall have none.

BARRICA'DOES [in *regular Fortification*] are trees cut with ſix faces, and croſſed with battoons of the length of half pikes, bound with iron at the feet; to be ſet up in paſſages or breaches, to keep back either horſe or foot.



BAR'RIERS [in *Fortification*] are great ſtakes ſet up about 10 foot diſtance one from another, and about 4 or 5 foot high, having tranſoms or overthwarth rafters to ſtop ſuch as would violently force their way in. Theſe are uſually erected in void ſpaces between a citadel and the town, in half moons and other works.

BAR'RISTERS [of *Bar* at which they plead] are pleaders at the bar of a court of judicature, and are of two ſorts, either *outward* or *utter*, or *inner*.

Outward BARRISTER } one who
Utter BARRISTER } after long ſtudy of the law, at leaſt 7 years, is called to publick practice, and admitted to plead, ſtanding without the bar.

Inner BARRISTER, one who being a ſerjeant at law, or elſe an attorney of the king or prince, or any of the king's, *&c.* council, are allow'd out of reſpect to plead within the bar.

BAR'ROW [beanpe, *Sax.* a grove] whether it ſtands ſingly by itſelf, or is added to the name of a place, ſignifies ſomething relating to a grove; and ſeveral words beginning with *bar*, ſeem to have been anciently writen *barrow*; ſo that *Barton* ſeems to be but a contraction of *Barrow-town*, i. e. *a town in* or *near a grove*.

BARRY [in *Heraldry*] we underſtand it to be a ſhield divided tranſverſe into 4 or 6, or more equal parts, and conſiſting of two or more tinctures interchangeably diſpoſed; as in the figure.

BARROW [beonz, *Sax.*] a little hill

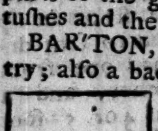
or meunt of earth, ſuch as are caſt up in ſeveral parts of *England*, and are ſuppoſed to be *Roman* burying places.

BARRY BENDY [in *Heraldry*] is a ſhield equally divided into 4, 6 or more equal parts, by lines drawn tranſverſe and diagonal, interchangeably varying the tinctures of which it conſiſts, as in the figure.

BARRY *Pily* [in *Heraldry*] another particular way of blazoning or dividing a coat armour, which is to conſiſt of ſix or more pieces, as in the eſcutcheon.

BARS [in *horſes*] the ridges or upper parts of the gums, between the under tuſhes and the grinders.

BAR'TON, a coop for keeping poultry; alſo a backſide, outhouſe. *&c.*



BAR'ULET [in *Heraldry*] is a 4th part of the bar, or half of the cloſet, as in the eſcutcheon.

BARYCOI'A [of βαρὺ dully, and ἀκὴ, Gr. to hear] a dulneſs, thickneſs, hardneſs of hearing.

BARYPHONI'A [βαρυφωνία, Gr.] a difficulty of ſpeaking,

BASAL'TES [βασάλτης, Gr.] a ſort of marble of an iron colour, the hardeſt black marble.

BASE [with *Gunners*] the ſmalleſt piece, of ordinance; 4 foot and a half long the diameter at the bore 1 inch 1 quarter; it weighs 203 pounds, carries a ball 1 inch 1 8th diameter, and 5 or 6 ounces weight.

BASE [in *Architecture*] the foot of a pillar which ſupports it, or that part which is under the body, and lies upon the *zocle* or pedeſtal.

BASE *diſtinct* [in *Opticks*] is that preciſe diſtance from the pole of a convex glaſs, in which the objects, which are beheld through it, appear diſtinct, and well defined; and is the ſame with what is called the *Focus*.

BASE *Ring* [of a *Cannon*] is the large ring next to and juſt behind the touch-hole.

BASE *Tenure* [*Law* term] is holding by villenage or other cuſtomary ſervice, in diſtinction from the higher tenure *in capite*, or by military ſervice.

BASE, a fiſh, otherwiſe called a ſea-wolf.

BAS'ILICK [βασιλικὴ, Gr.] a large hall, having two ranges of pillars, and two iſles or wings with galleries over them. Theſe *Baſilicks* were at firſt made for the palaces of princes, and afterwards converted into courts of juſtice, and at laſt into churches; whence a *baſilick* is generally taken for a magnificent church, as the *baſilick* of St. *Peter* at *Rome*.

BAS'ILISK [βασιλίσκος of βασιλεὺς, Gr. a king] a kind of ſerpent called alſo a cockatrice, having a white ſpot on the head, as a ſort of diamond or crown; that rolls not himſelf up in folds as others do, but bears his body erect as far as the middle; this ſerpent is ſaid to drive away all others with his hiſſing, to deſtroy animals and fruits, *&c.* by his infectious breath, to burn herbs and to break ſtones.

A BASILISK, having the head and eyes of a hawk [*Hieroglyphically*] among the ancient *Egyptians* was uſed to repreſent the providence of God, becauſe no other creature is fuller of ſpirit and vigour. This creature is ſaid to kill at a diſtance, only by ſending out of its eyes a ſecret poiſon, which it conveys to the creature with whom it is diſpleaſed.

BASILISKS were frequently placed by the ancients in the preſence of their gods, either at their feet, about their middle, or winding their tails about their heads, as a ſymbol of their immortality, becauſe this ſerpent is very long lived.

BASILISK [*baſiliſco*, *Ital.*] a long piece of ordnance.

BASON [with *Anatomiſts*] a round cavity in the form of a tunnel, ſituate betwixt the anterior ventricles of the brain, and ending at the point of the *glandula pituitaria*.

BASONS *of a balance*, two pieces of braſs or other matter faſtened to the extremities of the ſtrings, the one to hold the weight, and the other to be weighed,

BASONS [with *grinders of ſpectacles*, *&c.*] are the diſhes that they form or grind convex glaſſes in, which are different as the focuſſes of the glaſſes are at a greater or nearer diſtance.

BASONS [with *Hatmakers*] are iron moulds, in which they form their wool or furr into hats.

BASSO *Relievo* [in *Maſonry*, *Carving Caſting*, &c.] i. e. *Baſs* or *low Relief*, or imboſſed work, is when only half the bodies or figures are repreſented, or when the work is low, flat, or but a little raiſed; as when a medal or coin has its figure or impreſs low, thin, and hardly

hardly diſtinguiſhable from the plane, it is ſaid that the relief is low and weak; but when it is much raiſed, the relief is ſaid to be bold and ſtrong.

BASS *Violin*, a muſical, wind inſtrument, of the ſame form with the violin, but much larger.

BAS'TARD [in *Law*] one born of a woman unmarried, ſo that the father is not known by the order of the law.

BAS'TARDY, an inquiry, examination or trial at law, whether one be a baſtard or not.

BASTYLE [in *Paris* in *France*] the name of a priſon.

BASTINA'DO [among the *Turks* and *Moors*] a puniſhment which is performed by beating the offender with a ſtick or bambo cane and very frequently upon the ſoles of their feet.

BAS'TION [in *Fortification*] a maſs of earth and ſometimes fac'd or lined with ſtone or brick, and ſometimes with ſods, which generally advances towards the campaign, the bounding lines of it being two faces, two flanks, and two demi-gorges. *Gr.*

Hollow BASTION } [*Fortification*] a
Voided BASTION } baſtion having only a rampart and a paraper, ranging about its flanks and faces; ſo that a void ſpace is left towards the center.

BA'STON } [in *Architecture*] the
BATTOO'N } ſame as *Torus*, a round member encompaſſing the baſe of a pillar between the *Plinth* and the *Liſt*.

BA'STON }
BA'TON }
BATOO'N } [in *Heraldry*] does not go from ſide to ſide as the bend or ſcarf does,
BATU'NE } and is in the form of a truncheon, and a note of baſtardy, and ought not to be born of any metal, unleſs by the baſtards of princes; nor ought it to be removed till three generations, with which they bear the coat armour of their fathers, and when they leave it off, they muſt bear ſome other mark, according as the king of arms thinks fit, or elſe he may alter the whole coat.

BAT, a bird that ſeldom flies but towards or in the night, nor then neither unleſs it be in fine weather; the wings are a ſort of leather or ſkin, but not cloathed with feathers, its body ſomething reſembles that of a mouſe; it is ſaid to ſuckle its young after the manner of 4 footed animals, and does not lay eggs like a fowl. Its food is flies, inſects and unctuous things, as oil, greaſe, candles, *&c.*

It is reported that the *Bats* in *Africa* have ſome two and others four ears, and are of different colours, ſome black, ſome white, ſome aſh coloured and ſome yellow and tails as long as mice; they do not build neſts, but bring forth their young in holes, upon the tops of houſes.

Likewiſe in *China* they are ſaid to be as large as pullets, and are delicious food; and that at *Madagaſcar* and in the *Maldive* iſlands they are as large as ravens, and have heads reſembling foxes.

BATAVIANS, *Hollanders* or *Dutch* people, who inhabit the *Low Countries* called the *United Provinces*.

BATCH'ELOR, the original of this word is much controverted by critieks; ſome derive it from *Bacca laurea*, L. *i. e.* Laurel berry, in alluſion to the ancient cuſtom of crowning poets with laurel, *baccis lauri*; others, of *baculus* or *bacillus* L. a ſtaff, becauſe (they ſay) a ſtaff was put into the hand of batchelors at their commencement, as a ſymbol of their authority, of their ſtudies being finiſhed, and of the liberty they were reſtored to. Hence the title of *Batchelor of Arts*, *Divinity*, *Muſick*, &c.

BATCHELOR } [of *Bas Chevalier*,
BACHELOR } F.] this title was anciently given to perſons who ambitious to acquire honour by their valour were ſuperior in quality to eſquires; but not in circumſtances to raiſe a company of *Gens de arms*, and therefore ſerved in the army under the ſtandard of *Bannerets*, being allowed colours of their own and to lead their vaſſals.

In the antient conſtitutions of the admiralty this title was given to all under the dignity of *Barons*.

BATCHELOR of *Arts* [in *Oxford*] is one who has taken the firſt degree in the liberal arts and ſciences, in order to which he is required to be a ſtudent there 4 years, and in 7 years to be intitled to that of maſter of arts, and in 14 to be a batchelor of divinity.

BATCHELOR of *arts* [at *Cambridge*] this title there requires only 3 years ſtudy, and 6 to be maſter of arts, and 13 for batchelor of divinity.

BATCHELORS [in *Law*] the title requires the perſon to ſtudy 6 years.

BACHELORS [in *War*] are young ſoldiers, who have ſignalized themſelves in the firſt campaign and were preſented with the military or gilt ſpurs.

BATCH'ELOR, in ancient times, was alſo a title given to a young cavalier, who had made his firſt campaign, and received the military girdle.

BAT-

BATCHELOR [of *baculus*, L. a ſtaff] a title given to young military men, on account that the young cavaliers exerciſed themſelves with ſtaffs and bucklers; hence they were called *Bacculares* and *Baculatii*, in the time of king *Richard* II. by *Odorick* and *Walſingham*. Hence

BATCHELORS *of Arms*, was a title anciently given to thoſe who came off victors in their firſt engagement.

BATCHELOR [is by others derived of *bas chevaliers*, *F. q. d.* knights of the lower order] See *Knights Batchelors*, in K.

BATE [probably of beaten, *Sax.* to beat] ſtrife, contention, as a *Make-bate*.

BATE'MENT [in *Carpentry*] the waſte of a piece of ſtuff in forming of it to a deſign'd uſe.

BATH'MIS [with *Anatomiſts*] a bone, the ſame as *Trochlea*; a cavity in the bone of the arm or ſhoulder on each ſide one, that receives the proceſs of the undermoſt and leſſer of the two bones of the cubit, when the whole hand is ſtretched out and bent.

BATO'N [in *Archit.*] a large ring or moulding in the baſe of a column, otherwiſe called the *Tore*.

BATRACHI'TES [βατραχίτης, *Gr.*] a ſtone in colour and ſhape nearly reſembling a green frog.

BA'TRACHOMY'OMA'CHY [*batrachomyomachia*. L. of βάτραχος a frog, μῦς a mouſe, and μάχη, a fight] the battle between the frogs and mice.

BAT'TAIL [in *Common Law*] an ancient trial by combat, which the defendant might chuſe in an appeal of murder, robbery, or felony, in order to fight a duel with the accuſer or appellant, to prove whether he was guilty or not. This practice was founded on this notion, that if the accuſed perſon was guilty, he would be ſlain or overcome by the appellant, but if innocent, not; but this is now wholly laid aſide. F..

BAT'TEL } [*bataille*, F.] the en-
BAT'TLE } gagement or general fight of two armies.

MAIN BATTLE [*Military Term*] the main body of an army, the ſecond of the three lines, the *Van* being the firſt, and the *Rear* or *Reſerve* the third.

BAT'TER [with *Builders*] a term uſed to ſignify that a wall, a piece of timber or the like does not ſtand upright, but leans from you-ward; but when it leans towards you, they ſay it *over-hangs* or *hangs over*.

BAT'TERY *Maſter* [in an *Army*] an officer whoſe buſineſs it is to ſee to the raiſing of batteries, which office is now ſuppreſſed in *England*, but is ſtill kept up elſewhere.

BAT'TERING *Rams*, were uſed by the ancients before the invention of gun-powder, for battering the walls of places beſieged. They were large beams of timber with great iron horns like thoſe of a ram at the end, which were ſlung to a height proportionable to the wall to be batter'd, ſo that they could ſwing forward and backward, which was done by the main ſtrength of a great many men.

BATTERY *en rouge* [*Fortification*] a battery uſed to diſmount the enemy's cannon.

BATTERY [in *Law*] an act that tends to the breach of the peace of the realm, by violently ſtriking or beating a man, who may therefore indict the other perſon to have the action of treſpaſs, or aſſault and battery.

BATTERY [in *Law*] is the wrongful beating of a perſon, upon which the perſon thus injured may lay an indictment againſt the offender, or he may have an action of treſpaſs; but if the plaintiff made the firſt aſſault, the defendant ſhall be diſcharg'd, and the plaintiff ſhall be amerc'd to the king for his falſe ſuit.

But all beating is not inditable or actionable, for a perſon may juſtify the beating of another for an offence, ſo as moderately to correct him, as a father his child, a maſter his ſervant, a ſchoolmaſter his pupil; ſo likewiſe if a perſon ſhall attempt to take away my goods, I may lay hands upon him; and if he will not deſiſt, may beat him rather than let him carry them away.

Menacing or threatening begins the breach of the peace, aſſaulting increaſes it, and battery accompliſhes it.

BATTOL'OGIST [βαττολόγος, Gr.] a vain babbler.

To BAULK [*Incert. Etym.*] to croſs, to diſappoint.

BAW'DINESS, lewdneſs, obſcene diſcourſe or action.

BAY *of Joiſts* [*Archit.*] the ſpace betwixt two beams.

BAY, a part of a barn at the end where corn, *&c.* is laid; thus if a barn conſiſt of a floor and two heads where they lay corn, they ſay a barn of two *Bays*.

BAYZ, a ſort of woollen cloth, having a long nap ſometimes fuzzed on one ſide, and ſometimes not.

BAYS, the making of *Bays*, *Says*, *Serges*, &c. was brought into *England* by the *Flemings*, who fled hither to avoid the perſecution of the duke of *Alva*, about the fifth year of queen *Elizabeth*.

BE, a prepoſition common to the *Teutonic*, *German*, and *Saxon*, *&c.* dialect; alſo now to the *Engliſh*.

To BE [beon, *Sax.*] to exiſt.

BEAD [bead, *Sax.*] a prayer; alſo a little round ball of which necklaces are made.

BEAD-*Tree*, a certain ſhrub bearing white berries.

BEAK [in *Architecture*] a little fillet left on the edge of a larmier, which forms a canal, and makes a kind of pendant.

Chin BEAK [in *Architecture*] a moulding the ſame as the quater round, except that its ſituation is inverted.

BEA'KED [in *Heraldry*] is a term uſed to expreſs the beak or bill of a bird, and when the beak and legs of a fowl are of a different tincture from the body, in blazoning, it is common to ſay beaked and membred, or armed.

BEAM [beam, *Sax.*] a ray of light proceeding from the ſun or any other luminous body.

BEAM [in *Heraldry*] is uſed to expreſs the main horn of a ſtag or buck.

BEAM, a ſort of fiery meteor in ſhape of a pillar.

BEAM *filling* [with *Architects*] the filling up the vacant ſpace between the raiſon and roof with ſtones or bricks, laid betwixt the rafters or the raiſon, and plaſter'd on with loom.

BEAN *Caper*, a fruit.

BEAN *Treſſil*, an herb.

BEAR [bean, bena, *Sax.*] a wild beaſt.

BEAR [in *Hieroglyphicks*] was uſed by the ancient *Egyptians* to repreſent a good proficient, whom time and labour has brought to perfection; becauſe bears are ſaid to come into the world with miſhapen parts, and that the dams do ſo lick the young, that at laſt the eyes, ears, and other members appear.

BEARS are ſaid to ſearch much after bee-hives; but this, as ſome are of opinion, is not from a deſire of the honey, ſo much as to provoke the bees to ſting their bodies and let out the corrupt blood that troubles them.

BEAR } [bere, *Teut.*] a thing made
BIER } uſe of to carry a dead corps upon.

BEARS [in *Aſtronomy*] two conſtellations called *Urſa major* and *minor*.

BEAR's *breech*, the herb bank urſin.

BEAR's *Ears*, flowers called *Auricula*, or vulgarly *Riccoluſſes*.

BEAR's *Foot*, an herb called alſo ſetter-wort.

The Ship BEARS [ſpoken as to her burthen] when ſhe having too lean or ſlender a quarter, ſinks too deep into the water, her fraight being light, and ſo of conſequence can carry but a ſmall burden.

To BEAR *under another Ship's Lee* [*Sea Phraſe*] is when a ſhip, which was to the windward, comes under another ſhip's ſtern, and ſo gives her wind.

To BEAR *up round* [*Sea Term*] is a direction to let the ſhip go between her two ſheets, directly before the wind.

To BEAR [ſpoken of places] to be ſituate, as ſuch a cape bears off ſo and ſo from ſuch a cape.

BEAR *up the Helm*, a direction to the ſteerſman to let the ſhip go more at large before the wind.

To BEARD *Wool*, is to cut off the head and neck from the reſt of the fleece.

BEARD [with *Botaniſts*] the under-lip of a labiated flower, and in corn or graſs that hair or briſtle which ſerves to defend the ear, as in barley.

BEARD [of a *Horſe*] or under-beard, is the chuck or that part under the lower mandible, on the outſide, and above the chin, which bears the curb of the bridle.

BEARD'ED *Creeper*, a ſort of herb.

BEARD'LESS [beapdleꝛ, *Sax.*] having no beard.

BEAR'ING [in *Geography* and *Navigation*] the ſituation of one place from another; that is, with reſpect to the degrees of the horizon, which by navigators are divided into 32 equal parts called points of the compaſs, therefore when they have found what point of the compaſs will carry them from one place to another, they call that the bearing of that place with reſpect to the other.

BEARING [in *Carpentry*] the bearing of a piece of timber is the ſpace between the two fixed ends of it, when it has no other ſupport; which is called *bearing at length*: Or between one end and a poſt, brick-wall, *&c.* trimmed up between the ends to ſhorten its bearing.

BEA'SEL, the upper part of the collet of a ring, which encompaſſes and faſtens the ſtone.

BEAST'LINESS [*beſtialité*, F. *beſtialitas*, L.] the being like a beaſt, beſtiality.

To BEAT *up and down* [*Hunting Phraſe*] is to run firſt one way, and then another.

To BEAT *to arms* [*Military Phraſe*] is to beat a drum for ſoldiers that are diſperſed to repair to their arms.

To BEAT *a march* [*Military Term*] is to beat a drum to give notice to the ſoldiers actually to move.

To BEAT *a parley* [*Military Term*] a ſignal to demand conference with the enemy.

To BEAT *a retreat* [*Military Phraſe*] is a ſignal to draw off or retreat from the enemy.

To BEAT *upon the hand* [with *Horſemen*] is when a horſe toſſes up his noſe, and ſhakes it of a ſudden to avoid the ſubjection of the bridle.

To BEAT *the duſt* [with *Horſemen*] is when a horſe at each time or motion does not take in way or ground enough with his fore-legs.

BEA'TERS [with *Printers*] ink-balls, with which they beat the letters in the chace or form.

BEATIFICA'TION [with *Romaniſts*] the act whereby the pope declares a perſon to be bleſſed after his death.

BEAU, one who dreſſes to the top of the mode and affects to be firſt in all faſhions, and by his behaviour and talk ſhews that all his thoughts are taken up in trifles.

BEAU *monde*, the fair ſex, *F.*

BEAU'TIFULNESS, handſomneſs, *&c.*

To BECAL'M [*Sea Term*] uſed by ſailors when any thing keeps the wind off a ſhip, but eſpecially when the ſhore does ſo. Alſo one ſhip is ſaid to becalm another, when ſhe comes up with her on the weather-ſide.

To BECK'ON [of becennan or beacnian, *Sax.*] to make ſigns by the motion of the finger, head, *&c.*

BECOM'INGNESS [of be *and* cþeman, *Sax.* to pleaſe] decency, ſuitableneſs either of dreſs, geſture or manners.

BED [with *Gardeners*] a piece of made ground raiſed above the level of the reſt.

BED [with *Maſons*] a courſe or range of ſtones.

BED *of Minerals*, certain ſtrata or thickneſſes of them diſpoſed over each other.

BED [of a *Mill*] the nether mill-ſtone.

BED-RIDDEN, a term uſed of a perſon, who is ſo weak, by old age or ſickneſs, as not to be able to riſe from the bed.

BED *of a Mortar* [with *Gunners*] is a ſolid piece of oak in form of a parallelopepid, hollow'd a little in the middle to receive the breech and half the trunnions.

BED *of a gun* [with *Gunners*] a piece of a plank, laid within the cheeks of a carriage upon the middle tranſum, for the gun to reſt on.

To BEDASH' [probably of baſh, *Du.* a blow or ſtroke, or רוש, *Heb.* to threſh] to daſh or wet by beating water, *&c.* on one.

To BEDEW' [of be *and* beapian, *Sax.*] to ſprinkle or wet with dew.

BED-MOULDING [in *Joinery*] thoſe members below a *cornice* which are below the coronet or crown. As 'tis now common for joiners to have their *bed-moulding* to conſiſt of theſe 4 members, *viz.* 1. below an OG. 2. a liſt. 3. a large *boultin*, and 4. another liſt under the *coronet*. This is what they call a *bed-moulder*.

To BEDUN'G [of be *and* bincgan, *Sax.*] to dawb or foul with dung.

To BEDUST' [of be *and* buſt, *Sax.*] to ſprinkle or bedawb with duſt.

BEE [of by, *Sax.* a dwelling-place] added to the end of a name, denotes a habitation, as *Applebee*, &c.

A BEE [beo, *Sax.*] an inſect well known.

BEES [*Hieroglyphically*] repreſent a kingdom or ſubjects obedient to their lawful ſovereign. For they have amongſt them a moſt ingenious commonwealth, and a good government; for they are all obedient to their king, and never revolt from his authority. They ſubmit to his ſentence, obey his commands, follow his motions and conduct.

BEEF [of *bœuf*, F. *bovis*, L.] was firſt ordered to be ſold by weight in the reign of king *Henry* VIII, in the year 1523, at a half-penny per pound, and mutton at three farthings.

BEEF *alamode* [in *Cookery*] beef well beaten, larded and ſtewed with lemon, pepper, muſhrooms, white-wine, *&c.*

BEEN [of beon, *Sax.* to be] as had been.

BEER [with *Weavers*] 19 ends of yarn, running all together out of the trough, all the length of the trough.

BEE'TLE [for *Military* uſes] a great ſledge or hammer for driving down of paliſadoes, or for other uſes in fortification.

BEET *Raves* } a ſort of red beets
BEET *Radiſhes* } whoſe roots are uſed in ſallets and garniſhing of diſhes.

To BEGIR'T [of be *and* gyrtan, *Sax.*] to gird about.

To

To BEGREA'SE [of be and *graiſſe*, F.] to dawb or ſmear with greaſe.

To BEGRI'ME [of **begrimen**, *Teut.*] to dawb or ſmear with grime, as the black of a porridge-pot, chimney, *&c.*

BEHA'VIOUR [of be and habban, *Sax.*] carriage or demeanour, either as to perſon or manners.

BEHEAD'ING [of beheafdian, *Sax.*] was firſt uſed in *England*, in the year 1072, in the time of *William* the conqueror, *Waltheof* earl of *Huntington* being the firſt noblemen that was beheaded here.

BEHEL'D [of behealdan, *Sax.*] looked upon, or did behold.

BEHOLD'EN } [of be and healdan,
BEHOLD'ING } *Sax.* to hold, *q. d.* holding of another] under an obligation to a perſon for favours beſtowed.

BEHOO'F [of behofan, *Sax.*] bounden duty, obligation, *&c.*

BEHOO'VABLE [of behofan, *Sax.* and *able*] becoming, to be done as a duty; alſo profitable, uſeful.

BE'ING [in *Metaphyſicks*] is diſtinguiſhed into *Complex* or *Incomplex*, *Rational* or *Real*, *Actual* or *Potential*.

A poſitive BEING, is that which has a real exiſtence in the courſe of nature.

A Negative BEING, deſtroys this exiſtence, and if it deſtroys it abſolutely, it is a perfect *Negative Being*.

A Privative BEING, is that which only prevents its being in a ſubject, which was capable to receive it.

A Rational BEING [in *Metaphyſicks*] is the mere product of reaſon, and has no exiſtence, but in the mind in *Idea*; and ceaſes to be, when it is not thought upon.

A Real BEING, [in *Metaphyſicks*] is a *Being* that is not produced by the ſtrength of imagination or fancy; but has a real exiſtence in nature before any thought or conception of the mind.

An Actual BEING [in *Metaphyſicks*] is ſuch a *Being* that actually does exiſt in the order of nature, whether it depends upon any cauſe in order to produce it, as an *Infant*; or whether it be before all cauſe, as *God*.

A Potential BEING [in *Metaphyſicks*] is a *Being* that may be produced by the power of ſome agent.

To BELA'BOUR [of be and *laborare*, L.] to beat or bang ſoundly.

To BELAM' [probably of lamin, *Du.* to make lame] to beat or bang ſoundly.

BELAND'E } a kind of ſea veſſel
BELAN'DRE } having ſails and tackle like a hoy; but broader and flatter, ſeldom above 24 tun, and are uſed to carry merchants goods. *F.*

To BELAY [of be and lay] to faſten any running rope ſo, that when it is haled it cannot run out again.

BELEM'NITES [of βέλος, *Gr.* a dart] the arrow-head or finger-ſtone, a kind of ſtone of a whitiſh and ſometimes a gold colour, ſo named becauſe of its reſemblance to the point of an arrow.

BELI *oculus* [i. e. *Belus*'s eye] a kind of precious ſtone that reſembles an eye. *L.*

BEL. See *Baal*.

BELL *flowers* [with *Floriſts*] a pleaſant flower, of which there are ſeveral ſorts called alſo blew-bells.

BELL *metal*, a metal made by a mixture of copper and tin for caſting bells.

BELL pear, a pear called alſo a ground pear,

BELLI'GEROUS [*belliger*, L.] making or waging war.

BELIE'F [ȝeleafa, *Sax.*] credit.

BELLER'OPHON. The poets tell us that the winged horſe *Pegaſus* carried *Bellerophon*, and that he ſlew the *Chimæra* of *Amiſodarus*. Now the *Chimæra* according to the common notion, had the fore-parts of a lion, the hinder parts of a dragon, and the middle parts like thoſe of a goat. The truth of the fable is, *Bellerophon* was an inhabitant of *Phrygia*, by birth a *Corinthian*, a man of proweſs, who having built a long ſhip, ravaged the countries that lay near the ſea. And the ſhip's name was *Pegaſus*. And beſides, king *Amiſodarus* dwelt at the river *Xanthus*, near to which there was a very high mountain, call'd *Telmeſſus*, at the fore-part of which there were two aſcents of the city of the *Xanthians*, but the third was backwards from *Caria*, and all the reſt of it was very ſteep. In the middle of which there was a great chaſm of the earth, from whence fire iſſued. Behind this mountain there was alſo another, called *Chimæra*, the aſcent of which on the forepart, as thoſe that live near it report, was inhabited by a lion, and the hinder part by a dragon, who uſed to be very miſchievous to the ſhepherds and fellers of timber. And *Bellerophon* coming to that place, ſet the woody mountain on fire, ſo *Telmeſſus* being burnt, the beaſt periſhed. And thence the neighbouring inhabitants related, that *Bellerophon*, coming thither with his *Pegaſus*, ſlew the *Chimæra* of *Amiſodarus*, from which event the fable took its riſe.

BEL'LITUDE [*bellitudo*, L.] fairneſs, fineneſs.

BELLO'NA, the goddeſs of war (whether ſhe were the wife, ſiſter or daughter of *Mars*) with a bloody whip in her hand; ſhe is repreſented in armour, with

a terrible countenance, having ſnakes inſtead of hair, clotted together with blood, holding ſometimes a lighted torch and ſometimes a trumpet. *Appius Claudius* built her a temple at *Rome*; before which ſtood a pillar call'd *Bellica*, from whence the herald threw a ſpear, when he proclaimed war againſt any nation.

BELLONA'RIA, ſacrifices offer'd to *Bellona*, which her prieſts offer'd to her in their own blood, cutting their ſhoulders, and running about with their drawn ſwords as being mad and tranſported.

BELLS, are proclaimers of joyful ſolemnities, and are commonly affixed to churches; where, beſides their uſe for the ſervice of god, by calling people to it, they are by ſome ſuppos'd to have virtue to diſpel ſtorms and tempeſts which ſome attribute to their breaking of the air by their ſound; but others will have it to be inherent to their being bleſſed.

They were firſt ordained to call people together in the year 603.

BELLS [bell, *Sax.*] the firſt harmonious rings of bells that was completed in *England* was at *Croyland* abbey; for *Turketule*, abbot of that place, having cauſed a bell of prodigious largeneſs to be made, which he called *Guthlac*; *Egel* ſucceeding him, did about the year 976 add two large ones, called *Turketule* and *Tolvin*, and alſo two little ones called *Pega* and *Bega*, being ſeven, which being made of proportional ſizes, made together a moſt delightful harmony not to be equall'd in the whole kingdom.

The ſound of bells plac'd on a plain may be heard further than thoſe on hills, and thoſe in vallies, farther than on plains, the reaſon of which is not difficult to be aſſign'd, becauſe the higher the ſonorous body is, the rarer is the medium (*i. e.* the air) and conſequently it receives the leſs impulſe, and the vehicle is the leſs proper to convey it to a diſtance.

The city of *Nankin* in *China*, has been famous for its bells, one of which is 12 foot high, and computed to weigh 50000 pounds. And at *Pekin*, father *Le Compte* ſays, there are ſeven bells, each of which weighs 120000 pounds; but the ſounds of them are very poor, being ſtruck with a wooden clapper.

BEL'LY *timber*, food, victuals, meat and drink.

BELLY *God*, an epicure, a gluttonous or luxurious perſon.

BE'LOMANCY [Βελομαντεία of βέλος a dart and μαντεία, *Gr.* divination] a kind of divining or foretelling future things by arrows.

BELLONOI'DES [of Βελονοειδὴς of βελόνη a needle, and εἶδος form] two ſmall bones iſſuing from the temples, which are like needles.

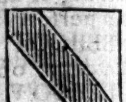
BELTS [in *Aſtron.*] two girdles or *faſcia* obſerved in the body of the planet *Jupiter*.

BELCU'LUM [of βέλος a dart, and ἕλκω to draw, *Gr.*] an inſtrument to draw out the head of an arrow from a wound.

To BEMI'RE [of be and moper, *Du.*] to daub or befoul with mire.

To BEND *two cables* [*Sea* language] is to tie them together, and ſo to make their own ends faſt upon themſelves.

BEND [in *Heraldry*] is one of the ten honourable ordinaries, which contains a third part of the field when charged, and a fifth when plain. When it is expreſs'd in blazoning *Bend*, without any addition, it is always ſuppoſed to be the *Bend Dexter*: tho' the word *Dexter* is generally expreſs'd to prevent miſtakes, becauſe there is alſo a *Bend Siniſter*; this *Bend Dexter* is formed by two lines drawn from the upper part of the ſhield on the right hand, to the lower part on the left diagonally or athwart. It is ſuppoſed to repreſent a ſhoulder-belt or ſcarf worn over the ſhoulder.



BEND *Siniſter* [in *Heraldry*] is like the former, only that it comes from the left ſide of the ſhield to the right, as the *Dexter* does from the right to the left, as in the figure.

In BEND [in *Blazonry*] is a term uſed when any thing born in coat-armour is placed obliquely or athwart, from the upper corner to the oppoſite lower, as the *Bend* lies.

Per BEND [in *Blazonry*] or *Party per Bend*, ſignifies being parted from the upper corner to the oppoſite lower by a diagonal line, and *per Bend* any addition ſignifies the ſame.

BEND *voided* [in *Heraldry*] is when two ſtrait lines drawn within the *Bend*, run nearly parallel to the outward edges of it.

BEND'LETS [in *Heraldry*] are the half of a *Bend* in breadth, but extending the whole length, Theſe the *French* call *Cotiſes*; ſee the figure annex'd,

BEND'ABLE [of benban, *Sax.*] that may be bended.

BENDS [of a *ſhip*] the outermoſt timbers of the ſide, to ſet the feet on in climbing up, *&c.*

BENDY [in *Blazonry*] ſignifies the field divided into 4, 6, or more parts diagonally, or as is ſaid above in the *Bend*, and varying in metal and colour. It is the general practice in *England* to make an even number; but in other countries they do not regard whether the number be even or odd.

BEND'WITH, an herb.

BENEFAC'TRESS, a female benefactor.

BENEFAC'TURE [*benefactura*, L.] a good deed.

BENEF'ICENCE [*beneficentia*, L.] the doing of good offices, a delight in doing good to others, kindneſs, liberality.

Simple BENEFICES, are ſuch where the parſons are only obliged to read prayers, *&c.*

Sacerdotal BENEFICES, are ſuch where they are charged with the care of ſouls, *&c.*

BENEF'ICENCE [ſay the *Moraliſts*] is the higheſt and moſt illuſtrious ſtrain of humanity, when a man out of a pure inclination that ariſes either from a native generoſity of ſoul, or from pity and compaſſion to a perſon in diſtreſs, is at ſome pains or charge in beſtowing freely upon another what may relieve his neceſſity or promote his advantage. The virtue that anſwers to benefice in the giver, is gratitude in the receiver.

BENGAL' [of *Bengala* in the *Eaſt-Indies*] a ſort of ſilk, *&c.*

BENIGN'ESS [*benignitas*, L.] ſweetneſs of diſpoſition, goodneſs, kindneſs, courteſy.

BENIGHT'ED [of be and nihte, *Sax.*] overtaken by the night or darkneſs; alſo darkened, blinded.

BEN'NET, an herb.

BENT [of benban, *Sax.*] prone, inclined to be reſolved upon; alſo bowed, crooked.

BENUM'MEDNESS, a being benummed.

BE'ORN [beorn, *Sax.* a prince or other chief man] it is a poetical word, and from it proceeds *Beornred* chief in counſel, *Beornod* a princely mind.

BEPIST' [of be and piſſet, *Dan.*] wetted with piſs.

BEQUEATH'MENT, a legacy.

BEREAVE'MENT a deprivation, of being bereaved or deprived of any thing.

BERECYN'THA [ſo called of *Berecynthus* where ſhe was worſhipped] ſhe appears in her greateſt magnificence when ſhe makes her progreſs through the cities of *Phrygia*, riding in a chariot drawn by lions, her head crowned with towers, and adorned with all the beauteous objects the earth produces, attended by an hundred cœleſtial gods, being all of them her divine offſpring, whence ſhe is called *mater deorum*, alſo *Rhea* and *Veſta*, which ſee.

BERG, BORG, BURG, BYRG [of πύργος, *Gr.* with the antient *Phrygians* πύργ according to Mr. *Baxter*] ſignifies a caſtle of a city or a mountain fortified with a caſtle, a city, any place of habitation.

BERE'NICES *hair* [*Aſtron*] a conſtellation call'd *coma Berenices* in the northern hemiſphere, conſiſting of ſtars near the lion's tail.

BE'RIA, BERE'A [*Old L. records*] a flat, wide plain or heath, and from hence ſeveral large meadows or open grounds are ſtill call'd *Berries* or *Beri-fields*. Hence the terminations of many names, as *Thornbery* or *bury*.

BER'LIN, a ſort of travelling carriage, chair, chariot, *&c.* ſuch as are uſed in *Berlin* in *Pruſſia*.

BERRY, the ſame as *Borough*.

BESHRE'W *your heart*, i. e. ill luck attend you.

BESI'DES [of be and ſiþe, *Sax.*] over and above, more than.

To BESMO'AK [of be and ſmacian *Sax.*] to make ſmoaky or ſmoaked.

BESPO'KE [of be and ſpecan, *Sax.*] ſpoken for; alſo inchanted.

To BESPAU'L [of be and ſpapen, *Teut.*] to ſpit about or make filthy by ſpitting.

To BESPE'AK [of be and ſpæcan, *Sax.*] to ſpeak for ſomething; to give order for it to be made; alſo to inchant.

To BESPI'T of be and ſpitan, *Sax.*] to ſpit upon.

To BESPO'T [probably of be and ſpot, *Teut. ignominy*] to cauſe ſpots on, *&c.*

To BESPUT'TER [of be and *ſputare*, L.] to ſpirt or ſlirt ſpittle upon.

BEAST'LINESS [*beaſtialitas*] the copulation of a man or woman with a beaſt; alſo beaſtly quality filthineſs.

BESTIA'RII [among the *Romans*] thoſe men who combated with wild beaſts.

Theſe were either captives taken in war, or ſlaves guilty of crimes; they were expoſed unarmed to the fury of ravenous wild beaſts, and if they maſtered one

one, another was immediately ſet upon them; and in the times of perſecution, chriſtians were thus worried to death, to make ſport for their heathen perſecutors.

Sometimes alſo young men armed to ſhew their bravery and dexterity undertook theſe encounters and ſometimes with thoſe of their own ſpecies, and ſome again practiſed this ſport for the ſake of money.

To BESTREW' [of ꝑꝛꝛepian, *Sax.*] to ſtrew, to ſcatter about.

To BESTRI'DE [of be and ꝑꝛꝛæðen, *Sax.*] to get aſtride upon a horſe, *&c.*

BETHO'UGHT [of be ðencan, *Sax.*] did call to mind.

BEVEL *angle*, ſignifies any angle that is neither 90 nor 45 degrees.

BEVEL [in *Heraldry*] ſignifies broken or opening like a carpenters rule as in the eſcutcheon annexed. As he bears *argent* a chief *Bevele vert* by the name of *Beverlis*.

BEVY of *Partridges* [with *Fowlers*] 3 in a flock.

BEVY [in a *Metaphorical ſenſe*] is a knot or company of perſons, as *a bevy of goſſips, of knaves*, &c.

To BEWIL'DER [of be and pilðeꝛneſſe, *Sax.* a wilderneſs] to ſcare, to affright, to put into confuſion.

BEY, a governor of a maritime town or country in the *Turkiſh empire*.

BEZ'ANTS } [in *Heraldry*] are
BES'ANTS } ſ round flat pieces of bullion without impreſs. In form as the figure annexed, and repreſent the current coin of *Byzantium* now called *Conſtantinople*. Theſe are introduced in coat armour (as is ſuppoſed) by thoſe who were in the holy war; but ſince they ſhew the riſe of honeſt treaſurers, recievers of the cuſtoms, *&c.* they are always of metal, and when blazoned (according to the cuſtom of foreign heralds) ought to be expreſly ſaid to be *Or* or *Argent*, tho' with us they are always of gold; but foreigners have them of ſilver alſo.

BEZANTY' [in *Heraldry*] a croſs *Bezanty*, is a croſs made of bezants.

Oriental BEZO'AR, is that which comes from ſeveral parts of the *Eaſt Indies*.

Occidental BEZOAR, is what is brought from the *Weſt Indies* from *Peru*, and is found in the belly of ſeveral animals peculiar to that country.

German BEZOAR, is found in the ſtomach of ſome cows, eſpecially in the *Chamois* and *Iſard*. Some weigh 18 ounces, but it is not of much eſteem in medicine.

BEZOAR'DICK *remedies* [in *Medecine*] cordial medicines or remedies or antidotes again poiſon or infectious diſtempers.

BIA'NGULOUS [*biangulus*, L.] having two corners.

BIB [probably of *bibere*, L.] a garment of linnen for the breaſt of a child.

BIBA'CITY [*bibacitas*, L.] great or hard drinking.

BIBA'CIOUS [*bibax*, L.] much given to drinking.

BIB'BER [*biberon*, F. *bibo*, L.] a toper of liquors.

BI'BLE [of βιβλος, Gr. *i. e.* a book] the collection of the books of the *Old* and *New Teſtament*, ſo called by way of eminence.

The firſt tranſlation of the books of the *Old Teſtament* was out of the *Hebrew* into the *Greek*, by the 72 interpreters, and thence it is called the *Septuagint*, and from the *Septuagint* it was tranſlated into *Latin*, which is called the old *Latin* verſion.

The *Latins* have various modern verſions; but two that are antient, as that which is called the *Italick*, and that of St. *Jerome*, which is called the *Vulgar*; becauſe it was confirmed by the council of *Trent* for vulgar uſe.

The pſalms were tranſlated into *Engliſh Saxon* by *Adelm*, biſhop of *Sherbourn* about the year 709, and *Ealfride* or *Ecbert* biſhop of *Lindiffern*, tranſlated ſeveral other parts into the ſame language about the year 730, and *Venerable Bede* tranſlated the whole about the year 735. And about the year 1357 *John Treviſa* publiſhed the whole in *Engliſh* at the requeſt of *Thomas Lord Berkely*. In the year 1534. *William Tindal* afterwards tranſlated it, and it was brought to *England* from *Antwerp* in the 21ſt year of the reign of *Henry* VIII. and then printed, but being excepted againſt a reviſion and alteration was publiſhed in 1538 with a preface by archbiſhop *Cranmer*. In 1549 and in 1551 another tranſlation was reviewed by ſeveral biſhops and from them called the biſhops bible,

It was again tranſlated in the reign of king *James* I. about the year 1603, the diviſion of the bible into chapters was in the year 1252.

In 1604 at the *Hampton* court conference a new tranſlation was reſolved upon, which was performed in the year 1607,

1607, and is what is now generally uſed by all parties in *Great Britain*.

BIBLIOTA'PHIST [of *bibliotaphus*, L. of βιβλιοταφος of βιβλος a book and ταφη a ſepulchre, *Gr.*] an hider or burier of books.

BIBLIOTHE'CA [βιβλιοθηκη, *Gr.* of βιβλος and θηκη, a repoſitory] a place where books are kept, a library, a ſtudy; alſo the books themſelves. *L.*

BIBLIOTHE'CAL [*bibliothecalis*. L.] of, or belonging to a library.

BIBLIOTHECARY [*bibliothecarius*, L.] a library-keeper.

BIB'ULOUS [*bibulus*, L.] given to bibbing or drinking much or often; ſucking up, as a ſponge, the ſea ſand, *&c.*

To BICK'ER [probably of bicre, *C. Brit.*] to tilt, to ſkirmiſh; alſo to wrangle, to quarrel, *&c.*

BI'CORNE, the bone of the tongue called alſo *hyoides*.

BIDENTA'LES [among the *Romans*] prieſts inſtituted for the performance of certain ceremonies on occaſion of a thunder-bolt's falling on any place. They were ſo callled of *Bidental* (*i. e.* ſheep of two years old having teeth on each ſide) which they offered in ſacrifice.

BI'FI'D [with *Botaniſts*] a leaf, *&c.* of a plant, is ſo called when it is cut or divided into two parts. *L.*

BI'FEROUS [*biferus*, L.] bearing double; alſo bearing fruit twice a year.

BIF'IDATED [*bifidatus*, L.] cut or cleft into two parts, cloven into two parts.

BIFO'ROUS [*biforis*, L.] that has double doors.

BI'GAMIST [*bigamus*, L.] one that hath two wives or huſbands at the ſame time.

BI'GENOUS [*bigens* and *bigenus*, L.] born of parents of two different nations; alſo of parents of different kinds.

BI'GAT, an ancient *Roman* coin ſtamped with the figure of a chariot drawn by two horſes abreaſt, in value equal to the *Denarius*, or ſeven pence half-penny *Engliſh* money.

BIGARRA'DE, a kind of great orange. *F.*

To hold by the BIGHT [*Sea Phraſe*] is to hold by that part of the rope that is coiled or rolled up.

BIG'OT [*bigot*, F. probably of bey and gott, *Germ.* or *by God*, *Engl.*] a perſon who ſtiffly adheres to a party or prince.

BIGOT'TED, become a bigot, zealouſly and obſtinately adhering to a party or principle in religion.

BIGOT'TISM, a ſtiff adherence to a party or opinion, though without or againſt reaſon.

BIJU'GOUS [*bijugus*, L.] yoked or coupled together.

BILIN'GUOUS [*bilinguis*, L.] that can ſpeak two languages; double-tongued, deceitful.

BIL'IOUS [*bilioſus*, L.] full of bile or choler.

BILL *of Debt* [in *Commerce*] is the ſame as a bond or writing obligatory; only being drawn in *Engliſh*, it is called a bill; but when in *Latin* a bond; or a bill is a ſingle bond without any condition annexed, whereas a bond has a penalty and condition.

BILL *of Review*. See *Review*.

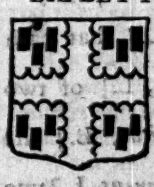
BILL [in *Parliament*] a paper containing propoſitions offered to the houſes to be paſſed by the king, and then preſented to the king to paſs into an act of law.

BIL'LETS, little *Iſlands*.

BIL'LETS [in *Heraldry*] (*billettes*, F.) *Guillim* is of opinion, that thoſe repreſent *Billets Doux*; but moſt authors take them for bricks, and ſay that many *Engliſh* families ſettled in *France*, bear them to denote their extraction from *England*, where ſo many bricks are made; but to this others object, that *England* has never been famous in the world for brick-making, and ſo it might as well ſuit many other countries as *England*. But *Columbiere* mentions *Briques* or bricks ſeparate from *Billets*; and ſays, that the difference between them is, that *Briques* are drawn ſo, as to repreſent thickneſs, whereas the billets have only a flat ſuperficies, which plainly intimates, that billets repreſent letters or folded papers, whether of love or otherwiſe.

BIL'LETE } [in *Blazonry*] ſignifies
BIL'LETY } that the eſcutcheon is all over ſtrewed with billets, the number not aſcertained; for if it be, the number muſt be expreſſed, and their poſition, and then the term *Billety* is not uſed.

BIL'LETTY [in *Heraldry*] a bearing in form of a long ſpace; billets were anciently of pieces of cloth of gold or ſilver longer than broad, placed at a diſtance by way of ornament on clothes, and afterwards to coat armour.



BIL'LETTED [in *Heraldry*] charged with billets, as he bears *argent billette*, F. a croſs ingraiſed, gules as in the eſcutcheon above.

BIL'

BIL'LIARDS [of *billard*, F. of *billa*, the balls made uſe of] a game play'd on an oblong table covered with cloth, with ivory balls, which are ſtruck or driven with ſticks made bending on purpoſe to drive the balls into holes, called hazards, on the edge and corners of the table.

BIL'LON [in *coinage*] a ſort of baſe metal either of gold or ſilver, in the mixture of which copper predominates.

BIMA'RIAN [*bimaris*, L.] of or pertaining to two ſeas.

BIME'DIAL [with *Mathematicians*] if two medial lines as BC and CD commenſurable only in power, containing a rational rectangle, are compounded, the whole line BD ſhall be irrational, and is called a firſt bimedial line.

B——C——D

BI'NARY *Arithmetick*, an arithmetick, in which, inſtead of the 10 figures in the common arithmetick, and the progreſſion from 10 to 10 only two figures are uſed, the two figures are 0 and 1, and the cypher multiplies every thing by 2, as in common arithmetick by 10. Thus 1 is 1, 10. 2, 11. 3, 100. 4, *&c.*

BINARY *Number*, one compoſed of two units.

BINARY *Meaſure* [in *Muſick*] is a meaſure wherein you beat equally, or the time of riſing is equal to that of falling.

BIND WEED, an herb.

BI'NDING [with *Falconers*] is a tiring, or when a hawk ſeizes.

BINN [binne, *Sax.*] a great cheſt to put corn, *&c.* in.

BINO'MIAL *Root* [in *Mathematicks*] is a root compoſed of two parts joined by the ſign +: Thus x + y or a + b, or 3 + 4 is a *Binomial* root, conſiſting of the ſum of two quantities: If it has three parts as x + y + z, it is called a *Trinomial*, and any root conſiſting of more than three parts is called a *Multinomial*.

BINO'MINOUS [*binominis*, L.] that hath two names.

BI'PAROUS [*biparus*, L.] that hath brought forth twice.

BIPE'DAL [of *bipedalis*, L.] of two foot long, wide *&c.*

BIPEDAL'ITY [*bipedalitas*, L.] the length of two foot.

BIPEDA'NEOUS [*bipedaneus*, L.] two foot thick, deep or hollow within the ground.

BIPET'ALOUS [of *bis* and πέταλον, Gr.] conſiſting of two flower leaves.

BIQUA'DRATE, *i. e.* a double quadrate or ſquare.

BIRD's *Eye*, *Foot*, *Tongue*, *Neſt*, ſo many different kinds of herbs.

The BIRTH *of a Meſs* [on *Shipboard*] the proper place for a meſs to put their cheſts in.

BIRTH-*Wort*, an herb.

BIRTH [Beonne, *Sax.*] the deſcent extraction or original of a perſon.

BIRTH [*Sea Term*] is us'd to ſignify room or convenience for, either for ſailing or living; hence the phraſe; he has gotten a good birth, which means he has gotten a good place, for either convenience or profit.

BIRTH'RIGHT [of beonne, and ριhτ, *Sax.*] the honour or eſtate belonging to the firſt-born or prior in birth.

BISCOTI'N [*Confect.*] a confection made of fine flower, powder'd ſugar, marmalade, the white of eggs, *&c.*

BISH'OPRICK [of biſcop und ric a kingdom, *Sax.*] the province or juriſdiction of a biſhop.

BISH'OP's *Leaves*, an herb.

BISHOP's *Wort*, the plant called alſo *Catharine's* flower.

BISMUTH, otherwiſe called tin glaſs, is a mineral and ſemi-metal, compos'd of the firſt matter of tin; its ſubſtance is hard, heavy, ſharp, and brittle of a large grain, poliſh'd white and ſhining. It is alſo call'd *Marcaſite*, on account of its extraordinary whiteneſs and beauty. It contains an *Arſenical* ſalt that renders it very dangerous to be taken inwardly.

BIS'QUET [probably of *bis* twice, and *coctus* baked] a ſort of hard baked bread or cake.

BIS'KET } [with *Confectioners*] a
BIS'QUET } compoſition of fine flower, eggs, ſugar, *&c.*

To BISSE'CT. See *Biſect.*

BI'STER } [with *Painters*, *&c.*] a co-
BI'STRE } lour made of the ſoot of chimneys boiled, and afterwards diluted in water, to waſh their deſigns.

BI'SUS, or *Panis Biſtus* [ancient *Deeds*] a brown loaf, or brown bread.

BISUL'COUS [*biſculus*, L.] cloven-footed, forked.

BIT, a little piece of any thing.

A BITE [a bite, *Sax.*] any hurt made by the teeth; alſo a quantity bitten off at once; alſo a cheat, a tricker; alſo a ſharping trick, *&c.*

BITT, a piece of ſilver in *Barbadoes* current at ſeven pence-half-penny.

BITTINGNESS

BI'TINGNESS [of bitan, *Sax.*] ſharpneſs of taſte or pungency of words, *&c.*

BITT [with *Horſemen*] in general ſignifies the whole machine of a bridle, as bit-mouth, the branches, the curb, the ſevil holes, the tranchefil, and the croſs chains; ſometimes it is uſed only for the bit-mouth in particular.

BIT'TERNESS [of biten and nerre, *Sax.*] a particular ſavour or ſenſation, ſuppoſed to reſult from this, *viz.* that all the particles of the bitter body are broken, blunted and diminiſhed, ſo that none of them remain long and rigid; which notion is confirmed by this experiment, that foods being burnt, and their particles much comminuted and broken by the fire, become bitter.

BIT'TER *End* [of a *Cable*] that part which is round about the bits when the ſhip lies at anchor.

BIT'UMEN, an inflammable matter fat, and unctuous, which *Naturaliſts* diſtinguiſh into three ſorts, hard, ſoft, and liquid or oily; ſome bitumens are foſſils, others are found floating on lakes, and others ſpring out of the earth like fountains, one kind of it is a ſort of ſlime, clammy like pitch, and ſmelling ſomething like brimſtone. The ancients uſed it inſtead of mortar for building, and alſo inſtead of oil for lamps.

BIVEN'TER [with *Anatomiſts*] the ſixth muſcle of the jaw, and laſt of thoſe that ſerve to open it; it is called *Biventer* on account of its having as it were two bellies for its two extremities, and a tendon in the middle.

BIX-WORT, an herb.

BLACK [blac, *Sax.*] a colour, is ſomewhat opaque and porous, which imbibing all the light falling on it reflects none, and for that reaſon exhibits no colour.

BLACK'NESS [blacnerre, *Sax.*] ſeems to ariſe from ſuch a peculiar texture and ſituation of the ſuperficial parts of any black body, that doth as it were deaden and abſorb the light fallen upon it, and reflects none or very little of it outwards to the eye.

BLACK-BIRD, a bird well known.

BLACK *Sulphur* [with *Chymiſts*] ‡ is expreſſed by this character. o|o

To BLA'CKEN [of blacian, *Sax.*] to make or grow black; to ſcandalize, *&c.*

BLACK-SMITH [of blac and Smið, *Sax.*] a worker in iron.

BLADE [blæd, *Sax.*] a leaf, with *Botaniſts*, the firſt ſprout of a plant that comes out of the ground, ſo long as it is eaſy to be cropp'd.

BLADE, a bravo, an hector; alſo a ſpruce fellow, a beau.

To BLADE *it*, to go flaunting or vapouring.

BLAIN [blein, *Du.* blezene, *Sax.*] with *Surgeons*, an angry puſh, ſomewhat reſembling the ſmall-pox, but redder and much painfuller, and is one of the ſymptoms of the plague.

BLAIN [in *Cattle*] a diſtemper, being a bladder full of wind and water, riſing from the root of the tongue, which grows large, and will at laſt ſtop the breath of the beaſt.

BLAME'ABLENESS, the deſerving blame.

BLAME'LESSNESS, the not deſerving blame.

A BLANCH'ER [*blanſchiſſeur*, F.] a whitener.

BLANCH'ING [*blanchement*, F.] a whitening.

BLANCH-LYON [*i. e.* white lyon] the title of one of our purſevants at arms.

BLAN'DIMENT [*blandimentum*, L.] a thing pleaſantly done or ſpoken.

BLANK'NESS, paleneſs, *&c.* a being out of countenance or abaſhed.

BLANK *Verſes*, verſes without rhimes.

BLAPSIGONI'A [βλαψιγονία, *Gr.*] a diſeaſe in bees when they do not breed, or their young ones miſcarry.

BLASPHE'MATORINESS, blaſphemouſneſs.

BLASPHE'MER [*blaſphemateur*, F. *blaſphemator*, L.] one who ſpeaks blaſphemy.

BLAS'PHEMY [βλασφημία, Gr.] an uttering of reproachful words, tending to the diſhonour of God, *&c.* vile, baſe language.

BLASPHE'MOUSNESS [*blaſpheme*, F. *blaſphemia*, L. βλασφημία, Gr.] blaſphemy.

BLAS'TED [of blaſt, *Sax.*] withered with the winds; marr'd, ſpoiled, deſtroy'd.

BLASTED *Corn*, corn that is poor and thin in the ear, having but little in it.

BLA'ZON [in *Heraldry*] is an obſolete word, and a certain author ſays ſignifies the blowing or winding of an horn, and is introduced into heraldry from an ancient cuſtom, that the heralds (who were judges at juſts and tournaments) practiſed of winding an horn, when they exclaim'd and recorded the atchievements of thoſe knights

that exerciſed, and by cuſtom the word has obtain'd to ſignify deſcription in heraldry; for to blazon is to deſcribe the things borne in coat armour as they ought to be, with their proper ſignifications and intendments.

BLA'ZONRY, ſignifies the ſame as *Blazon*, of which the moſt general rules are,

1. To name the metal or colour of the field, as *or*, *argent*, *gules*, *ſable*, &c.

2. The manner of the diviſion of the eſcutcheon by line, whether it be down-right or bendwiſe, *&c.* and alſo the difference of the line, *viz. Indented*, *Ingrailed*, &c.

3. The charge that is on the field.

4. Name the principal part of the field firſt, if there be more than one occupied by the charge.

5. Name the charge that is in the chief part of the field firſt, if there be more than one kind of charge in it.

6. Uſe no repetition of words in blazoning the ſame coat, eſpecially theſe words, *of*, *or*, *and*, *with*.

7. Theſe are three forms of *Blazon*.

1. By metals and colours for gentlemen, who have no title of dignity.

2. By precious ſtones for nobility, as dukes, earls, *&c.*

3. By planets, for emperors, kings and princes; however the *French*, from whom we had our heraldry, and all other nations, reject this variety of forms, and uſe none but metals and colours for all degrees.

8. You muſt obſerve, that metal upon metal, and colour upon colour, is falſe heraldry. Yet there is an exception to this rule, as in the arms of *Jeruſalem*, which are *argent*, a *croſs potent between four croſſes or*; being metal upon metal.

BLE [in *Botany*] the inward bark of a tree, *F.*

To BLEACH [probably of bletſen, *Teut.* bleecken, *Du.* or æblecen, *Sax.*] to whiten, to dry in the ſun.

BLEAK'NESS, coldneſs of the wind.

BLEAR-*eyed*, having the external covering of the eyes red and turned outwards.

BLEAT'ING [of blætan, *Sax.*] the crying of ſheep.

BLEED'ING [of bleban, *Sax.*] ſending or letting out of blood.

BLEPHAROXIS'TUM [of βλέφαρον and ξύω, to ſcrape off, *Gr.*] an inſtrument for pulling hairs out of the eyelid.

BLES'SEDNESS [of bleꝛtian, *Sax.*] felicity, beatitude.

BLEW *Mantle* } a title peculiar to
BLUE *Mantle* } one of the purſuivants or marſhals at arms.

BLIND *Veſſels* [with *Chymiſts*] ſuch as have no opening but on one ſide.

BLINDS [in *Fortification*] are bundles of oſiers bound at both ends, and ſet up between two ſtakes; alſo branches of trees or pieces of wood laid acroſs upon the trenches to bear up the bavins or hurdles laid upon earth, which ſerve to cover them, and ſometimes canvaſs, and ſometimes planks erected, to obſtruct the enemy's proſpect, *F.*

BLIND'FOLD [of blinb and ꝼealban, *Sax.*] having the eyes covered.

BLIND *Nettle*, an herb.

BLIND'NESS [blinbneꝛꝛe, *Sax.*] want of ſight, a privation of the ſenſation of ſight ariſing from a total deprivation of the organs of it, or an involuntary obſtruction of their functions.

BLIS'FULNESS [of bliꝛꝛe and ꝼull, *Sax.*] happineſs.

To BLIS'SOM, to leap as a ram does upon an ewe.

To BLIS'TER [blupſter, *Du.*] to raiſe blifters.

BLITES, a kind of beet, an herb that has ſcarce any taſte or ſcent.

BLITH'NESS } [of bliðeneꝛ-
BLITH'SOMNESS } ꝛe, *Sax.*] a being very pleaſant or merry.

BLITH'LY [of be and liꝛ, *Sax.* life] briſkly, readily, faſt, apace.

BLOACH, a puſtule, wheal or ſmall ſwelling.

BLOCK, a piece of marble as it comes out of the quarry.

BLOCK [with *Falconers*] the perch whereon the hawk is kept.

BLOCK *Lands*, a piece of land anciently, that which is now called freehold land.

Double BLOCKS [in a *Ship*] are ſuch as are uſed when much ſtrength is required, becauſe they will purchaſe with more eaſe than ſingle blocks, tho' much ſlower.

BLOCK *and* BLOCK [*Sea Term*] a phraſe us'd when two blocks meet, in haling any tackle or hallyard, having ſuch blocks belonging to them.

FISH-BLOCK [in a *Ship*] is a block hung in a knot at the end of a davit; the uſe of it is to hale up the flooks of the anchor to a ſhip's bow.

SNATCH-BLOCK [in a *Ship*] is a large block with a ſhiver in it, and a notch cut through one of its cheeks, for the more ready receiving in of any rope.

rope. It is uſed for the fall of the winding tackle.

To BLOCKA'DE [*Military Term*] to ſtop or ſhut up all the avenues and paſſages, and hinder all intelligence being ſent into or out of town or fort; ſo that it may receive no relief.

BLOCK'HEAD [of block, *Teut.* and heapod, *Sax.* the head] a ſtupid, ignorant, fellow, *&c.*

BLOCK'ISH [of block, *Teut.*] ignorant ſtupid.

BLOCK'ISHNESS, ſtupidity, *&c.*

BLOOD [blod, *Sax.* and *Dan.*] a warm red liquor or humour circulating by means of arteries and veins through every part of the body; by microſcopes the blood appears to conſiſt of little red globules ſwimming in an aqueous liquor, ſuppoſed to be the *cruor* and *ſerum*.

BLOOD'LESS [blodleaſ, *Sax.*] having no blood.

BLOOD-HOUNDS, a kind of hunting-dogs, ſo called for their moſt exquiſite ſcent; for tho' the game happen to be dead, or if wounded it makes its eſcape from the huntſman, or if it be kill'd and never ſo clearly removed away, yet they will find their way to it.

BLOOD *Strange* } two ſorts of herbs.
BLOOD *Wort* }

BLOOD'INESS [of blodiȝneſſe, *Sax.*] a being bloody in body; alſo bloody-mindedneſs.

BLOO'D-*ſhed*, the ſpilling of blood, murder, ſlaughter.

BLOOD *running itch* [with *Farriers*] a diſeaſe in horſes proceeding from an inflammation of the blood; proceeding from being hard rid or over-hard labour'd, ſo that the blood gets between the ſkin and the fleſh, and if not cured will turn to a mange.

BLOOD-*ſhorten*, a diſtemper of the eyes, when the blood veſſels are very much extended, ſo as to make the eyes appear red.

BLOOM'ING } [of blom of blotan-
BLOOM'Y } mian, *Sax.*] bloſſoming or in bloſſom.

BLOS'SOMLESS, without bloſſoms.

BLOS'SOM *Colour* [in a *Horſe*] is ſuch as when the hair is white, but intermix'd all over with ſorrel and bay hairs.

BLOWN [*boiling of ſugar*] is when the ſides of the copper-pan, in which the ſugar has been boiled for a conſiderable time, is beaten with the ſkimmer; and a perſon blowing through the holes of it from one ſide to the other, certain ſparks or ſmall bubbles fly out, which is an indication, that the ſugar is come to that degree of boiling.

BLUE *Mantle*, the title of one of our purſevants at arms.

Turnſole BLUE, a blue uſed by painters, by boiling a quarter of a pound of turnſole in a pint and half of water.

BLU'ING *of Metals* [with *Gilders*] is the heating any metal till it has aſſumed a blue colour.

BLUN'DERER, one apt to make miſtakes, or to ſtumble or go careleſly.

BLUNT, having a dull edge or point.

A BLUNT *Fellow*, one who is ſincere and plain in his diſcourſe, not uſing fawning or complaiſance, but freely reproving perſons for their follies or vices.

BLUNT'ISH, ſomething blunt, not very ſharp.

To BLUR, to blot or ſtain paper with ink, alſo to make a houſe ſound with a trumpet.

To BLURT *out*, to ſpeak raſhly and inconſiderately.

BLUSH, a redneſs in the face, proceeding from modeſty.

BLUSH'ING, a *phænomenon* in the animal œconomy excited from a ſenſe of ſhame, *&c.*

BO'A, a kind of ſerpent that follows herds of cattle, and ſucks the dugs of cows, ſome of which have grown to that largeneſs, that a young child was found in the belly of one in the time of the emperor *Claudius*.

BOA [with *Phyſicians*] a diſeaſe wherein red pimples ariſe in the fleſh like the meaſles or ſmall pox. *L.*

To BOAR } [with *Horſemen*] a horſe
To BORE } is ſaid to boar or bore, when he ſhoots out his noſe as high as he can.

To be within BOARD [*Sea Term*] is to be within a ſhip.

To be without BOARD, is to be without the ſhip.

To throw over BOARD, is to throw out of the ſhip into the ſea, *&c.*

To ſlip by the BOARD, is to ſlip down by the ſhip's ſide.

To make a BOARD } [*Sea Phraſe*]
To BOARD *it up to* } to turn the ſhip up to the windward, ſometimes on one tack and ſometimes on another.

To make a good BOARD [*Sea Phraſe*] uſed of a ſhip when ſhe has advanced much to the windward at one tack or turning.

BOAR'ISHNESS [of baruc and neſſe, *Sax.*] ſwiniſh diſpoſition.

BOAST'FUL, jactantious bragging. *Milton.*

Man the BOAT [*Sea* term] is to put men into her, that are called the boat's gang.

To ſwift the BOAT [*Sea* language] is to make faſt a rope round about the boat by the gunwale, and to faſten the boat rope to it in order to ſtrengthen the boat to endure her tow.

To trim a BOAT, is to keep her even.

To wind a BOAT, is to turn her head about.

Royal BOB, the ſtrong water called *Geneva*.

BOB-*tail* [with *Archers*] is the ſteel of an arrow or ſhaft, that is ſmall breaſted and large towards the head.

BOCARDO' [with *Logicians*] the fifth mode of the third figure. In a ſyllogiſm in *Bocardo*, the firſt propoſition is particlar and negative, the ſecond univerſal, and the middle term the ſubject of the two propoſitions, as

1. *Some animal is not man.*
2. *Every animal is endued with ſenſation.*
3. *Therefore there is ſomething endued with ſenſation beſides man.*

BOCK'HORD [boc-hopb, *Sax.*] a book-hoard, a place where books, writings, *&c.* are laid.

BOD'IES } [of bodiȝe, *Sax*, the ſta-
BOD'ICE } ture or body] women's ſtays or bodice.

BOD'KIN [bobekin, probably *C. B.*] a long ſort of pin on which women uſed to roll their hair; and alſo a ſharp pointed inſtrument with a handle to make holes in hard things.

BOD'KIN *Work*, a ſort of trimming anciently uſed for womens gowns, which was made of tinſel or gold threads, *purfle*.

BODY [bodiȝe, *Sax.* as defin'd by *Naturaliſts*] a ſolid, extended, palpable ſubſtance, compoſed of *matter*, *form*, and *privation*, according to the *Peripateticks*.

2. Of an aſſemblage of hooked heavy atoms, according to the *Corpuſcularians* and *Epicureans*; of a certain quantity of extenſion according to *Des Cartes*; of a ſyſtem or aſſociation of ſolid maſſy, hard, impenetrable, moveable particles ranged or diſpoſed in this or that manner according to Sir *Iſaac Newton*; whence reſult bodies of this or that form, diſtinguiſhed by this or that name; others define body to be that which has extention, reſiſtance, and is capable of motion.

BODY, with regard to animals, is us'd in oppoſition to the ſoul, *viz.* for that part compoſed of bones, muſcles, canals, juices, nerves, *&c.* in which ſenſe body makes the ſubject of anatomy.

Regular BODY [in *Geometry*] one which has all the angles and ſides; as alſo all the planes which compoſe the ſurface, alike and equal; of which there are no more than five kinds, the *dodecaedron* conſiſting of 12 pentagons, the *hexaedron*, *icoſaedron* of 20, *octaedron* of 8 pentagons, and *tetraedron* of 4 angles and the cube of 6 ſquares. Theſe are called *Platonick* bodies.

BOEDROMI'A [βοηδρομια or βοηδρομεῖν, *Gr. i. e.* coming to help] an *Athenian* feſtival, inſtituted in memory of *Jou*, the ſon of *Xuthus*, who came to the aſſiſtance of the *Athenians*, in the reign of king *Erectheus*, when they were invaded by *Eumolphus* the ſon of *Neptune*.

BOG [ſome derive it of baagen, *Dut.* to bend, becauſe it gives way when it is trod upon, or *quagg*, Eng. or rather ȝpæp, *Sax.* and ȝuac, tender, and ſoft, *Baxter*] a maſh-ground full of water and mud.

BOG'GLE-BOE, a bugbear to fright children.

BOGOMI'LES [of *Bog* God, and *milia* have merry, in the *Bulgarian* languages, according to *Du Cange*] a ſect who were Anthropomorphites, and Antitrinitarians, held that the world was created by evil angels, and that it was the archangel *Gabriel* that became incarnate. They rejected the books of *Moſes*, admitted but 7 books of ſcripture, and held that there was no reſurrection but repentance.

BOI'ARS [in *Muſcovy*] certain great lords of the Czar's court who adminiſter juſtice, try cauſes, and are the miniſters of ſtate.

BOICININ'GA, an animal [in *America*] call'd the rattle-ſnake, whoſe bite is deadly, except a ſpeedy remedy be applied.

BOILING [in *Phyſicks*] the agitation of a fluid body, ariſing from fire being applied to it.

BOIS'TEROUSNESS. tempeſtuouſneſs, unruline's.

BOLD'NESS [baldneꝛꝛe, *Sax.*] undauntedneſs; alſo impudence.

BOLE [in *Medicine*] is uſed in general for ſeveral kinds of earth that are uſed in *Galenical* preparations.

BOL'LANDISTS, certain Jeſuits of *Antwerp*, who have been many years, and are ſtill employ'd in collecting the lives of *Romiſh* ſaints with critical notes for every month in the *Roman calender*, of which they have finiſhed the firſt 6.

This

This work was begun in the year 1641.

BOLON'IAN *Stone* [ſo call'd of *Bologna* in *Italy* where found] a weighty, grey, ſoft, ſulphureous ſtone, which is about the ſize of a large walnut, which when it is broken has a kind of cryſtal or ſparry talk within it. A ſhoemaker having found ſome of theſe ſtones at the foot of mount *Palermo* calcin'd them, hoping to extract ſilver out of them; but tho' he was diſappointed in this his expectation, yet he diſcovered this ſtrange phænomenon, that when the ſtone was expoſed to light, it would retain it, and afterwards ſhine in the dark.

If theſe ſtones after calcination be expos'd to the light in the air, as in one's hand out of a window (but not to the ſun-beams) for the ſpace of a minute, and carried then into a dark place, they will appear like kindled coals for ſome time without any ſenſible heat. This will guadually abate, but may be renewed again by being expoſed again to the light of the day as before; and this quality they will retain for 34 years, And when loſt it may be renewed again by recalcination.

And if any figures be drawn on paper with the white of an egg; and the cruſt of this calcined ſtone powder'd be ſtrewed on it while wet, and afterwards dried in the ſhade, and the picture put in a frame with a glaſs before it, and be afterwards expoſed to the light with the glaſs cover on, it will at any time ſhine if removed into a dark place.

To BOLT *into company* is to come ſuddenly, unexpectedly or rudely into it.

BOLTER, a cant name for one who conceals himſelf in his own houſe or ſome priviledged place, and dares only peep and not go out from his retreat.

BOLT-HEAD [with *Chymiſts*] a long ſtrait necked glaſs veſſel for diſtillations, which being fitted to the noſe of an alembick, or ſtill, is called a *reciever*; and when the neck of one is well joined to the neck of another it is called a double veſſel.

Fend BOLTS } [in a *Ship*] are a
Fender BOLTS } ſort of bolts made with long and thick heads, and ſtruck into the uttermoſt wales or bends of the ſhip, to ſave the ſides of her from hurts, gallings and bruiſes.

Set BOLTS [in a *ſhip*] are a ſort bolts uſed for forcing the planks and other works, and to bring them cloſe together.

Ring BOLTS [in a *ſhip*] are bolts made uſe of for bringing of the planks and thoſe parts, to which the brechees and tackle of the ordnance are faſtened.

Tranſum BOLTS [with *Gunners*] are bolts which go betwixt the cheeks of a gun-carriage to ſtrengthen the *tranſums*.

Priſe BOLTS [with *Gunners*] large knobs of iron on the cheek of a carriage, which prevent the handſpike from ſliding, when it is poiſing up the breech of a piece.

Traverſe BOLTS [with *Gunners*] two ſhort bolts, put one into each end of an *Engliſh* mortar carriage, which ſerve to traverſe the mortar.

Bracket BOLTS [with *Gunners*] bolts which go thro' the cheeks of a mortar, and by the help of the coins keep it fixed to the elevation given her.

Rag BOLTS [in a *ſhip*] are ſuch as have jags or barbs on each ſide to keep them from flying out of the hole in which they are.

Clench BOLTS [in a *ſhip*]. bolts that are clenched with a riveting hammer, at the end where they come through.

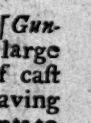
Drive BOLTS [in a *ſhip*] are long pieces of iron, which are uſed to drive out other bolts, tree nails or the like.

Forelock BOLTS [in a *ſhip*] are thoſe which have a forelock of iron at the end driven in to keep it from ſtarting back.

BOLT'ING [in *Grays Inn*] a kind of exerciſe or arguing caſes among the ſtudents.

BO'LUS [with *Phyſicians*] a medicine prepared of a conſiſtence ſomewhat thicker than honey; being a quantity that can be taken on the point of a knife at one mouthful.

BOLUS *Armoniacus*, i. e. *Bole armoniack*, a ſort of crumbling earth or ſtone found in *Armenia*, uſed by *Phyſicians* and *Painters*.

BOLE *Armena* [with *Chymical Writers*] is expreſſed by this character. 

BOMBS [*Gunnnery*] large ſhells of caſt iron, having large vents to receive the fuſees, theſe fuſees B are made of wood, and drove full of a compoſition made of meal powder, ſulphur and ſalt-petre. After the bomb has

has been fill'd with this powder, the fuſee is driven into the vent within an inch of the head, and pitch'd over to preſerve it; they uncaſe the fuſee when they put the bomb into the mortar and ſalt it with meal powder, which having taken fire by the flaſh of the powder in the chamber of the mortar, burns all the time the bomb is in the air, and the compoſition in the fuſee being ſpent, it fires the powder in the bomb with a great force, blowing up whatever is about it, and the great height it goes in the air, and the force with which it falls, makes it go deep into the earth.

BOMBARDEER'S, they are 25 in number, one chief and 24 under him, eſtabliſhed in the office of ordnance at a yearly ſalary; their employment is about the mortars, they drive in the fuſee, fire the bomb, load and fire the mortars, work with the fireworkers on all ſorts of fireworks.

BOMBYCI'NE, ſilk yarn or ſilken cloth made of ſilks, ſilken.

BONA DEA, a goddeſs worſhipped by the *Greeks* and *Romans*. The *Grecians* ſuppoſed her to be one of the nurſes of *Bacchus*, and not to be named. The *Romans* ſuppoſed her to be the wife of *Faunus* a king of *Italy*, and chief of the *Dryades*. Her rites were performed only by women, and no man admitted, in token of her chaſtity.

BONA TOTA [with *Botaniſts*] a tree that grows in moſt of the *Caribbee* iſlands belonging to *America*, in height 5 or 6 yards, whoſe leaves are four foot and half long, and a foot and half broad; the fruit of it has a medicinal quality.

BO'NASUS [Βόνασος, *Gr.*] a wild beaſt that has the head of a bull, and the body and mane of an horſe, which when hunted, ſaves himſelf by his ordure, which he throws out in ſuch abundance and ſo noiſome, that the hunters are obliged to leave off the purſuit.

BOND'AGE [of bond, *Sax.*] ſervitude, ſlavery.

BOND SOCOME [*Common Law*] a cuſtom of the tenants being bound to grind their corn at the lord's mill.

BOND [in *Carpentry*] a term uſed, as *make good bond*, ſignifies faſten two or more pieces together, either with tenanting, or mortiſing, or dove-tailing.

BONE [with *Anatomiſts*] a part of the body, white, hard and brittle, undiſtendable and void of ſenſation; ſupporting and ſhaping the whole body, covered with a membrane call'd *Perioſteum*, which is extremely ſenſible; bones are generally hollow and contain an oily ſubſtance call'd *marrow*: the texture of bones conſiſts in thin *Lamina* or plates, lying over one another, and they of fibres, running lengthways, ſome to the extremities; but others not ſo far, none of them terminating in a direct end; but are continued tranſverſly and ſomewhat arched, the fibres of one ſide meeting with thoſe of the other; ſo that they are continuations of one another in a ſort of long ellipſes, not of equal lengths; but ſome longer, others ſhorter.

BONE'LESS [of banleaȝ, *Sax.*] without bones.

BONHOM'MES [*i. e.* good men] an order founded by *Francis de Paula*, called alſo *Minorites* or *Friers Minors*.

BON'ITY [*bonitas* L.] goodneſs.

The ſhip has her Courſe and BONNET *abroad* [*Sea* phraſe] is as much as to ſay, ſhe has the bonnet added to her courſe, which before ſhe had not.

BON'NINESS [of *bonus*, L.] ſpruceneſs, cleverneſs.

BO'NYNESS, a being bony or full of bones.

BOOK'ISHNESS [of boc and *iſh*, an adject. termin. and neſſe, *Sax.*] diſpoſition to read books much.

BOOM'ING [*Sea* term] uſed of a ſhip when ſhe makes all the ſail ſhe can, and is then ſaid *to come booming*.

BOOR'ISHNESS, clowniſhneſs.

BOOTS, the plant Marigold.

BOOTES [βῶς an ox and ἄδω to drive, *i. e.* the ox-driver] the name of a northern conſtellation, containing 34 ſtars, called alſo *Arctophylax*, and in *Engliſh* King *Charles's Wain*.

BOOT, a kind of torture for criminals to extort a confeſſion from them, by means of a boot or ſtocking of parchment wetted and put on the leg, and then brought near the fire, in ſhrinking it ſqueezes violently and cauſes intolerable pain.

BOOT [in *Scotland*] a ſort of rack by putting an iron bar on the leg of a criminal, and driving an iron peg on his ſhin-bone; alſo four thick, ſtrong boards, bound round with cords; of which two are put between the legs of an offender, and the two others placed one on one ſide and the other on the other, ſo that the legs being ſqueezed by the boards with cords break the leg. This is now left off in *England*, but continues in *Scotland*.

BOOT'Y [*butin*, F. or of beute, *Teut.* or of buyte, *Du.*] prey, ſpoil, pillage, prize.

To play BOOTY, to prevaricate, to play a loſing game, to draw in others to play.

BO'RAX [*Chym.*] is expreſs'd by one of theſe characters.

BOR'DER, *Eng.* } [in
BOR'DURE, *Fr.* } *Heraldry*] is an ordinary, ſo called becauſe it borders round, and as it were hems in the field. The *French* heralds reckon this the 9th among their honourable pieces; but the *Engliſh* heralds don't admit it as ſuch, but only as a difference, though they do allow of the *Orle* its diminutive as ſuch, and is repreſented as in the figure.

The *Border* or *Bordure* is accounted a ſymbol of protection, favour and reward, and is beſtow'd by kings on ſuch as they have a value for, as a ſure defence againſt their enemies.

BOR'DER [with *Printers*] an ornament of flowers, ſcrolls, &c. ſet about the edges of ſmall compoſitions.

BORDER [with *Floriſts*] are the middle leaves that ſtand about the ſhrum of flowers.

BORDEL'LO [of boꝛꝺ, *Sax.*] at firſt was uſed to ſignify any ſmall cottage, ſome of which being become infamous by being made common ale-houſes and bawdy-houſes, and harbours for ſtrumpets; by tranſpoſition was made *brothel* for *bordel*, and uſed to ſignify a ſtew or bawdy-houſe: On the ſouth bank of the river of *Thames*, weſtwards of the bridge, and next to the bear-garden, was ſometimes the bordello or ſtews, a place ſo called of certain ſtews or houſes privileged there for incontinent men to repair to incontinent women, for which privilege there was an act of parliament made in the reign of king *Henry* II. in which theſe were ſome of the orders: That no ſtew-holder, or his wife, ſhould hinder any ſingle woman from going and coming freely at all times when ſhe liſt; nor to keep any woman at board; but that ſhe ſhould board abroad at her pleaſure: That they ſhould take no more for the woman's chamber than 14*d.* a week. That they ſhould not keep open their doors on holy-days. That no ſingle woman ſhould be kept againſt her will. That they ſhould not receive any woman of religion, nor any man's wife. That no ſingle woman take money to lie with any, but ſhe may lie with him all night till the morrow. That no ſtew-holder keep any woman that hath the perilous infirmity of burning; nor ſell bread, ale, fleſh, fiſh, wood, coal, or any victuals, &c. Theſe ſtew-houſes were permitted in the time of king *Henry* VI. but were inhibited in the reign of king *Henry* VII. and the doors ſhut up; but ſet open again; but were put down in the time of king *Henry* VIII. in the year 1546.

BORE *tree*, a kind of ſhrub.

BOREAS'MOI [Βορεάσμοι, *Gr.*] an *Athenian* feſtival in honour of *Boreas* [*i. e.* the north wind] who had an altar in *Attica*, and was thought to bear ſome relation to the *Athenians*, having married *Orithya*, the daughter of *Erectheus*; for which reaſon, when in a ſea-fight, a great many of their enemies ſhips were deſtroy'd by a north wind, the *Athenians* imputed it to the kindneſs *Boreas* had for his wife's native country.

BORI'TH [בורית, *Heb.*] an herb or ſort of ſoap which fullers uſe in ſcouring cloths.

BORYP'TES, a gem or jewel of a black colour, with ſpots of red and white.

BOR'ROWER [of boꝛȝian, *Sax.*] one who borrows.

BO'SKY, half or quite fuddled.

BOS'PHORUS [Βόσπορος, of βοῦς an ox and πορεία a paſſage, *q. d.* a paſſage paſſable by oxen, or of φέρω to bear, from the poetical fable that *Ino* being transformed into a cow, paſſed this ſtrait] a ſtrait or narrow neck of the ſea, which ſeparates two continents; by which means a gulf and a ſea or two ſeas have a communication one with another.

BOS'CAGE } [in *Architecture*] a large
BOS'SAGE } rough, unwrought ſtone laid in a building with deſign to be afterwards carved with a coat of arms, &c. alſo ruſtick work.

BOS'SAGE [with *Architects*] is a term uſed of any ſtone that has a projecture, and is laid in its place in a building uncut, to be afterwards carved into mouldings, capitals, &c. alſo that which is called a ruſtick work, and conſiſts of ſtones, ſeeming to advance beyond the nakedneſs of a building, by reaſon of indentures or channels left in the joinings.

BOSSE [probably of *boſſe*, F.] a conduit built after the manner of a gorbellied or tun-bellied figure.

BOSTRYCHI'TES [of βόστρυχος, *Gr.* a buſh of hair] a gem or jewel repreſenting a lock or buſh of a woman's hair.

BOTAN'OMANCY [βοτανομαντία of βοτανὴ an herb and μαντία, Gr. divination] a divination by herbs, and eſpecially by thoſe of ſage or the fig tree. The perſons that conſulted, wrote their own names and their queſtions upon leaves, which they expoſed to the wind,

and

and as many of the letters as remained in their own places were taken up, and being joined together, were accounted an anſwer to the queſtion.

BOTANO SOPHISTS [of βοτανὴ an herb and σοφιςὴς a ſophiſter, *Gr.*] a botaniſt or one ſkill'd in herbs.

BO'THRION [βοθριον of βόθρος, a ditch, *Gr.*] a kind of hollow, narrow and hard ulcer in the *tunica cornea*; alſo the ſocket of the teeth.

To BOT'TOM off [a *Drinking* term] to drink the laſt draught of a pot of drink, or the laſt glaſs of a bottle of wine.

BOT'TOMLESS [of botan, and leaſ, *Sax.*] having no bottom.

BOTTOMRY [ſo called from the bottom of the *Ship*] is a ſort of uſury that is founded upon the ſafe return of a ſhip, from the voyage to the place where her cargo is conſign'd: As follows; the maſter, purſer, mate or other perſon takes up a certain ſum of money at 20, 30, 40 or more *per Cent.* to be paid at the ſafe return of the ſhip, but if the ſhip be taken by enemies, or pirates, or founders at ſea, the lender loſes his money.

BOTONE' [in *Heraldry*] as a croſs *Botone*] terminates at each end in three buds, knots or buttons, reſembling in ſome meaſure the three leaved graſs; by ſome *French* authors alſo called *Croix Treffle*, as in the figure.

BOVIL'LON [with *Farriers*] is a lump of fleſh or excreſcence growing either upon or juſt by the fruſh, which makes the fruſh ſhoot out like a pump, which is called the fleſh blowing upon the fruſh, and makes a horſe halt. *F.*

BOUL'DER *Walls* [*Architect.*] certain walls built of round flints or pebbles, laid on a ſtrong mortar; uſed where the ſea has a beach caſt up, *&c.*

BOULE'TE [with *Horſemen*] a term uſed of a horſe, when the fetlock or paſtern joint bends forward, and out of its natural ſituation, *F.*

BOULTI'NE [with *Architects*] a convex moulding, whoſe convexity is but a 14th of the circle, and is placed next below the plinth in the *Tuſcan* and *Dorick* capital.

A BOUNCE, a ſudden noiſe, as of gunpowder, *&c.* alſo a boaſt.

To BOUNCE, to brag, to vapour or ſpeak boaſtingly; alſo to make a crack with a very loud noiſe, as gun-powder.

BOUND'EN [of bond, *Sax.*] pertaining to obligation, *&c.*

BOUND'LESSNESS [of bondleaſ, *Sax.*] having no bounds or limits.

BOUN'TEOUSNESS [of *bonté*, F. of *bonitas*, L.] a giving plenteouſly.

BOUN'TIFULNESS, fulneſs of bounty, liberality.

To BOUR'GEON [*bourgèonner*, F.] to bud, to ſhoot, to put forth buds.

BOUT [of behten, *Sax.* to beat] ſtroke, blow, attempt, trial.

BOUT [with *Horſemen*] a term uſed of a horſe, when he is over-done, and quite ſpent with fatigue.

BOW [boga of bygan, *Sax.* to bend] an inſtrument for ſhooting arrows.

BOW [with *Mathematicians*] an inſtrument formerly uſed in navigation to take the height of the *Sun*.

BOW [with *Shipwrights*] a beam of wood or braſs, with three long ſcrews that direct a lath of wood or ſteel to any part, commonly uſed to make draughts of ſhips, *&c.*

A bold BOW [of a *Ship*] is a broad bow.

BOW *Pieces* [in a *Ship*] are the pieces of ordnance at her bow.

BOW *Anchors* } anchors that are
BOWERS } carried in the ſhip's bower.

To BOW'EL [of *boyeau*, F. or *botulus*, L. a pudding] to take out the bowels.

BOWER [of bur of bune, *Sax.* a parlour] an arbour made or covered with greens interwoven.

To BOWL [*Jouer à la boule*, F.] to play with bowls in a bowling-green, *&c.*

A BOWL [bolla, *Sax. boule*, F.] a veſſel or cup of wood, metal or earthen ware to drink out of.

Check the BOW-LINE } [*Sea* terms]
Eaſe the BOW-LINE } which im-
Run up the BOW-LINE } port, let it be more ſlack.

To BOWLT *a Coney* [*Hunting* term of *bouter*, F.] to ſtart or put up a coney.

BOW'SING *upon the tack* [with *Sailors*] ſignifies haling upon the tack.

BOW'YERS, this company was incorporated *Anno* 1622; but had been a fraternity long before; and the company doubtleſs more eminent when the long-bow was more in uſe, before the invention of gun-powder. Their arms are *argent* upon a chevron between three floats, as many mullets.

BOX [box-tpeop, *Sax.*] the box-tree, or box-wood.

BOX [in *Traffick*] certain different quantities and weights of certain commodities.

BOX *and needle* [with *Mathematicians*] a ſmall compaſs applied to a theodolite or other ſuch inſtrument uſed in ſurveying, *&c.* to find out how any place is ſituated, by the point of a needle, touched with a loadſtone's pointing towards the *North*.

BOY [prob. of παῖς, *Gr.* but *Minſevus* derives it of bube, *Teut.*] a male child, a lad.

BOY'ISHNESS, the acting like a boy.

BRAB'BLER [of brabbelen, *Du.*] a wrangler, a brawler.

BRA'BANT, ſo called of *Brabo*, a noble *Roman*, and relation to *Julius Cæſar* who attended him in his *Gallick* expedition. A dutchy. The people of *Antwerp* tell you a ſtory of a giant that was vanquiſhed by *Brabo*, that had a caſtle where *Antwerp* is now built, who uſed to cut off the hands of all that he took, and throw them into the *Scheld*, whom *Brabo* ſerved in the ſame manner.

BRACE [a *Hunting* term] a couple or pair, as of bucks, dogs, foxes, hares, *&c.*

BRACE [at *Milan*] a meaſure equal to 1 3d ells *Engliſh*.

BRACE [at *Venice*] a meaſure equal to 2, 96 ells *Engliſh*.

To BRACE *the Yard* [*Sea* phraſe] is to bring the yard to either ſide.

BRA'CED [in *Heraldry*] the intermingling of 3 cheveronels, as *Azure* a chief *or* and 3 cheveronels, braced in the baſe of the eſcutcheon.

BRACHELE'TS [*Old Records*] hounds or beagles of the ſmaller and lower kind.

BRACHIO'LUM [with *Mathematicians*] a member of an inſtrument uſed upon aſtrolabes, *&c.* and uſually made of braſs, with ſeveral joints, that the end or point may be ſet to any degree of the aſtrolabe, ſometimes called a *creeping Index*.

BRACH'MANS, BRA'MENS, BRAM'INS } ſo called of *Brachman* or *Bramba*, the preſcriber of their rights or laws] prieſts or learned men in *Eaſt-India*, anciently a ſort of philoſophers, which from their going naked were called gymnoſophiſts, and were to the *Indians*, as the *Chaldees* to the *Aſſyrians*, and the *Magi* to the *Perſians*, and the *Druids* to the antient *Britains* and *Gauls*. They were had in great veneration by the people, living for the moſt part auſtere and ſolitary lives in caves and deſerts, feeding upon herbs, being poorly apparelled, and for a time abſtaining from all carnal pleaſures; their opinions were, that the god *Achari* or *Wiſtnu* created the world by the adminiſtration of three perfect beings, whom he had firſt made for that deſign: Theſe three are *Bramba*, *i. e.* penetration, by this he created the univerſe; by *Breſcue*, *i. e.* exiſting in all things, he preſerves it; and by *Mehaddia*, *i. e.* the great lord, he will deſtroy it. They pretend to have recieved four books from *Brama*, in which books all knowledge is comprehended, and they hold the *Metempſychoſis* or tranſmigration of ſouls, thro' ſeveral human bodies and beaſts, before they can arrive at pleaſure, and being purely ſpiritual; and for this reaſon they teach, that it is not lawful to kill, and eat any thing that is killed, and none of their tribes do eat any, but their ſoldiers; they alſo hold the fleſh of cows and peacocks as ſacred, and therefore they abſtain from it, and build hoſpitals for lame and decayed beaſts, and buy birds of the *Mahometans* to ſet them at liberty. By their auſtere lives, great faſtings, teaching the people, and expounding the myſteries of their religion to them, they have gotten a great awe over the people, all over the *Indies*, and eſpecially upon the *Malabar* coaſts, and the brides are committed to the *Bramens* to be bleſſed by them that the marriage may be happy.

BRACK'ISHNESS [of brack *Du.* falt] ſaltiſhneſs.

BRADS, a ſort of ſlender nails without heads.

BRAIN [*metaphorically*] is uſed for wit and judgment.

BRAIN'LESS [of breyne, *Du.* bpæ-ȝen, *Sax.* the brain] witleſs.

BRAI'NSICK, crazy-headed; alſo fickle, unconſtant.

BRAI'SES [in *Cookery*] meat dreſſed *a la braize*, is either meat broiled upon the coals, or elſe baked in a campaign oven between two fires, one above and the other below.

BRAN [of bopn, *Sax.* a river] at the beginning or end of the names of places, denotes it to be a place at or near a river, as *Branford*.

BRANCH [by *Botaniſts*] is defined to be the diviſion of a ſtalk of a plant; in trees it is called a bough.

A *fruit* BRANCH [with *Gardeners*] that which ſhoots out of the cut of the preceding year, and is naturally of a conſiderable thickneſs.

A BRANCH *half wood* [with *Gardeners*] is one that is too groſs for a fruit branch, and too ſlender for a wood branch.

Spurious wood BRANCHES [with *Gardeners*] are ſuch as come otherwiſe than from the cuts of the preceding year; becauſe branches ſhould never come, but from thoſe of the laſt cut.

BRANCH'ED [in *Heraldry*] denotes any thing ſpread into branches.

BRANCH'ES [with *Architects*] the arches of *Gothick* vaults, which arches tranſverſing from one angle to another, diagonal-wiſe form, a croſs between the other arches which make the ſides of the ſquare, of which the arches are diagonals.

BRANCH'INESS, the fulneſs or ſpreading of branches.

BRAN'DEUM, a little bit of cloth wherewith the bodies of ſaints and martyrs have been touch'd, put in a box, and ſhewn as a relick to ſuch as deſire it; or a piece of a *Corporal*, on which the eucharift or hoſt had been laid. This ſuperſtition was introduced as early as the year 600.

BRANK *Urſin.* See *Branca Urſina.*

BRASMA'TIAS, a kind of earthquake, when the earth moves directly upwards.

BRASS [Bɲæʃ, *Sax.*] a compound or factitious metal, made by mixing melted copper with *Lapis calaminaris.*

Corinthian BRASS, is a metal that is contended to have been a compoſition of braſs, gold and ſilver all run together, of which the famous *Greek* ſtatuaries, and founders made ſome of their celebrated pieces of antiquity; and ſome will have it that this compoſition happened by the conflagration of the city of *Corinth.*

BRAS'SICOURT } [with *Horſemen*]
BRACH'ICOURT } an horſe whoſe fore legs are bended naturally.

BRAS'SINESS [of bɲæʃɪneſſe, *Sax.*] a being braſſy.

A BRAVE } [*un faux brave*, F.] a
A BRAVO } bully, a hectoring blade, a ſwaggering fellow.

To BRAVE *it* [*braver*, F.] to act the bravo, to dare, to hector, to affront.

BRA'VERIES [of *braveries*, F.] brave actions, noble exploits.

BRAURO'NIA [βραυρωνία, *Gr.*] an *Athenian* feſtival, celebrated to *Diana*, called *Brauronia*, of *Brauron* an *Athenian* borough, where was the famous ſtatue of this goddeſs, which was brought from *Scythia Taurica*, by *Iphigenia*. The victim offered in ſacrifice was a goat, and certain men ſung one of *Homer's Iliads*. The moſt remarkable perſons at this ſolemnity were young virgins, about ten years of age, habited in yellow gowns, and conſecrated to *Diana*. Theſe were called Ἄρκτοι, *i. e.* bears, for the following reaſon. There was a bear among the *Phlauidæ*, the inhabitants of a borough of *Attica*, which was ſo far diveſted of its natural fierceneſs, that it became ſo tame and tractable, that they uſually admitted it to eat and play with them, and it did them no harm; but a young maid once unluckily happened to be too familiar with it, the bear tore her to pieces, and was afterwards ſlain by the virgin's brethren. After this a dreadful peſtilence happen'd in *Attica*; as a remedy of which, they were adviſed by adviſed by an oracle to appeaſe the anger of *Diana* for the bear, by conſecrating virgins to her in memory of it. The *Athenians* punctually executed this command, and enacted a law, that no virgin ſhould be married till ſhe had performed this ceremony.

BRAWN'INESS [of *brawn*, of bap and ɲun, *Sax.*] ſinewineſs, hardneſs and ſtrongneſs.

BRAY, in the ancient *Gauliſh* language, ſignifies wet or marſhy ground, and is found in many *French* names of places, as *Follunbray*, *Guibray*, *Vanbray*, &c.

BRAY [in *Falconry*] a pannel or piece of leather ſlit to bind up the wings of an hawk.

BRA'ZED [in *Heraldry*] as three cheverons *brazed*, *i. e.* one claſping another, it is derived of the *French* word *bras*, which ſignifies an arm; mens arms being often folded one within another.

BRA'ZENNESS [of *Braſs*] appearing like braſs; alſo impudence.

To clear a BREACH, is to remove the rubbiſh out of it.

BREADTH [bɲaðnyſſe, *Sax.*] broadneſs, wideneſs.

A BREAK, a turning bankrupt, a being or pretending to be inſolvent.

To BREAK *a Horſe in trotting* [with *Horſemen*] is to make him tight upon the hand by trotting, in order to make him fit for a gallop.

To BREAM *a ſhip.* See *To Broom.*

BREAST [bɲeoſt, *Sax.*] a prominent fleſhy part on the outſide of the *Thorax* of a human body, whoſe uſe in women is to ſeparate the milk; and it is alſo one of the three venters or hol-

low

low ſpaces in an animal body which contains the heart and lungs.

To BREATHE [prob. of bꝛeaðian, Sax.] to receive and diſcharge the air as above.

BREATH'ABLE [of bꝛeaðian, Sax.] that may be breathed or drawn into the lungs by breathing, as a *breathable air.*

BREATH'LESS, void of breath, dead.

BRED'WITE [Bꝛeaꝺ pꝛte, Sax.] an impoſition of amerciaments or fines for defaults in the aſſize of bread.

To BREECH, to whip.

BREED [with *Horſemen*] a place where mares for breed and ſtallions are kept, in order to raiſe a ſtud.

BREED'ING [of bꝛeðan, Sax.] producing, nouriſhing; alſo education.

BREEZ [*brezza*, It. *briſe*, F.] a freſh gale of wind, blowing from the ſea or land alternately, for ſome certain hours of the day or night, only ſenſible near the coaſt.

BREG'MA [βρέγμα, of βρέχω to water, becauſe thoſe parts are generally obſerved to be moiſt] the forepart of the head; or, as ſome ſay, the forehead bone, or the ſide and ſhelving bone of the *Cranium*, on each ſide of the *Sagittal Suture.*

BREPHOTRO'PHY [*brephotrophia*, L. of βρεφοτροφία, of βρεφὸς a babe, and τροφὴ, *Gr.* nouriſhment] an hoſpital for orphans.

BREVIE'R, a ſmall ſort of printing-letter, the ſame as this book.

BRE'WERS were incorporated *Anno* 1424. The VIth year of *Henry* VI. And confirm'd the ſecond of queen *Elizabeth*, their arms are *Gules*, on a chevron *argent* between three ſaltires of garbs, or as many tuns *ſable.*

Their hall is ſituate on the northſide of *Addle-ſtreet.*

BRIA'REUS, the poets tell us that *Briareus* had an hundred hands, but the truth of this fable is this; *Briareus Cottus*, and *Gygel* dwelt in a city of *Oreſtias*, called *Hecatonchiriæ* (ἑκατονχείρια, *i. e.* an hundred hands) hence it was a common ſaying, that they having an hundred hands, coming to the aſſiſtance of the gods, drove the *Titans* out of *Olympus.*

BRI'BERY [in *Law*] is when any man belonging to a court of juſtice, or great officer takes any fee, gift or reward for doing his office, of any perſon except the king only.

BRICK [with *Chymical Writers*] is expreſs'd by this character.

BRICK'BAT [prob. of Bꝛicke, *Du.* or bꝛỳc, Sax. and *batu*, *Fr.* beaten or broken off] a broken brick.

BRICK KILN [of Bꝛicke, *Du.* and Cỳln, Sax.] a place for burning bricks.

BRICKLAY'ERS were incorporated *Anno* 1586. Their armorial enſigns are *Azure*, a chevron *or*, between a *Flower de Lys argent*, enters two brickaxes in chief and a bundle of lathes in baſe *or* creſt and armed, holding a brick-ax, *Or.* Their motto, *In God is all our truſt.*

To BRICO'LE [*bricoler*, F.] to give a bricole, to paſs a ball, to toſs it ſideways.

Flying BRI'DGES [in an *Army*] are boats with planks and neceſſaries for joining and making a bridge in a very ſhort time, being two ſmall bridges laid over one another, in ſuch manner that the uppermoſt ſtretches or runs out by certain cords running thro' pullies placed along the ſides of the under bridge, which puſh it forwards, till the end of it reach to the place it is deſigned to be fixed in. It is alſo made of large boats with planks laid over them, and other neceſſaries.

BRIDGE *of Communication* [in *Fortification*] is a bridge made over a river, by means of which, two armies or two forts, that are ſeparated by the river, have a free communication one with the other.

BRIDGE [with *Gunners*] the two pieces of timber which go between the two tranſums of a gun-carriage, on which the bed reſts.

BRIDGES [in *Heraldry*] may intimate that the bearers have formerly obtain'd them for their arms, either for having built bridges for the ſervice of the publick, or an alluſion to the name, as of *Trowbridge.*

Floating BRIDGE [*Milit. Art*] a bridge made in form of a work, in fortification call'd a redoubt, conſiſting of two boats covered with planks, which are ſolidly fram'd, ſo as to bear either horſe or canon.

To ſwallow the BRIDLE } [with
To drink the BRIDLE } *Horſemen*] are terms uſed of a horſe that has too wide a mouth and too narrow a bit-

mouth, ſo that the bit riſes too high, and gathers or furls the lips, and miſplaces it ſelf above that place of the barrs, where the preſſure ſhould be, by which means the curb is miſplaced and ſhov'd too high.

BRIDLE *Hand* [in *Horſemanſhip*] the left hand.

BRIEF, letters patent, or licence to any ſufferer by fire, *&c.* for collecting the charitable benevolence of the people for any private or publick loſs.

Apoſtolical BRIEF, a letter which the pope ſends to princes and other magiſtrates concerning any publick affairs. They are ſo call'd becauſe very ſhort, writ'ten without any preface or preamble, by which they are diſtinguiſhed from *Bulls* which are large and always written on parchment, whereas *briefs* are written on paper, and ſealed with red wax, the ſeal of the fiſherman or St. *Peter* in a boat.

BRIEF'NESS [of *brief* or *brevité*, F. *brevis* or *brevitas*, L.] brevity.

BRIE'ZE [*briſe* Fr. *brezza*, Ital.] a chilly or cool wind.

BRI'GAND, a highwaymen, a robber; alſo a vagabond.

BRIL'LANT, glittering, ſparkling, bright, ſhining, *Fr.*

BRIL'LANT [with *Horſemen*] a briſk, high mettled, ſtately horſe, that has a rais'd neck, a high motion, excellent haunches, upon which he riſes tho' never ſo little put on.

BRI'MO [of βριμασθαι, Gr.] becauſe ſhe was believed to ſend nocturnal terrors] a name of *Hecate*, ſo call'd from the hideous ſhrieks ſhe is ſaid to have made when *Mars*, *Apollo*, or *Mercury*, meeting her in the woods, would have raviſhed her.

She is ſaid to have found out the uſe of herbs, but the ſearch ſhe made was chiefly after ſuch herbs as were pernicious, and eſpecially the *Aconitum* or *Wolfs-bane*, with which ſhe poiſon'd her father *Perſa*, and ſo got the kingdom of *Colchos* from him, then ſhe married her uncle *Aeta*, and had *Circe* by him, who delighted in miſchief, who likewiſe poiſoned her father and ſucceeded in his dominions; ſhe alſo had another daughter *Medea*, who applied what ſkill ſhe had attain'd in herbs to the uſe and preſervation of mankind. See *Hecate*.

BRIM'STONE *Flour*, a plant.

BRIM'STONY, dawb'd with, or of the nature of brimſtone.

BRIN'DED } variegated, or being
BRIND'LED } of divers colours.

BRING UP [with *Bricklayers*] to raiſe or build, as *bring* up the wall.

To BRING *in a horſe* [with *Horſemen*] is to keep down the noſe of a horſe that bores, and toſſes his noſe up to the wind.

BRI'NINESS [of bnýneneſſe, *Sax.*] ſaltneſs like the ſea.

BRI'ONY. See *Bryony*.

BRISK'NESS [prob. of Friſch, *Teut.*] livelineſs, ſprightlineſs.

BRISK [in *Blazonry*] a *French* term, which ſignifies broken, and in their way of *Blazon* implies an ordinary, that has ſome part of it broken off.

BRIST'LY [of bnyſtl, Sax.] having or full of briſtles.

To BRIS'TLE [bnyſtlian, Sax.] to erect the hairs on the back like an enraged boar.

BRI'SURE [in *Blazonry*] is in *French* derived from *briſer*, F. to break, becauſe they ſeem to break the principal figure, what the *Engliſh* expreſs by differences, and is us'd to diſtinguiſh between the elder and the younger brothers and baſtards in a coat of arms, as a label, half moon, *&c.*

BRIT'TLENESS [of Bnitenð, *Sax.*] aptneſs to break.

To give a BROAD *Side* [*Sea Language*] is to diſcharge all the great guns that are on one ſide of the ſhip at once.

BROCK'ET's *Sifter* a hind of the third year.

BRO'COLI, an *Italian* plant of the colly-flower kind. *Ital.*

BROGUE *on the Tongue* [prob. of the *Iriſh Brogues*, a ſort of ſhoes, and at firſt was applied moſt uſually to them who are very tenacious of their *Iriſh* idioms, *&c.*] is a defect incident to moſt foreigners in pronouncing the *Engliſh* tongue or other acquired language, either with the accent, idiom, phraſe, or air of their own tongne.

BROI'DERER [*un brodeur*, *F.*] an embroiderer.

BRO'KEN [of bnacan, *Sax.* to break] parted by breaking.

Pawn BROKERS, are ſuch as lend money to neceſſitous people upon pawns; alſo ſuch as buy and ſell old houſhold goods are called brokers.

Stock BROKERS, are ſuch as buy and ſell ſhares of joint ſtocks of a company or corporation for other perſons, as the *Bank*, *South-Sea*, *Eaſt-India* company, *&c.*

BRON'CHANT [in *Blazonry*] is a *French* term, and ſignifies ſurmounting or appearing, as *bronchant ſur le tout*, is ſtanding out or ſhowing itſelf over all. As when an eſcutcheon is *ſemé*, or ſtrewed

ed all over with *fleurs de lis*, or the like, and over them a beaſt or other things, that ſeems to cover ſo many of thoſe things, that the eſcutcheon is ſuppoſed to be ſtrewed with all over; but that they are hid by that other bearing which ſtands before them.

BRON'TES [of βροντὴ, Gr. thunder] one of the *Cyclops* or *Vulcan*'s journeymen, who made thunderbolts for *Jupiter*.

BRONT'IAS [of βροντὴ, Gr.] a ſort of precious ſtone, ſuppoſed to fall by thunder.

BRONTOL'OGY [Βροντολογία, of βροντὴ and λογος diſcourſe *Gr.*] a treatiſe or diſcourſe of thunder.

BROOK-LIME [of brook-lim, *Sax.*] an herb.

A BROTH'EL [*Bordel*, F.] a brothel-houſe. See *Bordello*.

BRO'THERHOOD, a ſociety of brethren.

BROUIL'LER [with *Horſemen*] a word uſed in the *French* riding academies, to ſignify that a horſe plunges, traverſes, and appears in diſorder, when he is put to any manage.

BROW *Poſt* [with *Carpenters*] an overthwart or croſs beam.

BROWN'NESS [of Bpun, *Sax.*] the being of a brown colour.

A BRUISE [of bpyꝺe, *Sax.*] a contuſion.

BRUISE WORT, an herb.

BRU'MAL [*brumalis*, L] pertaining to winter.

BRUMA'LIA [of *Bruma*, L. winter, or of *Bromius* the name of *Bacchus*] a feaſt of *Bacchus*, celebrated by the *Romans* for thirty days, beginning on the 24th of *November*, and ending the 26th of *December*.

BRUN or BOURN [of bpuna, *Sax.* a river or fountain] intimates the place to be called from a river or fountain as *Burnburn*.

BRUSH'WOOD, ſmall wood or ſmall ſticks for fewel.

BRU'TISHNESS [*brutalitas*, L.] beaſtlineſs, inhumanity, ſavageneſs.

BU'ABIN [in *Tonquin*] a certain tutelar deity of buildings, whom the *Indians* propitiate with ſacrifices, and gilded papers filled with magical charms, which they burn before him.

BUB [of *bibere*, L.] drink.

BUB'BLING, a riſing or ſwelling up in bubbles; alſo a chowſing or cheating.

BUB'BLES [in *Commerce*] a name given to certain projects in the year 1720, of raiſing money on imaginary funds.

BUBBLES [in *Phyſicks*] little round drops or veſſicles of any fluid, filled with air, and formed on its ſurface upon the addition of more of the fluid, as in raining, or in its ſubſtance upon a vigorous inteſtine commotion of its parts.

BUBO'NA [among the *Romans*] the tutelar goddeſs of greater cattle.

BUCCANI'ERS } is ſaid to be deri-
BOU'CANIERS } ved from the inhabitants of the *Caribbee* iſlands, who uſed to cut the priſoners taken in war in pieces, and lay them on hurdles of *Brazil* wood erected on ſticks, with fire underneath; and when ſo broiled or roaſted to eat them, and this manner of dreſſing was called *Boucaning*] Hence our *Buccaniers* took their name, in that they hunting dreſſed their meat after their manner. Certain pirates in the *Weſt-Indies*, free booters, rovers, that uſed at firſt to go a pirating on the *Spaniards* only; alſo the ungovernable rabble of *Jamaica*.

BUCE'PHALUS [of βῦς an ox and κέφαλος the head, *i. e.* bulls head] the horſe of *Alexander the Great*, ſo called on account of having the mark of a bull's head upon his ſhoulder: when he had his ſaddle on and harneſs, he would ſuffer none but *Alexander* to ride him, and would as it were kneel down to take him up, and being wounded in the battle with *Porus*, he carried the king to a place of ſafety: and immediately dropt down dead. *Alexander* built a magnificent tomb for him, and founded a city in his memory, calling it *Bucephalia*, in the place where he firſt fell, which is ſuppoſed to be now called *Lahor*, the capital of *Pengab* in *Indoſtan* or *Rauci*, now a fine populous city.

BUCKANNE'ER. See *Bucanniers*.

BUCKLER *Thorn*, an herb.

BUCK'SOM [of bucca *Sax.*] a male deer, on account of their luſt in rutting time] propenſe or forward to amour, amorous, wanton, *&c.*

BUCK'SOMNESS, propenſity to amour, *&c.*

To BUG'GER [*bougeronner*, F.] to copulate with a beaſt: alſo with a man or woman after an unnatural manner.

BUG'GERER [*bougre* F.] one who copulates beaſtlily.

BU'GLE [of *bucula*, L. an heifer] a kind of wild ox.

BU'GLES, a ſort of glaſs beads.

Regular BUILDING, is one whoſe plan is ſquare, its oppoſite ſides are equal, and its parts diſpoſed by ſymmetry.

Irregular BUILDING, that which is not contained within equal and paral-

lel

lel lines, and whoſe parts have not a juſt relation one to the other in the elevation.

Inſulated BUILDING, one which is not attached, or contigous to any other, or is encompaſſed with a ſquare, as the *Monument*, St. *Paul's*, &c.

Engaged BUILDING, one compaſſed and has no front towards any ſtreet, or publick place, or communication but by a narrow paſſage.

Interred BUILDINGS } ſuch, the *area* of which
Sunk BUILDINGS } is below the level or ſurface of the place on which it ſtands, and of which the loweſt courſes of ſtone are hidden.

BULBA'CEOUS [*bulbaceus*, L.] full of little round heads in the root.

BULBS [with *Floriſts*] the round ſpired beards of flowers.

BUL'GED [ſpoken of a *ſhip*] when ſhe has ſtruck off ſome of her timber upon a rock or anchor, and ſprings a leak.

To break BULK [*Sea* term] is to take out part of the ſhip's cargo or lading out of the hold.

BULK *head afore* [in a *ſhip*] a partition between the fore-caſtle and grating in the ſhip's head.

BULK'INESS [of buce, *Sax.*] bigneſs.

BULL [of *Bulla* L. a bubble, *&c.*] an inſtrument or writing, ſent from the chancery of *Rome*, much the ſame as an edict, letters patents, *&c.* of ſecular princes; if they are letters of grace and favour, they have a lead hung to them on ſilk threads; if of juſtice and executory on a ſilken cord.

BULL or *Bulla Cæna domini*, a bull of excommunication and *anathema* read on *Holy Thurſday* againſt all that the *Papiſts* call *Hereticks*, after which the pope throws a torch as his thunder. Thoſe crimes which are condemned by this bull are not to be abſolved by any but the pope.

BUL'LATED [*bullatus* L.] garniſhed with ſtuds.

BULL FINCH, a bird.

BULL *Weed*, an herb.

BUL'LARY, a ſalt houſe, ſalt pit, or other place where ſalt is boiled,

BUL'LEN, ſtalks of hemp pilled.

Red hot BUL'LETS [in the *Art of War*] bullets heated red hot in a forge, and then put into a piece of ordnance, that has had a good ſtopple or turf firſt rammed down it, to be diſcharged into a beſieged town to fire the houſes, *&c.*

BUL'RUSH [bull-ꝛyꝛc, *Sax.*] a plant.

BULLY, a vapouring, hectoring fellow, who pretends to be a champion and ready to fight any one and upon any little occaſion; alſo one who attends ſtrumpets and night walkers, pretending to be the huſband of any of them and threatning, in order to extort money from them, any perſon, that ſhall happen to be caught in their ſnares.

To BUMBAS'TE [of *bum* and *baſte*, *i. e.* to beat] to beat or bang.

BUMBAST' *words or ſtile*, a high ſtown unintelligible way of expreſſion; *jargon.*

BUMP, a riſing or ſwelling, a ſtand-out of a thing beyond the level ſurface.

BUMICEL'LI [among the *Africans*] a ſect of *Mahometans*, ſaid to be great ſorcerers, who pretend to fight againſt the devil, and frequently run about covered with blood and bruiſes in a terrible fright. Sometimes they counterfeit a combat with him at noon-day, for the ſpace of two or three hours, and that in the preſence of numbers of people, uſing darts, javelins, and ſcimeters, *&c.* laying about them in a deſperate manner, till they fall down on the ground, as oppreſſed by blows. And having reſted a little, recover their ſpirits and walk off.

To BUNG, to ſtop with a bung.

BUNG'LINGNESS, the awkwardneſs of doing a thing, *&c.*

The BUNT *holds much leeward wind* [*Sea* term] *i. e.* the middle of the ſail hangs too much to leeward.

BUOY'ANT [of *boye*, F.] buoying or bearing up.

BUR, a broad ring of iron, behind the hand or the place made for the hand on the ſpears that were uſed by knights or eſquires formerly in tilting, which bur was brought to reſt when the tilter charged his ſpear, and ſerved there to ſecure it and make it more eaſy.

BUR'DEN [of *bourdon*, F. a ſtaff or a pipe in the form of a ſtaff] in ſome muſical inſtruments the drone or the baſe, and the pipe that plays it; hence that part of a ſong that is repeated at the end of every ſtanza, is called the burden of it.

BURDEN [of a *ſhip*] ſo many ton weight as ſhe will ſtow or carry, in quantity, of goods.

BUR'DENSOMNESS [byꝛ̃ðenꝛomneꝛꝛe, *Sax.*] heavineſs, or troubleſomneſs to bear.

BUREAU' } [*bureau*, F.] a cabinet
BURO'E } cheſt of drawers or ſcrutore for depoſiting papers of accounts; alſo a bouffet for ſetting plate, *China*-ware, *&c.*

BURG [of berg, *Teut.* a mountain] ſignifies a city, town, caſtle or camp, be-

cauſe

cauſe anciently towns were built upon hills. Hence, our hiſtories inform us that the inhabitants have often removed their towns from hills, on which they have been firſt built, into vallies, where they now ſtand, for the better convenience of water. Of which *Salisbury*, formerly called *Salesburg*, is a remarkable inſtance.

BUR'GONET [in *Heraldry*] probably ſo called from the *Burgundians* wearing it. A ſort of ſteel cap formerly worn by foot ſoldiers in battle. *F.*

BUR'GERSHIP } [burh-ꝛcipe, *Sax.*
BUR'GESSHIP } the dignity or privilege of a burger.

BURGH [burh, Sax.] a borough, a large village, a commonalty; anciently a town having a wall or ſome encloſure about it.

BU'RIAL [of byꝛiȝian, Sax.] a funeral ſolemnity or interment.

BU'RYABLE [probably of byꝛiȝ-neꝛꝛe, Sax.] that may be fit to be buried.

BU'RIN, a graver or engraving tool.

To BURL, to dreſs cloths, as fullers do.

BURLE'SK } [of *burleſco*, *Ital.*] a
BURLESQUE } kind of poetry, merely jocular, and bordering on ridicule, is a ſort of verſe proper for lampoon; but it is a manner of verſifying harder to be acquired than that which is moſt harmonious and beautiful. The more the feet hobble in moſt places, the more perfect is the meaſure; as for harmony, that is little minded in burleſque.

BURLESK'ED, turned into burleſque.

BUR'LINESS [*q.* boor, likeneſs] bigneſs, largeneſs of body, *&c.*

BURN [in a *Medicinal Senſe*] a ſolution of the continuity of a body, made by the impreſſion of fire; alſo a mark remaining upon the thing burnt.

A BURN [*Surgery*] an impreſſion of fire made upon a part, in which there remains much heat with bliſters and ſometimes an eſcar, according as the fire has more or leſs effect.

BURN [burna, *Sax.* a river or fountain] at the beginning or end of a word, ſignifies the place from a river or fountain, as *Burnham*.

Thorny BUR'NET, a kind of ſhrub.

BURNING *the dead*. Tho' the cuſtom of burying the dead was the moſt ancient, yet that of burning ſucceeded very early, and is ſaid to have been introduced by *Hercules*. And it appears that burning the dead was uſed by the *Greeks*, in the time of the *Trojan* war.

The philoſophers were divided in their opinions concerning burning: Thoſe who were of opinion, that human bodies were compounded of water, earth, or the four elements, were for having them buried or committed to the earth. But *Heraclitus* and his followers, imagining fire to be the firſt principle of all things, eſteemed burning as the moſt proper; for every one thought it the moſt reaſonable method, and the moſt agreeable to nature, ſo to diſpoſe of bodies, as they might ſooneſt be reduced to their firſt principles.

Euſtachius aſſigned two reaſons why burning came to be of ſo general uſe in *Greece*. The firſt is, becauſe bodies were thought to be unclean after the departure of the ſoul, and therefore were purified by fire; and the ſecond, that the ſoul, being ſeparated from the groſs unactive matter, might be at liberty to take its flight to the heavenly manſions. The manner of burning the bodies was thus; the body was placed upon the top of a pile, but was rarely burnt without company; for beſides the various animals they threw upon the pile, perſons of quality were ſeldom burnt without a number of ſlaves and captives; they alſo poured into the fire all ſorts of precious ointments and perfumes; and they alſo covered the body with the fat of beaſts, that it might conſume the ſooner; for it was looked upon as a ſingular bleſſing to be quickly reduced to aſhes.

It was alſo the cuſtom to throw into the fire the arms of thoſe that were ſoldiers, and the garments that the deceaſed had worn while living; and the *Athenians* were very profuſe, in ſo much that ſome of their law-givers were forced to reſtrain them by ſevere penalties from defrauding the living by their liberality to the dead. The funeral pile was commonly lighted by ſome of the deceaſed's neareſt relations, who made prayers and vows to the winds to aſſiſt the flame, that the body might quickly be reduced to aſhes.

At the funerals of generals and great officers, the ſoldiers with the reſt of the company made a ſolemn proceſſion three times round the pile, to expreſs their reſpect to the deceaſed; during the time the pile was burning, the friends of the deceaſed perſon ſtood by, pouring forth libations of wine, and calling upon the deceaſed. When the pile had burnt down and the flame had ceaſed, they extinguiſhed the remains of the fire with wine, which having done, they collected

collected the bones and aſhes. The bones were ſometimes waſhed with wine and anointed with oil.

To diſtinguiſh the reliques of the body from thoſe of the beaſts and men burnt with it, this was done by placing the body of the perſon in the middle of the pile; whereas the men and the beaſts burnt with it, lay on the ſides. Theſe bones and aſhes thus collected, they put into urns, made either of wood, ſtone, earth, ſilver or gold, according to the quality of the perſon deceaſed.

BURNING *of Women*, it was the cuſtom of the ancient *Britains*, that when any great man died [if their was any occaſion to be ſuſpicious as to the manner of his death] his relations made enquiry among his wives concerning it, and if any of them were found guilty, they were puniſhed with fire and other torments.

BURNING [with *Philoſophers*] is defined to be the action of fire upon ſome *pabulum* or fuel, whereby the minute or very ſmall parts of it are torn from each other, put into a violent motion, and aſſuming the nature of fire itſelf, fly off *in orbem*, &c.

BURNING, a name formerly given to an infectious diſeaſe, gotten in the ſtews, by converſing with lewd women; ſuppoſed to be the ſame with that now called the Pox.

BURNING *Glaſs*, a machine ſo wrought, that the rays of the ſun are collected into a point, and by that means the force and effect of them are heightened to that degree, ſo as to burn ſuch objects as it is placed againſt.

BUR'REL *Fly*, an inſect.

BUR'REL *Shot* [with *Gunners*] ſmall bullets, nails, ſtones, pieces of old iron, &c. put into caſes, to be diſcharged out of the ordnance or murdering pieces; caſe ſhot.

BUR'SARS, youths in *Scotland*, ſent once a year as exhibitioners to the univerſities, by each preſbytery; by whom they are allowed at the rate of 100 *l. Scots* for four years.

To BURST [of burſtan, *Sax.*] to break aſunder.

BURT-WORT, an herb.

BURST'NESS, a being broken aſunder.

BUSH'INESS [*buiſſon*, F. a buſh] the being buſhy.

BU'SINESS [of byſgian, *Sax.*] employment, work, &c.

BUSS [buſſ, *Du.*] a ſmall ſhip or ſea veſſel, uſed by the *Dutch* for the herring fiſhery.

BUST [*buſto*, Ital.] a term in ſculpture uſed for the figure or portrait of a perſon in *relievo*; ſhewing only the head, ſhoulders and ſtomach, the arms ſeeming to have been lopt off, uſually placed on a pedeſtal.

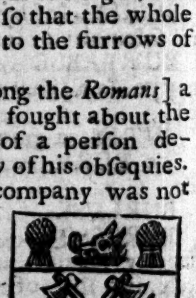
BUST [*buſtum*, L.] a pyramid or pile of wood, whereon anciently the bodies of the dead were placed in order to be burnt.

BUST'AL [*buſtalis*, L.] of, or belonging to graves or tombs.

BUS'TROPHE [of βοῦς an ox, and στροφὴ, Gr. a turning, *q. d.* the turning of oxen in ploughing ground] a term uſed to expreſs a manner of writing of the ancient *Romans*, which was as it were in furrows, the firſt line began at the left hand, and ended at the right, and the ſecond line began at the right, and proceeded to the left, ſo that the whole bore a repreſentation to the furrows of ploughed land.

BUSTUA'RII [among the *Romans*] a kind of gladiators who fought about the *buſtum* or funeral pile of a perſon deceas'd in the ceremony of his obſequies.

BUTCH'ERS, this company was not incorporated till the 3d of king *James* I. then they were made a corporation by the name of maſter, wardens, and commonalty of the art and myſtery of *Butchers*; yet the fraternity is ancient; their arms *azure*, two axes ſaltirewiſe *argent* between three bulls heads cowped, attired *or*, a boars head gules, betwixt two garbes *vert*.



BUTCH'ER-ROW [*boucherie*, F.] a row of butchers-ſhops, ſhambles.

BUTCH'ERLINESS, butcherly nature or action.

BUT'LERSHIP [of *bouteillier*, F.] the office of a butler.

BUTSE'CARL } [butercajil, *Sax.*]
BUTE'SCARL } a boatſwain or mariner.

To BUTT [*buttare*, Ital. botten, *Du. bouter*, F.] to puſh at or againſt with the horn, as bulls, goats, &c.

A BUTT [*Sea* word] the end of any plank which joins to another on the outſide of the ſhip under water.

Broad BUTTOCK [of a *ſhip*] one built broad at the tranſums.

Narrow BUTTOCK [of a *ſhip*] one built narrow at the tranſums.

To BUT'TON [*boutonner* F.] to faſten with buttons.

BUX'EOUS [*buxeus*, L.] of or like box.

A BUZ'ZING [*bourdonnement*, F.] a humming noiſe like that of bees.

BY [bi, *Sax.*] with; as by which; alſo whilſt, as by day.

BY *the* BY, privately.

BY-BLOW, a merry-begotten child, a baſtard.

BY-ENDS, ſelfiſh ends or deſigns.

BYZAN'TINE [of *Byzantium*, i. e. *Conſtantinople*] belonging to *Conſtantinople*.

C

C, *Roman*, *C*, *c*, *Italick*, *C*, *c*, *Engliſh*, are the third letters; and K, *k*, *Greek*, the tenth; and ב, *Hebrew*, the eleventh of their reſpective alphabets.

C [in *Engliſh*] before the vowels *a*, *o* and *u*, is generally produced, or long, as *cap*, *corpſe*, *cup*, &c.

C [in *Engliſh*] before *e*, *i*, *ee*, *ie* and *y*, is ſounded like *s*; as *cellar*, *city*, *exceed*, *cieling*, *Cyprus*.

C [in *Engliſh*] generally goes before *k*, when a vowel preceeds, and there is no conſonant before *k*; as *back*, *beck*, *thick*, *lock*, *muck*; but if a vowel follows *k*, the *c* is not ſet before it; as *cake*, *peke*, *ſtrike*, *ſtroke*, *duke*.

C [in the titles of books, inſcriptions on tombs, under ſtatues, &c.] is an abbreviation of *centum*, *Latin*, 100, and is repeated for each hundred, as CCCC, 400.

When *c* ſtands before the vowels, *a*, *o*, *u*, it ſounds like *k*, but before *e* and *i* like *s*; the old grammarians were inclined to throw away *q*, and to uſe *c* and *u* inſtead of it, and the *French* ſubſtitute *qu* inſtead of *c*, as in *Politique*, &c.

CAB'ALA [קבלה receiving of קבל he received] a traditional or myſterious doctrine among the ancient *Jews*, which they ſay was delivered by word of mouth to *Moſes*, and by him to the fathers, and ſo tranſmitted from generation to generation; and at length about the time of their captivity in *Babylon*, collected into a body called the *Miſhnaoth*, which, with the commentaries and gloſſes of their doctors and rabbies, compoſe the work called the *Talmud*, being ſeven volumes in *Folio*.

CA'BALA [by *Chriſtians*] is taken for the uſe or rather abuſe, which magicians made of ſome part of the paſſages of ſcripture, and all the words, magic figures, letters, numbers, charms, &c. and alſo the *Hermetical* ſcience, are comprized or underſtood under this name *Cabala*.

CABALISTS, *Rabbins* who ſung the *Cabala*, particularly drawing conſequences from the combinations of particular words, letters and numbers; pretending from thence to diſcover future events, as well as to penetrate into the ſenſe of many obſcure and (to them) difficult paſſages of ſcripture.

The *Cabaliſts* have a multitude of names, which they dignify with the title of ſacred, and make uſe of in their invocations of ſpirits, and fancy they receive great light from them; theſe they pretend have been handed down from generation to generation without the uſe of letters, they being ſtrictly forbid to write them down.

They have alſo an artificial *Cabala*. See *Gemara*, *Notaricon* and *Temura*.

CABALLI'NE *aloes* [of *caballinus*, L.] a coarſer ſort of aloes uſed in medicines for horſes.

CABAL'LUS [according to the *Poets*] the winged horſe *Pegaſus*, who as he flew to mount *Helicon*, by a blow of his hoof, cauſed a great fountain to riſe out of a rock, which was thence called *Hippocrene*. This fountain was conſecrated to *Apollo* and the *Muſes*; and thence it is, that it is feigned, that the poets drank of that water, to make their poems to be more admired and improved.

CAB'BAGE [with *Tailors*, &c.] a cant word us'd to ſignify any thing of cloth, ſtuff or other materials left after the making of any garment, retain'd by them.

CABI'RIA, feaſts held by the *Greeks* of the iſland of *Lemnos* and *Thebes*, in honour of ſome *Samothracian* deities, called *Cabires*.

Pay more CABLE [with *Sailors*] is to let it more out from the ſhip, that the boat that carries the anchor may the more eaſily drop it into the ſea.

The CABLE *is well laid* [*Sea Term*] ſignifies it is well wrought or made.

Veer more CABLE [with *Mariners*] ſignifies to put more out.

Shot of a CABLE [with *Sailors*] is two cables ſpliced or faſtened together.

Sheet Anchor CABLE [of a *Ship*] is the largeſt cable that belongs to it.

CABLE'E [in *Heraldry*] as a *Croſs Cablée*, is a croſs made of two ends of a ſhip's cable.

CABLE's *length* [with *Sailors*] is 120 fathom.

CABLE *Flutes* [with *Architects*] flutes that are filled up with pieces reſembling cables.

CACA'O, a nut about the ſize of a common almond, produc'd by a tree in the *Weſt-Indies*, the fruit is incloſed in a pod in the ſize and figure of a cucumber, containing from 10 to 30 or 40 ſeeds of a violet colour and dry like acorns, each covered with a rind, which being taken off, it divides into five or ſix parts; in the middle of which is a kernel with a tender bud, of which with the addition of a wholſome drug call'd *Vanilla*, is made the cake by us call'd chocolate.

Theſe trees growing in a very hot ſoil, and being tender, are planted under the ſhade of others which are called their mothers.

CACHINNA'TION, a great and unmeaſurable laughter, *L.*

CACHOU', an aromatick drug, reckon'd among perfumes, called alſo *Terra Japonica*.

To CACK [*cacare*, L.] to eaſe the body by going to ſtool.

CACK'LER, a prater, a tell-tale, a noiſy perſon; alſo a humorous word for a capon or fowl.

CACOL'OGY [of κακὸς and λόγος a word] an evil ſpeaking.

CACOPHA'GY [κακοφαγία, *Gr.*] a devouring.

CACOPHY'XY [*cacophyxia*, L. of κακὸς and φύξις the pulſe, *Gr.*] a bad pulſe.

CACOPHRA'GY [with *Phyſicians*] an indiſpoſition of body, particularly in thoſe parts that convey the nouriſhment.

CACORHYTH'MUS [of κακὸς bad, ῥυθμὸς the pulſe, *Gr.*] an unequal pulſe.

CACOSIS'TATA [with *Logicians*] arguments propoſed between two perſons, that will ſerve as well for the one as other; as, *you ought to forgive him becauſe he is a child* —— *No, for that reaſon I will beat him, that he may be better hereafter.*

CACOTECH'NY [*cacotechnia*, L. of κακὸς and τέχνη, *Gr.* art] a hurtful art or invention.

CACOTY'CHE [with *Aſtrologers* i. e. bad fortune] the ſixth houſe of an aſtrological figure.

CACOSPHY'XIA [κακοσφυξία, *Gr.*] a bad pulſe.

CACOZE'LUM [a term uſed by *Rhetoricians*] when a ſpeech is faulty by impropriety of words, want of coherence, redundancy, obſcurity, *&c.*

CA'DENCE [with *Horſemen*] is an equal meaſure or proportion obſerved by a horſe in all his motions, when he is thoroughly managed, and works juſtly at gallop *terra a terra*, and the airs; ſo that his motions or times have an equal regard to one another, that one does not embrace or take in more ground than the other, and that the horſe obſerves his ground regularly.

CADENCE [in *Dancing*] is when the ſteps follow the notes and meaſures of the muſick.

CADENCE [with *Orators*] when the ſounds end agreeably to the ear.

CADENCE, in verſe and proſe, is formed by the difference of time in pronouncing; this is more diſtinguiſhable in the *Greek* and *Latin* tongues, than in the living languages; but there can be no verſe where cadence does not ſhine, if there be any poetry without it.

CADENCE [with *Poets*] a certain meaſure of verſe, varying as the verſe varies.

CA'DENT [*cadens*, L.] falling down.

CA'DENT *houſes* [with *Aſtrologers*] are the third, ſixth, ninth, and twelfth of a ſcheme or figure of the heavens; they being thoſe that are next from the angles

CA'DI [among the *Turks*, &c.] a magiſtrate, a ſort of juſtice of the peace.

CADIZADELITE, a kind of *Stoick* ſect among the *Mahometans*, who affect an extraordinary gravity in word and action. They avoid feaſting and diverſion. Thoſe of them that inhabit on the frontiers of *Hungary*, &c, agree in many thing with the Chriſtians. They read the bible in the *Sclavonick* tranſlation, as well as the *Alcoran*; and hold that *Mahomet* was the holy ſpirit, who deſcended on the apoſtles in the day of pentecoſt.

CAD'MIA [καδμία, *Gr.*] a mineral whereof there are two ſorts, *natural* and *artificial*.

Natural CADMIA, is either that which contains metallick parts and is called *Cobalt*, or that which contains none, called *Lapis calaminaris*.

Artificial CADMIA, is prepared from copper in furnaces, and is of five ſorts. The firſt is called *Botrytis*, being in form of a bunch of grapes; the ſecond *Oſtricitis*, becauſe it reſembles a ſea ſhell; the third *Placetis*, becauſe it reſembles a cruſt; the fourth *Caprillis*,; and the fifth *Calamires*, which hangs round iron rods, with which they ſtir the copper in the furnace.

CADMI'TES, a precious ſtone having blue ſpecks in it.

CAD'MUS [*according to the Poets*] was the king of *Thebes*, the ſon of *Agenor*,

nor, king of the *Phœnicians*, and grandſon to *Epaphus*. *Jupiter* having carried away *Europa* his ſiſter, his father ſent him to many parts of the world to ſeek her out with a command never to appear before him, till he had found her. But *Cadmus* having made many tedious voyages, and not being able to learn what was become of her, went to *Delphos* to conſult the oracle of *Apollo*, to know what was beſt for him to do, and recieved his anſwer, that, as ſome ſay, an ox, and, as others ſay, a cow ſhould meet him, which he was to follow, and there he ſhould build a city, and ſettle an habitation. Accordingly an ox met him in a province of *Greece*, which was for that reaſon called *Bœotia*. *Cadmus*, in order to obtain the aſſiſtance of heaven in the affair of building the city, deſigned to ſacrifice the ox to the goddeſs *Minerva*; and in order thereto, he ſent his followeres to the next fountain, called *Dirce*, to fetch water, but a terrible dragon there ſurprizing them, devoured them alive.

Upon this the goddeſs *Minerva* advis'd *Cadmus* to ſlay the dragon, and having gotten the teeth out of his head, to ſow them in the earth. He did ſo, and ſeveral companies of armed men ſprung up, fell a fighting and deſtroy'd one another all but five, which being left alive, aſſiſted *Cadmus* in building his city, and furniſhing it with inhabitants.

The city they built was in *Bœotia*, and called *Thebes*, where he reigned many years, and had ſeveral children by his wife *Harmonia*, *Polydorus*, *Ino* and *Semele*, the mother of *Bacchus* and *Agave*, who, being tranſported with fury in the company of the *Menades*, killed her own ſon *Pentheus*, who had by his ſpeech diſcovered a diſlike of the ceremonies of this god.

Cadmus is ſaid to have lived to ſee all his poſterity fall into extreme miſery; and himſelf and wife were baniſhed into *Illyria* or *Sclavonia*, where, according as they deſired, they were tranſformed into ſerpents.

Ulpian ſays, that *Cadmus* was but the cock of *Agenor*, king of *Tyre* or *Sidon*, who ran away from his prince, on account of ſome ill deed, in company with one *Harmonia*, a noted ſtrumpet; but yet laid the foundation of *Thebes*.

Herodotus ſays, that he brought 16 letters into *Greece*, and taught the people the art of writing.

CADRI'TES, a kind of religious among the *Mahometans*, who live a kind of monaſtick life. On *Friday* nights they paſs the greateſt part of the night in running round, holding each other's hands, inceſſantly crying out *Ihaſ*, *i. e. living*, one of the names of God. In the mean time one of their number plays on the flute. They are allow'd to quit their monaſtick life and marry, if they pleaſe; but upon condition of wearing black buttons on their garments to diſtinguiſh 'em.

CADU'CEUS, a ſtaff or white wand, which heralds or ambaſſadors carried when they went to treat of peace. *L.*

CADUCEUS, the wand or rod that *Apollo* gave to *Mercury*, in exchange for the ſeven-ſtringed harp. The poets to this rod aſcribe the virtue of appeaſing differences, and alſo two other properties, as conducting ſouls to Hell, and delivering them from thence, and to cauſe and diſturb ſleep. But as to the firſt of its virtues or properties, *Mythologiſts* ſay, that it means no more than the power of eloquence, which ſatisfies the mind, compoſes the heart, and brings men firſt to reaſon, and then to peace.

CÆLOSTOMY [κοιλοστομία of κοῖλος hollow, and στόμα the mouth, *Gr.*] is when the word is as it were obſcured or pent within the mouth, as in a cave, and is heard in the receſs.

CÆRU'LEOUS [*cæruleus*, L.] of a blue, azure colour, like the ſky.

CÆSU'RA [in *Greek* and *Latin* poetry] a figure when there remains an odd ſyllable after a foot, and that ſyllable ends the word. The figure is ſo neceſſary, that few verſes can be made to run ſmooth without it, and it is fourfold; *Triemimeris*, *Penthemimeris*, *Hephthemimeris* and *Ennemimeris*.

CAI'MACAM [in the *Ottoman* empire] a lieutenant, an officer of great dignity, of which there are three. One attends the *Grand Signior*, another the *Grand Vizier*, and the third is governour of *Conſtantinople*.

CAIN'ITES [ſo called of wicked *Cain*] a ſect of *Hereticks*, in the ſecond *Century* a branch of the *Gnoſticks*.

Some of their tenets were, that the way to obtain ſalvation was to try all manner of things, and to indulge their luſts by committing all kinds of wicked actions. They gave barbarous names to a great number of Angels, to each of which they aſcrib'd ſome particular ſin; and when they were going about to do any wicked act, they invoked that Angel that they fancied preſided over it.

They held *Cain*, *Corah*, *Dathan*, *Abiram*, the *Sodomites*; but eſpecially *Judas* in great veneration, account of his treachery having occaſioned the death of *Jeſus Chriſt*.

They are ſaid to have compos'd a book intitled St. *Paul's Aſcenſion* to *Heaven*, full of blaſphemous and horrid expreſſions.

CAIS'SON a covered waggon or carriage for proviſions and ammunition for an army.

CAISSON [*Gunnery*] a wooden cheſt, containing four or ſix combs; or filled only with powder which the beſieged bury under ground, in order to blow up a work that the beſiegers are like to be maſters of. Thus after the bonnet has been blown up by the mine, they lodge a *Caiſſon* under the ruins of it, and when the enemy has made a lodgment there, they fire the *Caiſſon* by the help of a faucis, and blow up that poſt a ſecond time.

CALA'DE [with *Horſemen*] is the deſcent or ſloping declivity of a riſing manage ground; being a ſmall entrance upon which a horſe is rid ſeveral times down, being put to a ſhort gallop, with his fore-hams in the air, to make him learn to ply or bend his haunches; and for his ſtop upon the aids of the calves of the legs, the ſtay of the bridle and caveſſon ſeaſonably.

CALAME'LANOUS, ſweet mercury.

CAL'AMINE, the ſame as *Lapis Calaminaris*.

CALAM'ITOUSNESS, fulneſs of calamity.

CALCINA'TION [*of Flints, &c.*] is performed by heating them red hot, and then caſting them whilſt ſo into cold water or vinegar; which being done four or five times, they will be very friable and eaſily powdered.

CALCINATION [of *Lead*] is performed by melting the lead in an earthen pan unglazed, keeping it ſtirring over the fire with a ſpatula, till it is reduced into a powder.

CALCINATION [of *Tin*] is performed by putting the metal into a large earthen pan unglazed in a great fire, ſtirring it from time to time for 36 hours, then taking it off, and letting it cool.

CALCINA'TORY, a veſſel to calcine metals in.

To CALCI'NE [in *Chymical Writers*] is expreſs'd by this character.

CALCO'GRAPHIST [of χαλκόγραφος, of χάλκος braſs, and γράφω to engrave, *Gr.*] an engraver in braſs.

CAL'CULI [*Anatomy*] little ſtones in the bladder and kidneys. *L.*

CALCULO'SE [*calculoſus, L.*] full of ſtones or gravel.

CALCULA'TORY, pertaining to calculation.

CALEFAC'TORY [of *calefactus*, L.] warming, heating.

CALEFAC'TORINESS [of *calefactio*, L.] warmth, a being made hot.

CAL'ENDAR [is derived of *Calendæ*, *L. i. e.* the firſt days of every month] it is an annual book commonly called an *Almanack* wherein the days of the month, the feſtivals, the ſign the ſun is in, the ſun's riſing and ſetting, the changing of the moon, *&c.* are exhibited.

There have been ſeveral corrections and reformations of the calendar, the firſt was made by *Numa Pompilius*, and this was afterwards much improv'd by *Julius Cæſar*, and thence was called the *Julian* account, which is ſtill retained in *England* and ſome other places, and is called the *Old Stile*.

It was again reform'd by pope *Gregory* XIII. which account he commanded to be received, and it is in moſt *Roman* catholick countries, and is called the *Gregorian* calendar, and by us *New Stile*, and it now begins eleven days before the old.

To CAL'ENDER [*calendrier*, F.] to preſs, ſmooth, and ſet a gloſs upon linnen, *&c.* alſo the engine itſelf.

CAL'ENDS [of καλέω, *Gr.* to call] the firſt days of every month among the *Romans*, who anciently counted their months by the motion of the moon; had a prieſt appointed, whoſe buſineſs it was to obſerve the times of the new moon, and when he had ſeen it, gave notice to the preſident over the ſacrifices, who called the people together, and declared to them how they were to reckon the days until the *Nones*, pronouncing the word καλέω five times, if the *Nones* happen'd on the fifth day, or ſeven times if they happened on the ſeventh day of the month.

CALI'BRED [with *Gunners*] meaſured with calibre compaſſes.

CAL'IDUCTS [*caliductus*, L.] pipes or canals to convey heat, diſpoſed along the walls of houſes and rooms, to convey heat to ſeveral remote parts of the houſe from one common furnace.

CALI'GINOUSNESS, darkneſs, fulneſs of obſcurity.

CA'LIPH, the firſt eccleſiaſtical dignity among the *Saracens*, or the name of a ſoveraign dignity among the *Mahometans*, veſted with abſolute power over every

every thing, relating both to religion and policy.

CALIX'TINS [among the *Roman Catholicks*] a name given to ſuch of them as communicate of the ſacraments in both kinds, and alſo to thoſe of the ſentiments of *Calixtus*.

CAL'KIN *Irons* [with *Shipwrights*] a ſort of iron chizzels, which are uſed to drive the oakum, being well laid over with hot pitch, into the ſeams between the planks.

CALLI'BER } [with *Architects*] the
CAL'LIBRE } bulk, thickneſs, volume or diameter of any round thing.

CALLIBLE'PHARUM [of *καλὸς*, beauty, and *βλέφαρα* the eye-brows, *Gr.*] a medicament with which women uſe to make their eye-brows black, to render them more beautiful.

CALLICRE'AS } [*καλλιχρέας*, *Gr.* }
CALLICRE'ON } [*καλλιχρέον*, } [with *Anatom.*] a glandulous ſubſtance in the meſentery, lying near the bottom of the ſtomach: in a hog it is called the ſweetbread, in beaſts the burr, *L.* See *Pancreas*.

CAL'LIDNESS [*calliditas*, L.] craftineſs, cunningneſs.

CALLIL'OGY [*callilogia*, L. of *καλλιλογία*, *Gr.*] an elegancy of diction.

CALLIPPICK PERIOD, a ſeries of 76 years, invented by *Calippus* the mathematician, at the expiration of which he ſuppoſed the new and full moons to return or fall again on the ſame day of the ſolar year; but this has been found to be a miſtake for in 553 years, they happen too late by one whole day; this period commenc'd at the end of *June* in the 3d year of the 112 *Olympiad*, which anſwers to the 419 of *Nabonaſſar* in the 4384 of the *Julian* period, the 4724 of the world and 330 before the birth of Chriſt, and the year 424 of the building of *Rome*, and in the ſame year that *Darius* was vanquiſh'd by *Alexander* and ſlain by *Beſſus*.

CALVINISM, the doctrine or principles of *John Calvin* and his adherents, who hold that *Predeſtination* and reprobation were prior or before the preſcience or foreknowledge of good or evil works, and that they do depend merely upon the will of God, without any regard to the merits of mankind.

They likewiſe maintain that God gives to thoſe whom he has predeſtinated a faith which they cannot loſe, a neceſſitating grace, which takes away the freedom of will, and that he imputes no ſin to thoſe that are thus predeſtinated or elected.

Alſo that the righteous cannot do any good work by reaſon of original ſin with which they are contaminated, and that men are juſtified by faith.

CAL'LOUSNESS [*calloſitas*, L.] hardneſs, brawneſs.

CALM'NESS [of *calme*, F.] ſtillneſs, compoſure of mind.

CALOT'TE, a cap or coif of hair.

CALOT'TE [with *Architects*] a round cavity or depreſſure in form of a cap, lathed and plaiſtered, to leſſen the riſing of a moderate chapel, *&c.* which elſe would be too high for other pieces of the apartment.

CAL'TROPS [*coltrappe*, *Sax.* *chauſſetrape*, F. See *Chauſſe-traps*.

CA'LQUING } [with *Painters*] is
CA'LKING } where the backſide of any deſign is covered with a black or red colour, and the ſtrokes or lines are traced through on a copper plate, wall, or any other matter.

CAL'VARY [in *Heraldry*] as a croſs calvary, is ſet on ſteps to repreſent the croſs on which our Saviour ſuffered on mount *Calvary*, as here annexed.

CALVES SNOUT, a kind of herb.

CAL'VITY [*calvitas*, L.] baldneſs of the head.

CAL'UMET, or *Pipe of Peace* [among the *Virginian Indians*] is a large tobacco-pipe, made of red, black, or white marble; the head is finely poliſhed, and the quill which is commonly two foot and a half long, is made of a pretty ſtrong reed or cane, adorned with feathers of all colours, interlaid with locks of womens hair: They tye to it two wings of the moſt curious birds they can find, which makes their calumet ſomething reſemble *Mercury*'s wand.

This pipe is a paſs and ſafe-conduct among the allies, of the nation who has given it, and in all embaſſies the ambaſſador carries it as the ſymbol of peace; and they are generally perſuaded that a great misfortune would befall them if they violated the publick faith of the calumet.

All their enterpriſes, declarations of war, or concluſions of peace, as well as all the reſt of their ceremonies, are confirmed with this *Calumet*; they fill that pipe with the beſt tobacco they have, and then preſent it to thoſe with whom they have concluded any great affair,

affair, and then ſmoke out of the ſame after them.

CAL'UMNY [called by the *Greeks* Διαβολὴ, whence comes the *Latin Diabolus*, and *Devil* in *Engliſh*, the father of all calumny] an *Athenian* deity, in honour of whom they built a temple. *Lucian* tells us, that *Apelles*, being accuſed by a painter for having conſpired againſt *Ptolemy*, having cleared himſelf of the accuſation, *Ptolemy*, to make him amends, gave him 100 talents, and delivered his accuſer into his hands to do what he pleaſed with him: Upon this, *Apelles*, to be revenged on *Calumny*, painted a prince with large ears ſitting upon a throne, with *Suſpicion* and *Ignorance* near him; the prince ſitting thus in ſtate, and reaching forth his hand a great way off to *Calumny*, which he repreſented having a face very bright and ſparkling, with extraordinary charms and incitements, and advancing towards the prince, holding a torch in her left hand, and by her right dragging an innocent young man by the hair, he holding up his hands to heaven and imploring aid. Before *Calumny* was painted *Envy*, with a pale countenance and ſquinting eyes, which ſerved to ſet off *Calumny*, and make her appear the more acceptable. After her comes *Repentance*, repreſented by the figure of a lady in a mourning habit, with her garments rent, and turning her head towards a figure reſembling *Truth*, weeping for ſorrow and ſhame.

This picture *Apelles* gave to *Ptolemy*, and it was eſteemed the beſt piece in the whole word.

The moral of this picture is, that *Calumny* worries and afflicts *Innocence*, which by means of a fooliſh or malicious *Credulity*, proceeding from *Ignorance* or *Suſpicion* is received. The *Calumniator* dreſſes up, and orders all things by the aſſiſtance of *Impoſture*, and by flattery inſinuates himſelf into the good opinion of the hearer; but *Truth* appearing ſooner or later, diſcovers the malice of *Falſhood*, and ſo there is nothing left to *Calumny* for her labour, but a bitter repentance.

CALX, chalk, burnt lime, mortar.

CALX [in *Chymical Writers*] is expreſs'd by this character C

CALX [in *Chymiſtry*] a kind of aſhes, or fine friable powder, which remains of metals, minerals, *&c.* after they have undergone the violence of the fire for a long time, and have loſt all their humid parts.

CAMAI'EU [of *camechuia*, with the *Aſſians*, who ſo call the *Onyx* when they find it preparing another colour, *q. d.* a ſecond ſtone] a ſtone on which is found various figures and repreſentations of landſkips.

CAMAI'EU [ſome derive it of καμαὶ, *Gr.* low, becauſe *Baſſo Relievo's* are commonly expreſſed by it] ſo painters call ſuch paintings in which there is but one colour, and where the lights and ſhadows are made on a ground of gold or azure.

CAM'ARADE, } [of *camera*, L. a
COM'RADE, } chamber] a chamber-fellow, a fellow-ſoldier, an intimate companion, *F.*

CAM'EL [*camelus*, L. of καμηλος, Gr.] a ſtrong beaſt fit only for bearing burthens, which they are ſaid to be able to carry (ſome of them) 7 or 8 hundred weight or half a ton; ſome of them have 2 bunches on their backs like a ſaddle and are fit both for being ridden by men or carrying burthens; there are alſo a third ſort of theſe which are both leſſer and leaner than theſe, called *Dromedaries*, uſed by the great men of the *Arabians*, &c. as horſes to ride on, and it is reported that they can travel 10 or 12 days without food.

As for the management of theſe beaſts, it is uſual as ſoon as one is foaled, to tie his 4 feet under his belly, to lay a carpet on his back and ſtones on the borders of it to keep him from riſing for 20 days, in order to render his joints flexible and eaſy to bend.

Their feet are large and ſolid, but not hard. In the ſpring of the year they ſhed their hair, and their ſkins become quite naked, during which time they are much tormented by flies, to remedy which they belabour their bodies, dreſſing them with a ſwitch inſtead of a curry comb, and duſt their hides, as we do carpets; when they travel the drivers follow them whiſtling and ſinging.

CAMEL [*Hieroglyphically*] was uſed to intimate filial reverence, becauſe it has that reſpect for for its parents, that it refuſes copulation with them: It is alſo uſed to ſignify a rich man and a good ſubject, that ſubmits to the command of his ſuperior, being an animal very ſtrong, laborious and docile.

CAME'LEON [of χαμαιλέων, or χαμαὶ on the ground, and λέων a lion, Gr.] a little creature reſembling a lizard; but that the head of it is bigger or broader, it is a quadrupede, having on each foot three toes; and a long tail, by which it will faſten it ſelf upon trees, as well as by its feet. It frequents the rocks, lives upon

upon flies, gnats, &c. and lays eggs; the common colour of it is a whitish grey, but if it be expos'd to the sun, or set upon other colours, some parts of the skin change their colour after a pleasant manner.

CAMELI'NE [*camelinus*, L.] of or belonging to a camel.

CAMEL's HAY, a sort of sweet-smelling rush, growing in the *Eastern countries*.

CAMELOPA'RDALIS } [καμηλοπάρδαλις,
CAMELOPAR'DUS } of καμηλος a camel, and πάρδαλις a panther, *Gr.*] a beast that has the shape of a camel, and is spotted like a panther, L.

CAM'ERATED [*cameratus*, L.] vaulted, cieled, arched.

CAM'ERA OBSCURA [in *Opticks*] a room darken'd every where, but only at one little hole, in which a glass is fixed to convey the rays of objects to a frame of paper or white cloth behind it.

CAMES [with *Glaziers*] the small slender rods of cast lead, of which they make their milled lead for joining the panes or quarrels of glass.

CAM'LET [prob. of *zambelot*, a term used in the *Levant* for stuff made of goat's hair] a sort of stuff made of camel's hair, silks, &c. mix'd.

CAMPAI'GN OVEN, a portable oven made of copper, of a convenient length and about 3 or 4 inches high, and being raised on feet, so that fire may be kindled underneath, and on the cover or lid of it are ledges to hold fire also.

CAMPANOL'OGY [of *campana*, L. a bell and λόγος a discourse] a treatise concerning the ringing of bells.

CAMPECHIO *Wood*, a sort of wood so called from *Campeachy* in *America*, the place of its growth; commonly called log-wood, used by dyers; the heart of the tree is that only which is used, it is at first of a red colour; but afterwards turns black, and if steeped in water gives it so strong a tincture of that colour, that it may serve instead of ink; it is very weighty, burns freely and produces a clear lasting flame.

CAMPEST'RIAN [*campestris*, L.] belonging to a plain field or champion country.

CAM'PHOR } [*camphora*, L.] the
CAM'PHIRE } gum or rosin of a tree called *Capur*, much like a walnut-tree, that grows on some mountains near the sea in the *East-Indies*, and also in the island *Borneo*: and to such a degree of largeness, that an hundred men may stand under the shade of it. This gum after tempests and earth quakes flows in great abundance.

CAM'PHORATED [*camphoratus*, L.] mixed with camphire.

ROSE CAMPION, a kind of *Lychnis* or batchelor's-button.

CAM'PUS *Martii* } [in *ancient* cus-
CAMPUS *Maii* } toms] an anniversary assembly of our ancestors on *May* day, where they confederated together to defend the kingdom against foreigners and all enemies.

CA'NAL *of a Larmier* [in *Architecture*] the hollow platfond or soffit of a cornice which makes the pendant mouchette.

CANAL *of the Volute* [*Archit.*] this is the face of the circumvolutions, inclosed by a list in the *Ionic* capital.

CANALICULATED [*canaliculatus*, L.] channelled, made like a pipe or gutter.

CANA'RIES, so called of *canes* dogs, because many dogs were found in it when first discovered. Islands in the *Atlantick* sea, anciently call'd the *Fortunate Islands*, from whence comes the *Canary* wines.

CANA'RY *Bird*, an excellent singing bird of a green colour, formerly bred in the *Canaries* and no where else.

CANARY *Grass*, an herb.

CAN'CELLING [some derive it from κιγκλίζω, *Gr.* to encompass or pale a thing round] in the *Civil Law*, is an act whereby a person consents that some former act be rendred null and void.

CAN'CER, a crab fish.

CANCER [with *Astronom.*] one of the twelve signs of the zodiack, which the sun enters in the month of *June*; the characterick of it with *Astrologers* &c. is this ♋, and is represented on the celestial globe by the figure of a crab-fish.

CANCER, or *Asselli* and *Præsepe*, *Cancer* is said to have been placed among the stars by the good offices of *Juno*, because when *Hercules* had conquered the *Hydra* and was assisted by *Iolaus*, *Cancer* alone leaping out of the lake, bit *Hercules* on the foot, as *Panyasis* relates in *Heraclea*. But *Juno* doing *Cancer* great honour, put him into the number of the twelve signs. There are in this constellation twelve stars which the *Greeks* call ὄνοι, *i. e.* asses, which *Bacchus* placed among the stars; they have also adjoining to them *Præsepe*, *i. e.* the manger.

Tropick of CANCER [with *Astronomers*] an imaginary line in the heavens, parallel to the equinoctial, thro' the beginning of which line the sun passes in

in *June*, and makes our longeſt day; it is called the northern tropick.

Ulcerated CANCER [with *Surgeons*] is a cancer when it has grown larger than a primative one, and has been opened.

Blind CANCER, *Latent* CANCER, *Occult* CANCER } [with *Surgeons*] is a primative cancer, before it is grown large and opened, which is one that comes of itſelf, and appears at firſt about the bigneſs of a pea, cauſing an internal, continual and pricking pain.

To CAN'CERATE [*canceratum*, L.] to ſpread abroad cancerouſly, *L.*

CANCERA'TION, a ſpreading abroad cancerouſly, *L.*

CAN'CEROUSNESS [of *cancer*, L.] the being cancerated.

CAN'DID [*candidus*, L.] ſincere or upright, favourable, kind, courteous; free, open.

CAN'DIDNESS [of *candidus*, L. *candide*, F.] ſincerity.

CAN'DLE [*candela*, L.] a long roll or cylinder made of tallow, wax, *&c.* for giving light.

CAN'DY *Alexander*, a kind of herb.

CANE [of *Genoa*] for ſilk is 9 palms, 100 of which make 26 yards *Engliſh.*

CANE [of *Genoa*] for linen and woollen, is 10 palms, which make 2, 7-8 yards *Engliſh.*

CANE [of *Leghorn*] is 4 braces, which make 2 ells *Engliſh*, and 8 braces is 5 yards *Engliſh.*

CANE [of *Marſeilles*] is 2 yards and half *Engliſh.*

CANE [of *Meſſina*] is 2 yards and half *Engliſh.*

CANE [of *Rome*] contains 8 palms, and 30 canes is 55 ells and half *Engliſh.*

CANEPHO'RA [of καναφόρος, Gr.] a young maid who in the ancient ſacrifices bore a baſket, wherein was contained all things neceſſary for the ſacrifice.

CANEPHORI'A [καναφορία, Gr.] a ceremony among the *Athenians*, which made part of a feſtival, which the maids celebrated on the eve of their marriage day.

CANICULA'RES DIES [with *Aſtronomers*] the dog-days, commonly called *Dies caniculares*, L. are days wherein the dog-ſtar riſes and ſets with the ſun: during which time the weather is ſultry and hot: Theſe *Dog-days* begin about the 24th of *July*, and end the 28th of *Auguſt.*

CA'NIFORM [*caniformis*, L.] ſhaped like a dog.

CANK *Heath*, *i. e.* the heath of the people call'd *Ceangi.*

CANNABA'CEOUS } [*cannabaceus*, L.
CANNABI'NE } *cannabinus*, L. of καννάβινος, Gr.] of hemp or hempen.

CAN'NÆ [in *Anatomy*] the two foſſil bones of the leg, *viz.* the *tibia* and *fibula.*

CAN'NISTER } *of Tea* [*caniſtrum*,
CAN'ISTER } L.] a quantity of tea from 75 to 100 pound weight.

Tea CANNISTER, a ſmall veſſel of ſilver, tin, *&c.* to hold tea.

CAN'NON [*canon*, F.] a piece of ordnance, or great gun. The firſt that was uſed was on the coaſt of *Denmark*, in the year 1304, and afterwards became common in the wars between the *Genoeſe* and the *Venetians*, in the year 1380; and in 1386 were uſed in *England*, the firſt being diſcharged at the ſiege of *Barwick.*

CANOE', a little veſſel or boat uſed by the *Indians*, made all of one piece of the trunk of a tree hollowed.

Paſcal CAN'ON, a table of the moveable feaſts, ſhewing the day of *Eaſter*, and the other feaſts depending upon it for a cycle of 19 years.

Natural CANON [*Trigonometry*] is the canon of ſines, tangents and ſecants taken together.

Artificial CANON, is the canon of artificial ſines, tangents, *&c. i. e.* coſines, cotangents, *&c.*

CAN'ON [*canonicus*, L. *canoniſte*, F.] a profeſſor or doctor of the canon law.

CAN'ONESS [with the *Romaniſts*] a maid who enjoys a prebend, affected by the foundation for maids, without being obliged to renounce the world, or make any vows.

CANONS *Regular*, are canons who ſtill live in community, and who, to the practiſe of their rules, have added the profeſſion of vows.

CANONS *Secular*, are lay-canons, ſuch among the laity as out of honour and reſpect have been admitted into ſome chapters of canons.

CAN'ONRY, the benefice fill'd or ſupply'd by a canon.

CANO'PUS, a fabulous god of the *Egyptians*, much adored by the common people.

CANOPUS, was the pilot of *Oſiris*'s ſhip, whoſe ſoul after his death is ſaid to have migrated into the fixed ſtar of that name, which is one of the firſt magnitude, but not viſible in *Europe.* This god became famous for the victory obtain'd by him over the *Chaldean* god *Fire*; the ſtory of which in brief is

this. The *Chaldeans* carried about their god to combat with thoſe of other provinces, all which it eaſily overcame and deſtroy'd, none of their images being able to reſiſt the force of fire; till at length the prieſt of *Canopus* deviſ'd this artifice; he took an earthen water-pot full of holes, which he ſtopped up with wax, and having filled it, painted it over, and plac'd the head of an old image upon it, and produc'd it as a god. In the conflict the wax being ſoon melted, the water ruſhed out at the holes and quickly extinguiſh'd the fire. In memory of this victory *Canopus* is uſually repreſented in the manner juſt deſcrib'd, without arms, and having ſcarce any feet to be ſeen.

CANO'ROUSNESS [of *canorus*, L.] loudneſs, ſhrilneſs.

To CANT [with *Carpenters*] is uſed for *to turn*, as when a piece of timber comes the wrong way, they ſay *cant it*, *i. e.* turn it about.

CANTALI'VER *Cornice*, is a cornice with cantalivers or modilions under it.

CANTAR' [in *Arabia*] is 15 fracelloes every fracelloe being 25 pounds 12 ounces.

CANTAR [at *Conſtantinople*] is 120 pound *Engliſh*.

CANTAR [at *Meſſina*] about 127 pound *Engliſh*.

CANTAR [in *Spain*] wine meaſure, is about 2 gallons.

CANTAR [in *Turkey* in *Aſia*] 100 rotelloes, about 418 pounds averdupoize.

CANTAR [at *Tunis*] 114 pound.

To CANTO, a diviſion in an heroick poem, like books or chapters in proſe.

CANTO [in *Muſick*] a ſong or the treble part of it.

CAN'TON [in *Heraldry*] ſignifies a corner, *F.* and is one of the nine ordinaries, and of great eſteem, and is expreſſed as in the eſcutcheon here annexed.

CANTO'NED [in *Architecture*] is when the corner of a building is adorned with a pilaſter, an angular column, *ruſtick quoins*, or any thing that projects beyond the naked of a wall.

CANTONE'E [*Heraldry*] is uſed by the *French*, to expreſs the poſition of ſuch things as are borne with a croſs, *&c.* between them.

CANTOS [in *Muſick*] is the counter tenor.

CAN'VASS [among the *French*] is a word, uſed to ſignify the model or firſt words, whereon a piece of muſick or air is compoſed and given to a poet to regulate and compleat.

CANU'TUS, is ſaid by ſome writers to be the greateſt king that *England* ever had, being king of all *England*, *Scotland*, *Denmark*, *Swoden* and *Norway*.

The CAP, was anciently a ſymbol of liberty, for when the *Romans* made their ſlaves freemen they gave them a cap. And the *Jews* in *Italy* are oblig'd to wear a yellow cap, for diſtinction, and at *Lucca* one of an orange colour.

CAP [in *Univerſities*] intimates liberty, for when the cap is given to ſtudents, they are no longer under the rod of their ſuperiors.

The CAP, is alſo made a mark of infamy, and bankrupts in *France* are for ever after their failure oblig'd to wear a green cap.

To CAP [*Sea Term*] uſed of a ſhip, in the trials of the running or ſetting of currents.

CA'PABLENESS [*capacitas*, L.] ability, ſufficiency, ſkill, reach of wit.

CAPA'CIOUSNESS [of *capacitas*, L.] largeneſs, ability to receive.

CAPA'CITY [in a *Logical Senſe*] an aptitude, faculty or diſpoſition to retain or hold any thing.

CA'PE [*i. e.* take] a judicial writ relating to plea of lands or tenements, and is of two ſorts, *viz. Grand-cape* and *Petit-cape*, both which take hold of things immoveable, and differ chiefly in this, that *Grand-cape* lies before appearance, and *Petit-cape* after it.

A CA'PER [probably of *caper*, L. a goat, a miſchievous creature, or of *capio*, L. to take] a privateer or pirate ſhip.

A CAPER [of *caper*, L. a goat, a friſky creature] an agile or briſk and high leap in dancing.

To CA'PER [of *capriſſare*, L.] to cut a caper, to leap briſkly, high and wantonly.

CA'PERATED [*caperatus*, L.] wrinkled like a goat's horn.

CAPI'AGA [among the *Turks*] an officer or grand-maſter of the gates of the *Seraglio*, is the firſt dignity among the white *Eunuchs*; and no body is permitted to go either into or out of the Grand Signiors apartments without his leave. He is always near his perſon, and has the privilege to wear the turban in the *Seraglio*, and to go every where on horſeback. He attends the Grand Signior to the Sultana's apartments; but is not permitted to go farther than the door; it is likewiſe his office to introduce embaſſadors to audience.

CAPIL'LAMENTS *of the Nerves*, are

the fine filaments or fibres, whereof the nerves are compoſed.

CAPIL'LARINESS [of *capillaris*, L. *capillaire*, F.] hairineſs, likeneſs to hairs.

CAPIL'LARY [*capillaris*, L.] pertaining to, or like hair.

CAPILLARY *Tubes* [in *Phyſicks*] are little pipes, whoſe canals are the narroweſt that poſſibly can be, or ſuch whoſe diameter does not exceed that of a common hair.

CAPI'STRATED [*capiſtratus*, L.] muzzled, bridled.

CAP'ITAL *Line* [in *Fortification*] is a right line drawn from the angle of the polygon to the point of the baſtion, or from the point of the baſtion to the middle of the gorge.

CAPITAL *Letters* [with *Printers*] are the initial letters, wherewith titles, *&c.* are compoſed, and all periods, verſes, *&c.* commence; all proper names of perſons, places, terms of arts, ſciences and dignities begin.

CAPITAL [in *Architecture*] is a principal and eſſential part of an order of columns or pilaſters; and is different in different orders, and is that which chiefly diſtinguiſhes and characteriſes the orders.

The Corinthian CAPITAL, is much the richeſt, it has no *Ovolo*, and its *abacus* is very different from thoſe of the *Dorick*, *Ionick* and *Tuſcan*. It has its faces circular, hollowed inwards, having a roſe in the middle of each ſweep. It has only a brim, and a vaſe inſtead of an ovolo and annulets; the neck being much lengthen'd and inrich'd with a double row of eight leaves in each, bending their heads downwards, ſmall ſtalks ariſing between, from whence the volutes ſpring; but they reſemble not thoſe of the *Ionick* capital, which are 16 in this inſtead of 4 in the *Ionick*, on each ſide 4 under the 4 horns of the *abacus*, where the 4 volutes meet in a ſmall leaf, which turns backwards towards the corner of the *abacus*. Theſe leaves are divided, each making three ranges of leſſer leaves, whereof they are compoſed; again each leſſer leaf is ſometimes parted into three called laurel leaves, but generally into 5 called olive leaves. The middle leaf, which bends down, is parted into eleven. In the middle, over the leaves, is a flower, ſhooting out between the ſtems and volutes like the roſe in the *abacus*. The height of this capital is two 2-3ds modules, and its projecture one 2-8ths.

The Tuſcan CAPITAL, is the moſt ſimple and unadorn'd. Its members or parts are no more than three; an *abacus*, and under this an ovolo or quarter-round, and under that a neck or *collarine*.

Compoſite CAPITAL, takes its name from its being compoſed of members borrowed from the capitals of other columns.

From the *Dorick*, it takes a quarter-round or ovolo; from the *Ionick*, an aſtragal under this, together with volutes or ſcrolls; from the *Corinthian*, a double row of leaves, and in moſt other things reſembles the *Corinthian*, generally conſiſting of the ſame members and the ſame proportion.

There is a flower in the middle of the *abacus*, and leaves which run upwards under the horns, as in the *Corinthian*. It has flowers inſtead of ſtalks in the *Corinthian*, lying cloſe to the vaſe or bell, which twiſt themſelves round towards the middle of the face of the capital, is two modules 1-3d, and its projecture one module 2-3ds, as in the *Corinthian*.

The Dorick CAPITAL, beſides an *abacus* and an *ovolo*, and a neck in common with the *Tuſcan*, has 3 annulets or little ſquare members underneath the *ovolo*, inſtead of the aſtragal in the *Tuſcan*, and over the *abacus*, a talon, cima or ogee with a fillet. The height of this capital is one module, and its projecture 37 minutes and an half.

The Ionick CAPITAL, is compoſed of three parts, an *abacus* which conſiſts of an ogee and a fillet; and under this a rind which produces the volutes or ſcrolls, which is the moſt eſſential part of this capital. The aſtragal, which is under that *ovolo*, belongs to the ſhaft, and the middle part is called a rind or bark, becauſe of its bearing ſome reſemblance to the bark of a tree laid on a vaſe, the brim of which is repreſented by the *ovolo*, and ſeems to have been ſhrunk up in drying, and to have twiſted into the volutes; the *ovolo* is adorn'd with eggs ſo called from their oval form. The height of this capital ſome reckon 18 minutes, its projecture one module 7-10ths.

Angular CAPITAL [in *Architecture*] is that which bears the return of the entablature at the corner of a projecture of a frontiſpiece.

CAPITAL *of a Balluſter* [in *Architecture*] that part that crowns the balluſter, ſomething reſembling the *Ionick* capitals.

CAPITAL *of a Triglyph* [*Architecture*] a platband over the triglyph.

CAPI-

CAPITAL *of a Niche* [*Architecture*] a ſort of ſmall canopy over a ſhallow niche covering a ſtatue.

CAPITAL *Stock* [in *trade*, &c.] is the ſtock or fund of a trading company, or the ſum of money they jointly contribute to be employed in trade.

CAPITAL *City*, the principal city of a kingdom.

CAPITALNESS [of *capitalis*, L. *capital*, *F.*] the being great, chief.

CAPITATED PLANTS [with *Botaniſts*] are ſuch plants whoſe flowers are compoſed of many edged and hollow little flowers, and Mr. *Ray* calls them by this name, becauſe their ſcaly calix moſt commonly ſwells out into a large and round belly, containing within it the pappous ſeed, as *Carduus*, *Centaury*, &c.

CAP'ITE [in *Law*] a tenure by which a perſon held of the king immediately, as of his crown, either by knight's ſervice or ſoccage; and not of any honour, caſtle or manour belonging to it. But by a ſtatute 12 *Charles* II. all ſuch tenures are aboliſhed.

CAPITOL, the *Capitol* at *Rome* was conſecrated to *Jupiter Imperator*, was built upon the *Tarpeian* mountain; was a very famous ſtructure, the richeſt and moſt noted in all *Italy*.

It was beautified with the ſtatues and images of idol gods with the crowns of victory, and ſpoils of the nations which the *Romans* had conquered.

It was erected by *Tarquinius Priſcus* and *Servius Tullius*, two kings of *Rome*, and afterwards enlarged by following generations.

CAP'NOMANCY [κάπνος, ſmoke and μαντία divination] a divining or ſoothſaying by ſmoke, ariſing from an altar where incenſe and poppy ſeed is burnt; the rule was, when the ſmoke was thin and light, and roſe ſtraight up, it was a good omen; when the contrary, an ill one.

CA'PON [in a *Figurative* ſenſe] an effeminate fellow, ſo called by way of deriſion.

CAPON'S *Tail*, an herb.

CAP'RÆ SALTANTES [with *Meteorologiſts*] a fiery metaphor or exhalation, which ſometimes appears in the atmoſphere, and is not fired in a ſtrait line, but with windings and inflections in and out, *L.*

CA'PRICE } pieces of poetry,
CAPRI'CHIO } painting and muſick where the force of imagination goes beyond the rules of art.

CAPRI'CIOUSNESS [of caprice, prob. of *caper*, L. a goat] fantaſticalneſs, *&c.*

CAPRICORN [with *Aſtronomers*] one of the ſigns of the zodiack, marked thus ♑, repreſented on globes in the form of a horned goat; the ſun enters this ſign in the midſt of winter, about the 11th of *December*.

CAPRI'GENOUS [*caprigenus*, L.] born of a goat, or goat kind.

CAPRIO'LE, a caper or leap in dancing, a goat leap. *F.*

CA'PRIPEDE [*capripes*, L.] having feet like a goat.

CAPRI'ZANT *Pulſe* [*pulſus caprizans*, L.] an uneven or leaping pulſe.

CAPROTI'NA, a name given by the *Romans* to the goddeſs *Juno*, and the *Nones* of *July*, which they celebrated as a feſtival upon the following occaſion. The *Gauls* having quitted *Rome*, the neighbouring people, knowing the weakneſs of the city, took occaſion to make themſelves maſters of it. *Lucius* dictator of the *Fidenates*, ſends a herald to the ſenators of *Rome*, to tell them that he would preſerve the remains of the city of *Rome*, if they would ſend him their wives and daughters. The ſenators apprehending their total ruin was at hand, were in great perplexity what courſe to take; upon this a ſhe-ſlave, named *Phelotes*, propoſed an expedient, and aſſembling all her fellow ſhe-ſlaves, dreſſed in their miſtreſſes fine cloaths, went to the camp of the *Fidenates*, and being recieved by the general, were diſtributed among his officers and ſoldiers; and they invited them to drink, and allured them ſo to do till they were drunk; which being affected, upon a ſignal given, the *Romans* fell upon the *Fidenates* and put them all to the ſword; and in commemoration of their deliverance, called the day *Nonæ Caprotinæ*.

CAPSQUARES, a term in *Gunnery* given to that ſtrong plate of iron which comes over the trunnions of a gun, and keeps her in her carriage; it is faſten'd by a hinge to the prize-plate that it may lift up and down; it forms a piece of an arch in the middle to receive a third part of the trunnions, for two thirds are let into the carriage, and the other end is faſtened to two iron wedges, which are called the *Forelocks* and *Keys*.

Main CAP'STAN is the machine or capſtan placed behind the main-maſt.

Jeer CAPSTAN, is the machine placed between the main-maſt and the fore-

maſt; it is made uſe of to heave upon the jeer-rope or upon the *Viol*, and to hold off by, when the anchor is weighing.

Come out CAPSTAN } [*Sea* term]
Launch the CAPSTAN } is us'd when the mariners would have the cable that they heave by ſlacked.

Paul the CAPSTAN [*Sea* term] ſignifies to ſtop it with the pawl to keep it from recoiling or turning backwards.

Man the CAPSTAN [*Sea* term] is to place ſo many men at it, as can ſtand to heave and turn it about.

Spindle of a CAPSTAN, is the main body of it.

Whelps of a CAPSTAN, are ſhort pieces of wood made faſte to it, to hinder, the cable from coming too nigh in turning it about.

CAP'SULA CORDIS [with *Anatomiſts*] the ſkin that encompaſſes the heart, the ſame as *Pericardium*, L.

CAPSULA [with *Chymiſts*] an earthen veſſel in form of a pan, wherein things, which are to undergo a violent operation by fire are put.

CAP'SULAR [*capſularis* L.] pertaining to a coffer, cheſt or caſket.

Lieutenant CAP'TAIN, the captain's ſecond, or the officer who commands the company under the captain and in his abſence.

CAPTAIN [of a *merchant-ſhip*] the maſter of it, who has the command or direction of the ſhip,, crew, lading, *&c.*

CAP'TAINSHIP, the dignity or office of a captain.

CAPTATION, a catching at, ambition; as *Captation of popular favour*. L.

CAP'TIOUSNESS [of *captioſus*, L. *captieux*, F.] aptneſs to take exception or to find fault.

CAPUCHO'N [in *Heraldry*] ſignifies a hood, and differs from chaperon, in that it is not open as the other is, but is all cloſed every way. F.

CAPUT *mortuum* [in *Chymical Writers*] is expreſſed by this character. (')

CAR, a kind of rolling throne, uſed in triumphs, and the ſplendid entry of princes.

CAR, is a contraction of Kaer, *Brit.* and ſignifies a city, as *Carliſle*, *Carleon*.

CAR, ſignifies a low, watery place, where elders grow; or a pool; as *Cardew*.

CAR'ACOL [with *Architects*] a ſtair-caſe in a helix or ſpiral form.

CA'RACOL [with *Horſemen*] is an oblique piſte or tread, traced out in ſemi-rounds, changing from one hand to another, without obſerving a regular ground. Sometimes in an army, when the horſe advance to charge the enemy, they ride up in *caracol*, with a deſign to perplex them and put them into doubt, whether they deſign to charge them in front or flank.

CARACOL [with the *Spaniards*] ſignifies a motion, which a ſquadron of horſe makes, when in an engagement; aſſoon as the firſt rank has fired their piſtols, wheeling one to the right, and the other to the left, along the wings of the body to the rear to give place to the next rank to fire, and ſo on.

To CARACO'LE [with *Horſemen*] is to go in the form of half-rounds.

CARAITES [of קרא of *Heb.* to read] a jewiſh ſect ſo called on account of their cloſe adherence to the text, and letter of the ſcriptures of the old teſtament and their rejecting all thoſe books which are not in the old jewiſh canon, and require an implicit faith in them; without examining whether any article of the law be true or falſe.

They neither wear phylacteries, nor frontlets, on their foreheads, nor affix ſentences of the moſaick law written in parchment, over the doors or on the poſts of their houſes.

They call their brethren the reſt of the *Jews* bridled aſſes, when they ſee them in the ſynagogues with their frontlets on their foreheads.

They deny that the oral law was delivered by *Moſes*, and reject the *Cabala* or traditions; and have the talmud in abhorrence. They out do even the rabbins themſelves in a ſtrict and rigorous obſervance of the Sabbath, and are very ſtrict as to the prohibited degrees of marriage.

CAR'AMEL [with *Confectioners*] the ſixth and laſt degree of boiling of ſugar when if a little of it be taken up with the tip of the finger and put between the teeth, it will break and crackle without ſticking to it at all; alſo a curious ſort of ſugar work.

CARAN'NA, a hard and brittle reſinous gum, brought from the *Weſt-Indies*, and of an aromatick flavour.

CAR'AT *of Gold*, is properly the weight of 24 grains; or one ſcruple 24 carats make one ounce. If the gold be ſo fine that in purifying it, it loſes nothing or but very little, it is ſaid to be gold of 24 carats; if it loſes one carat it is ſaid to be gold of 23 carats, *&c.*

CARAVAN'SERASKIER, the director ſteward, or intendant of a caravenſera.

CAR'AWAYS, a plant.

CAR'BUNCLE [with *Surgeons*] a fiery botch

botch or plague ſore, with a black cruſt or ſcab, which falling off leaves a deep and dangerous ulcer, called alſo *Anthrax*.

CARBUNCLE [in *Heraldry*] one of the precious ſtones. It was repreſented by the ancients in an eſcutcheon, as in this annexed, deſigned thereby to expreſs the beams or rays that iſſue from the center which is the tranſcendent luſtre of the ſtone.

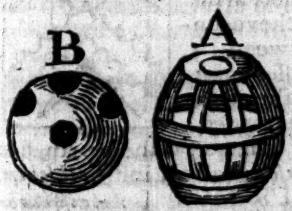
CARBUNCULO'SE [*carbunculoſus*, L.] full of ſores.

CAR'CANET [of *carcan*, F.] a chain for the neck.

CAR'CASS [with *Carpenters*] the timber work (as it were the ſkeleton of a houſe) before it is lathed and plaſtered.

CAR'CASE } [*carcaſſe*, F. *q. d. caro*
CAR'CASS } *caſſa vita*, i. e. fleſh without life] a dead body.

CAR'CASSES, a ſort of oval form, made with ribs of iron, and afterwards filled with a compoſition of meal powder, ſalt-petre, broken glaſs, ſhavings of horn, pitch, turpentine, linſeed oil, and afterwards coated over with a pitch cloth, and being primed with meal powder and quick match, is fired out of a mortar, in order to ſet houſes on fire: There is alſo another ſort for ſea ſervice, which is the ſame as a bomb, only that it hath 5 holes in it all primed with powder and quick match, and being diſcharged out of the mortar, burns violently out of the holes. See *Bomb*.



CARCEL'LAGE [of *carcer*, L. a priſon] the fees that priſoners pay before they can be diſcharged.

CARD [*Charta*, L.] a ſea chart.

CAR'DINALS, eminent dignitaries in the *Romiſh* church, who were at firſt no more than incumbents of a pariſh; but have now obtain'd the title of eccleſiaſtical princes; they conſtitute the popes council, and are about 70 in number, and with him concert all affairs that concern the church.

The *Pope* is choſen out of the number, and by the cardinals: They had the red cap given them by Pope *Innocent* IV. at the council held at *Lyons* in the year 1243 and the ſcarlet habit by Pope *Paul* II. in the year 1464; and Pope *Gregory* XIV. beſtow'd the red cap upon the regular cardinals, who before wore only a hat. And Pope *Urban* VIII. gave them the title of *Eminence*; whereas before they were only ſtiled the moſt illuſtrious.

Their dreſs is a *Sattane*, a *Rochet*, a *Mantelet* or ſhort purple *Mantle* over their *Rochet*. The *Mozette* and a papal cape over the *Rochet* on publick and ſolemn occaſions.

The regular cardinals do not wear ſilk, nor any other colour than that of their order; but they all wear the red hat and cap.

CAR'DINAL *Points* [in *Coſmography*] are the four interſections of the horizon with the meridian and the prime vertical circle.

CARDINAL's *Flower* [with *Floriſts*] a flower that is very red, like a cardinal's robe, a ſort of bell-flower or throat-wort.

CARDINAL *Winds*, thoſe winds that blow from the 4 cardinal points of the compaſs.

CARDINAL *Virtues* [with *Moraliſts*] are *Prudence*, *Temperance*, *Juſtice* and *Fortitude*; ſo called by *Ethick* writers from *cardo*, L. a hinge; becauſe they conſider them as hinges, upon which all other virtues turn.

CA'RDINALSHIP [*cardinalat*, F.] the dignity of a cardinal.

CARDINAL WINDS, the *Eaſt*, *Weſt*, *North* and *South*.

CARDO [with *Anatomiſts*] the ſecond vertebra of the neck, ſo termed becauſe the head turns upon it.

To CARE [cajuan, *Sax.*] to take heed, *&c.*

CARE'FULNESS [caſeꝟulnyꝟꝟe, *Sax.*] heedfulneſs, warineſs, caution; alſo anxiouſneſs.

To CAREE'N *a Ship* [of *carina*, L. a keel, *cariner*, F.] is to fit or trim the ſides or bottom, to caulk her ſeams, or to mend any fault ſhe has under water; a ſhip is ſaid to be *brought to a careen*, when the greateſt part of her lading being taken out, ſhe is made ſo light, that by means of another lower veſſel laid near her, ſhe may be brought down to one ſide, to the 3d, 4th or 5th ſtrake, as low as occaſion requires, and there kept by ballaſt to be calked, trimmed, *&c.*

A half CAREEN, is when they cannot come at the bottom of the ſhip, and ſo can only careen half of it, *F.*

CAREE'NAGE, a careening place; alſo the pay for carecning, *F.*

CARIA'TIDES. See *Caryatides*.

CARI'-

CARI'NATED [with *Botaniſts*] bending or crooked, like the keel of a ſhip, *carina*, *L.* ſo the leaves of the *Aſphodelus* are ſaid to be.

CARK'INGNESS, anxiouſneſs, carefulneſs.

An old CARLE [either of ceorl, *C. Brit.* or ceorl, *Sax.* a churl] an old doting, covetous hunks, a ſurly niggard.

CAR'LISHNESS, churliſhneſs.

CARMA } [with the *Romans*] a god-
CAR'NA } deſs, whom as they imagined, preſided over the inward parts, and occaſioned a good habit and conſtitution of body.

CARME'LUS, the god of mount *Carmel* in *Judea*. *Tacitus* makes mention of him, and relates how his prieſt foretold *Veſpaſian* that he ſhould be emperor.

CARMELITES [ſo call'd from mount *Carmel* in the land of *Judea*] an order of *Mendicants* in the *Romiſh* church, who were at firſt under very ſevere diſcipline; but this was afterwards moderated; upon which they divided one part, following the ancient ſeverities and the other embracing the more mild allowances, they pretend that *Elijah* and *Elias* were the founder of their order, and that *Pythagoras* and the ancient *Druids*, &c. were profeſſors of their order; they go bare foot.

CARMENTA'LIA, feaſt days in honour of *Carmenta*, the mother of *Evander*.

CARMI'NE, a red colour, very vivid, made of the cochineal meſtique.

CAR'MINANT [with *Phyſicians*] carminative medicines, *i. e.* ſuch as are efficacious in diſperſing and driving out wind, *L.*

CAR'NA } a *Heathen* deity, to
CARNE'A } whom they aſcribed the preſervation of the inward parts of men.

CARNA'DOE, a *Spaniſh* coin, of which 6 make a *marveid*, and 54 *marveids* a ryal, equal in value to 6 *d. Engliſh*.

CAR'NALNESS [*carnalitas*, *L.*] fleſhlineſs, a being given to fleſhly luſts.

CAR'NEOL, a ſort of precious ſtone; alſo a kind of herb.

To CARNI'FICATE [*carnificatum*, *L.*] to quarter, to cut in pieces as a hangman.

CA'RNOUSNESS, fleſhineſs, fulneſs of fleſh.

CARO [with *Anat.*] the fleſh of animals, which they define to be a ſimilar, fibrous, bloody, ſoft and thick part, which together with the bones is the main prop of the body.

CAROLI'NES, the four books compoſed by the order of *Charlemaign* to refute the 2d council of *Nice*.

CAROLI'NE [of *Naples*] a coin equal to a *Julio*.

CA'ROS [κάρος, *Gr.*] a lethargy or deep ſleep, in which the perſon affected, being pulled, pinched, or called, ſcarce diſcovers any ſign of feeling or hearing; This diſtemper is without a fever, being in degree greater than a lethargy, but leſs than an apoplexy.

CAR'OTINESS [of *Carot*, a red root] being red haired.

CAROT'IDES [καρωτίδες, Gr.] two arteries of the neck, one on each ſide, ſerving to convey the blood from the *Aorta* to the brain; ſo called, becauſe when they are ſtopt, they preſently incline the perſon to ſleep.

CARP *Stone*, a ſtone of a triangular form, found in the palate of a carp.

CAR'PENTERS were incorporated *Anno* 1476. Their arms are *argent*, a cheveron ingrayl'd between 3 pair of compaſſes pointing towards the baſe and a little extended. Their hall is ſituated on the north ſide of *London-wall*, over againſt *Bethlehem*.

CARPOBAL'SAMUM [καρποβάλσαμον, *Gr.*] the fruit of the *Balm* or *Balſam* tree, very much like that of the turpentine, in ſhape, ſize and colour.

CAR'PUS [with *Anatomiſts*] the wriſt conſiſting of eight bones, with which the cubit or elbow is joined to the hand, *L.*

Block CARRIAGES [with *Gunners*] a ſort of ſtrong carts for carrying mortars and their beds from one place to another.

Trunk CARRIAGES [with *Gunners*] are two ſhort planks of wood, borne by two axle-trees having four wooden trucks or wheels, about a foot and a half, or two foot diameter; for carrying mortars or guns upon a battery, where their own carriages can't go.

CAR'RIER [in the *Manage*] a place incloſed with a barrier, wherein they run at the ring.

CARRI'ER [in *Falconry*] a flight or tour of the bird, 120 yards; if it mount more, it is called a double carrier.

CAR'RIER [*carriere*, F.] one who conducts or drives waggons from country to town, *&c.*

CARRIE'RING [of *carriere*, F.] a running or paſſing full ſpeed. *Milton.*

CARROU'SEL, a magnificent feſtival, made upon occaſion of ſome publick rejoycing, conſiſting of a calvacade or ſolemn

lemn riding on horſe-back of great perſonages, richly array'd, courſes of chariots and horſes, publick ſhews, games, *&c. L.*

To CAR'RY *a bone* [*Sea* term] is ſaid of a ſhip, when ſhe makes the water foam before her.

TO CA'RRY *well* [with *Horſemen*] is a term uſed of a horſe, whoſe neck is raiſed or arched, and who holds his head high, without conſtraint, firm and well placed.

To CARRY *low* [with *Horſemen*] is a term uſed of a horſe, that has naturally a ſhort, ill-ſhaped neck, and lowers his head too much.

CAR'TE BLANCHE, a blank paper, ſeldom uſed but in this phraſe, to ſend one a *carte blanche*, ſigned to fill up with what conditions he pleaſes.

CARTHU'SIANS [of *chartreux*, F.] a religious order of the *Romiſh* church, founded about the year 1084 by *Bruno* of *Cologn* and canon of *Rheims*, who retired from the converſe of the world to a place call'd *Chartreuſe* in *Dauphiné* in *France*.

They were without rules till *Baſil*, VII. general of this order formed ſome conſtitutions out of the cuſtoms they had before obſerv'd, and obtain'd a confirmation of them from the *Pope*.

They abſtain from fleſh even in ſickneſs, keep an almoſt conſtant ſilence, and are ſtrict in faſting, wear a hair ſhirt next their ſkin and confine themſelves cloſely to their convent.

CAR'TILAGE [by *Anat.*] is defined to be a ſimilar, white part of an animal body, which is harder and drier than a ligament, but ſofter than a bone, the uſe of it is to render the articulation or jointing of the bones more eaſy, and defends ſeveral parts from outward injuries.

CA'RTON } [in *Painting*] a deſign
CARTOO'N } made on ſtrong paper, to be afterwards calked through; and transferred on the freſh plaiſter of a wall to be painted in freſco; a pattern for working in tapſtry, *Moſaick*, *&c.* the *Cartoons* of *Raphael Urban* at *Hampton-Court*, are ſaid to be for tapſtry, deſign'd for patterns.

CARTOU'SE } [*cartoccio*, *Ital.*] an
CARTOU'CH } ornament in *Architecture*, *Sculpture*, *&c.* repreſenting a ſcroll of paper; it is moſt commonly a flat member with wavings, on which is ſome inſcription or device, cypher, ornament of armory, *&c.*

CAR'TULAIRES, papers wherein the contracts, ſales, exchanges, privileges immunities, exemptions and other acts that belong to the churches and monaſteries are collected and preſerved.

CARTOU'ZES [with *Architects*] much the ſame as *modilions*, except that theſe are ſet under the corniſh in wainicotting, and thoſe under the corniſh at the eves of a houſe, they are ſometimes called *Dentiles* or teeth.

CARYA'TIDES [*q. d.* women of *Caryæ* in *Peloponneſus*, who being taken captive by the *Greeks*, after all the male inhabitants had been put to the ſword, and the city burnt, were carried in triumph, for having treacherouſly joined with the *Perſians* againſt their own country] in architecture they are an order of pillars ſhaped like the bodies of women with their arms cut off, clothed in a robe reaching down to their feet, and ſet to ſupport the entablature.

CARYOCAS'TINUM [with *Apothecaries*] an electuary ſo denominated from its ingredients, *viz. Cloves* and *Coſtos*, which is chiefly uſed for the gout and pains in the limbs.

CARYOPHYL'LEOUS, of or like a gilly-flower.

To CASE *a Hare*, to flea and take out the bowels.

CASE-HA'RDENED, obdurate, hardened in impiety.

CASE-HA'RDENING, a method of making the outſide of iron hard by a particular method of putting it into a caſe of loam, mixt with dried hoofs, ſalt, vinegar, *&c.* and heating it red hot in the forge, and afterwards quenching it in water.

CASE-HA'RDENEDNESS, obduracy, impudence, *&c.*

CASE *of glaſs* [of *Normandy*] conſiſting of 120 foot.

CASE *of conſcience*, a queſtion or ſcruple about ſome matter of religion, which the perſon that is diſſatisfied, is deſirous to have reſolved.

CA'SES *reſerved* [with *Romaniſts*] ſins of conſequence, the abſolution of which are reſerved for the ſuperiors or their vicars.

CASES [in *Gram.*] they are ſix in number, *viz.* the *Nominative*, *Genitive*, *Dative*, *Accuſative*, *Vocative*, and *Ablative*, which ſee in their proper places alphabetically.

BREAST CAS'KETS [in a *Ship*] the longeſt of the caſkets, in the middle of the yard juſt between the ties.

CASS-

CASS-WEED [with *Botaniſts*] a kind of herb.

CASSIOPEI'A, *Sophocles* a writer of tragedies ſays in *Andromeda*, that *Caſſiopeia* vied in beauty with the *Nereids*, and on that account fell into a calamity; for *Neptune* ſending a whale, laid the land waſte; for which reaſon *Caſſiopeia* is juſtly placed before *Cetus* the whale, and ſhe is pictured ſitting on a ſeat or chair.

CASSONA'DE } caſk ſugar, ſugar
CASTONA'DE } put up into caſks or cheſts, after the firſt purification.

CAST *of the Country* [with *Miners*] the colour of the earth.

To CAST *a hawk to the perch* [*Falc.*] to put her upon it.

CASTEL'LAN [in the *Weſt-Indies*] a piece of money in value ſomething more than a ducat.

CAS'TER [of *caſtrum* a camp, or *caſtellum*, *L.* a camp or caſtle] ſet at the end of a name of a place, intimates there had in that place been a camp, caſtle, *&c.* of the *Romans*.

To CAS'TIGATE [*caſtigatum*, *L.*] to chaſtiſe.

CAS'TING *of Timber-work* [with *Builders*] is when a houſe being plaiſter'd all over on the outſide with mortar, it is ſtruck wet by a ruler, with a corner of a trowel, *&c.* to make it look like joints of free ſtone.

CASTING [in *Foundery*] is the running of melted metal into a mould prepared for that purpoſe.

CASTING [with *Joiners*] wood is ſaid to caſt or warp, when it ſhoots or ſhrinks by moiſture, air, ſun, *&c.*

To CAST'LE, a term uſed at cheſs-play.

Prow CASTLE [in a *Ship*] is the riſe or elevation of the prow over the uppermoſt deck towards the mizzen.

Stern CASTLE [in a *Ship*] the whole elevation that runs on the ſtern over the laſt deck, where the officers cabins and places of aſſembly are.

CASTLES [in *Heraldry*] are emblems of grandeur and magnificence; they alſo denote ſanctuary and ſafety; they are given for arms to ſuch as have reduced them by main force, or have been the firſt that mounted their walls, either by open aſſault or by eſcalade; alſo to one that has defeated ſome enemy or taken ſome priſoner of note, who bore them in his banner or ſhield.

CAS'TOR, an amphibious animal, called alſo a *Beaver*, living both on land and in the water. It is of a white or aſh colour, has very ſharp teeth, the fore-feet reſemble thoſe of a dog, and the hindermoſt thoſe of a gooſe, having on each five toes. The *Americans* eat the fleſh of theſe animals for food, and make uſe of their ſkins for clothes; and we their furr for making hats, what ſome have reported that when this creature is purſued he bites off his teſticles, is ſaid by others to be a miſtake, and that what is ſold by the apothecaries is only ſome glands found near his flank and ſhare.

CAS'TOR and *Pollux* [according to the *Poets*] were the offspring of *Jupiter* and *Læda*, queen of *Tyndarus*, king of *Oebalia*, in the manner following. *Jupiter* having an intimate familiarity with *Læda*, ſhe brought forth two large eggs, of that which was of *Jupiter* came *Pollux* and *Helena*, and from that which was of *Tyndarus* proceeded *Caſtor* and *Clytemneſtra*.

The two brothers *Caſtor* and *Pollux*, had ſuch an entire love one for the other, that they always performed their undertakings together, and were, as it were, inſeparable; tho' *Pollux* only was immortal by the privilege of his birth, as proceeding from *Jupiter*: but *Pollux* having ſo entire a love for his brother *Caſtor*, he prevailed upon *Jupiter* to admit him into the number of his ſons. And *Jupiter* made *Caſtor* partaker of immortality with *Pollux*, ſo that they were both to live ſucceſſively one after another, till the time that they were both tranſlated to the ſigns of the zodiack, where they repreſent the conſtellation call'd *Gemini*.

But they did not attain this honour before they had merited it by many glorious actions; for *Theſeus* having carried away their ſiſter *Helena*, they forced him to reſtore her, and clear'd the coaſt of all the pirates that infeſted the ſea; and for this reaſon they were accounted and adored among the deities of the ſea; and the *Heathens* ſacrificed unto them white lambs.

The *Romans* imagining that they received aſſiſtance from them in a battle againſt the *Latins*, near the lake *Regillus*, therefore built them a ſtately temple; and commonly ſwore by their names. The oath that women ſwore was *cÆcaſtor*, *i. e. cÆdes Caſtoris*, the temple of *Caſtor*; and the men's oath was *cÆdepol*, i. e. *cÆdes Pollucis*, the temple of *Pollux*.

The *Locrenſes* affirm'd that they ſaw them leading their army againſt the *Crotonians*, riding upon white horſes, with caps on their heads, and lances in their

their hands: and from this they are thus repreſented in painting and ſculpture.

Homer relates, that *Caſtor* and *Pollux* were companions with *Jaſon* in fetching back the golden fleece, in which expedition they ſhewed their courage and ſkill in arms; and that being overtaken by a violent tempeſt in the voyage, they ſaw two flames of fire lighting on the heads of *Caſtor* and *Pollux*, which proved to be happy omens or foretokens of their ſafety. And hence came the ancient cuſtom of mariners, that when meteors or the dry exhalations of the earth, being inflamed in the air, appeared about their ſhips in a ſtorm, they call'd them *Caſtor* and *Pollux* when two fires or lights appear; and *Helena*, when but one: and when there are two fires appear at ſea together, they prognoſticate and expect ſafety, and an enſuing calm; but if but one, they prepare themſelves for the extremity of a violent ſtorm; ſuppoſing *Helena* as dangerous to ſailors, as ſhe was to *Troy*.

CAS'TRATURE [*caſtratura*, L.] a caſtration or gelding.

CAS'TREL } [with *Falconers*] a kind
CAS'TRIL } of hawk, which in ſhape does very much reſemble a *Lanner*; but as to ſize is like the *Hobby*. The game proper to it is the *Grouſe*, a fowl common in the north of *England*, and elſewhere.

CAS'UALNESS [of *caſualis*, L.] accidentalneſs.

CASUIS'TICAL, of or pertaining to a caſuiſt, *&c.*

CAT-MINT [*Botany*] a plant which cats much delight to eat.

CATS-FOOT [*Botany*] an herb, otherwiſe called *Alehoof*.

CAT-PEAR, a pear in ſhape like a hen's egg, which ripens in *October*.

CATS-TAILS [*Botany*] a ſort of long, round ſubſtance, which in winter-time grows upon nut trees, pine-trees, *&c.* alſo a kind of reed which bears a ſpike like the tail of a cat; which ſome call reed-mice.

CATS, *Naturaliſts* have made this obſervation, that cats ſee beſt as the ſun approaches, and that then their eye ſight decays as it goes down in the evening. With the ancient *Egyptians*, a cat was the hieroglyphick of the moon; and on that account cats were ſo highly honoured among them, as to receive their ſacrifices and devotions, and had ſtately temples erected in their honour.

The CAT was rever'd as an emblem of the moon, for its various ſpots, fruitfulneſs and activity in the night. In caſe of fire, there was generally great lamentations among the *Egyptians*, on account of their cats, and they took greater care to preſerve their cats than their houſes. In whatever houſe a cat died, all the family ſhav'd their eyebrows. If a man kill'd a cat he was to die without mercy; the enraged multitude hurring away the unfortunate perſon to certain death, ſometimes without any formal proceſs or trial. For this reaſon, if any one, by chance found one of theſe creatures dead, he ſtood at a convenient diſtance from it, and with great lamentation proteſted he found it dead. *Herodotus* and *Diodorus Siculus* relate, that a *Roman* happening accidentally to kill a cat, the mob immediately gathered about the houſe where he was, and neither the entreaties of ſome principal men ſent by the king, nor the fear of the *Romans*, with whom they were then negotiating a peace, could ſave the man's life.

CAT [in *Heraldry*] is an emblem of liberty, becauſe it naturally hates to be ſhut up, and therefore the *Burgundians*, *&c.* bore a cat in their banners, to intimate that they could not endure ſervitude. It is a bold and daring creature, and alſo cruel to its enemy, and never gives over till it has deſtroy'd it if poſſible. It is alſo watchful, dexterous, ſwift, pliable, and has ſuch good nerves, that if it falls from a place never ſo high it ſtill alights on its feet, and therefore may denote thoſe who have ſo much foreſight, that whatſoever befals them they are ſtill upon their guard. In coat armour they muſt always be repreſented full-fac'd, and not ſhewing one ſide of it, but both their eyes and both their ears. *Argent* three cats in pale *ſable* is the coat of the family of *Keat* of *Devonſhire*.

CATACAUS'TICKS [of κατὰ and καυστικὸς, Gr.] cauſticks by reflection.

CATACAUS'TICK *Curve* [in *Catoptricks*] a curve or crooked line, which is formed by joining the points of concourſe of ſeveral refracted rays.

CATAFAL'CO, a decoration of architecture, ſculpture or painting, rais'd on a ſcaffold of timber to ſhew a coffin or tomb in a funeral ſolemnity.

CATADIOP'TRICAL *Teleſcope* [with *Aſtronomers*] is the ſame as a reflecting teleſcope.

CATAG'MA [with *Surgeons*] the breaking of bones, or a ſeparation of continuity of the hard parts of the body, which is performed by means of ſome hard inſtrument.

CATALEP'SIS [καταλήψις, *Gr.*] comprehenſion.

CATALEPSIS [with *Phyſicians*] a diſeaſe very much like an apoplexy, by means of which all the animal functions are aboliſhed; but yet ſo, that the faculty of breathing remains, and the patient returns to the ſame habit of body that he had before he was ſeiz'd with the diſtemper. *Gr.*

CATAPEL'TA [among the *Ancients*] an inſtrument of puniſhment. It conſiſted in a kind of preſs compoſed of planks, between which the criminal was cruſh'd.

CATASAR'CA [κατασάρκα, *Gr.*] a kind of dropſy, the ſame as *Anaſarca*.

CATASCHAS'MOS [of κατὰ and σχάζω *Gr.* to ſcarify] a ſcarification.

CATATA'SIS [*Anatomy*] an extenſion or ſtretching out of an animal body towards the lower parts.

CATAS'TASIS [κατάστασις, *Gr.*] the third part of the ancient *Drama*; being that wherein the intrigue or action ſet on foot in the *Epitaſis* is ſupported, carried on, and ripen'd till it be ripe for the unravelling in the cataſtrophe.

CATATHUMP'TON } an humorous
KATATHUMP'TON } word, us'd by ſome by way of ridicule, to ſignify a ſtrong or mighty argument.

CATATYPO'SIS [καταπύπωσις, *Gr.*] a figure in rhetorick, when one thing is done by the example of another. *L.*

CATCHES [in a *Clock*] thoſe parts that hold by hooking and catching hold of.

CATECHET'ICALLY [of *catechiſme*, F. of *catechiſmus*, *L.* of κατηχισμὸς, *Gr.*] by way of queſtion and anſwer, *&c.*

CATECHU'MENS [Κατηχέμενοι, *Gr.*] in the ancient Chriſtian church were *Jews* and *Gentiles*, who were inſtructed and prepared to receive the ordinance of baptiſm. Theſe perſons were inſtructed by perſons appointed by the church for that ſervice; and alſo had a particular place in it called the *Place of the Catechumens*. When theſe had been inſtructed ſome time, they were admitted to hear ſermons, and then were called *Audientes*; and afterwards were allowed to be preſent, and concerned in ſome parts of the prayers, and then were called *Orantes* and *Genuflectentes*; and there was alſo a fourth degree of *Catechumens*, who were ſuch as deſired baptiſm, and were called *Competentes*.

CATEGOREMAT'ICAL *Word* [with *Logicians*] is a word that ſignifies ſomething of it ſelf; as a *man*, a *horſe*, an *animal*.

CATEGOR'ICAL *Syllogiſm* [with *Logicians*] is a ſyllogiſm wherein both propoſitions are categorical or poſitive; as for example.

Every vice is odious.
Drunkenneſs is a vice;
Therefore drunkenneſs is odious,

CAT'EGORY [κατηγορία of κατηγορέω, *Gr.* to accuſe] an accuſation; a term in *Logick* for order or rank, predicament.

CAT'EGORIES [of κατηγόρημα, *Gr.*] are reckon'd by *Logicians* 10, *ſubſtance, quantity, quality, relation, acting, ſuffering, where, when, ſituation, having.*

CATENA'TION, chaining. *L.*

CATERPIL'LER [in a *Figurative* ſenſe] an envious perſon that does miſchief without provocation.

CATHAR'TICALNESS [of *cathartic-us*, *L.* of καθαίρω, *Gr.* to purge] purging quality.

CATH'ERPLUGS, the ſame as *Catharpings*.

CATHETUS *of Obliquation* [in *Catoptricks*] a right line drawn perpendicular to the *ſpeculum* in the point of incidence or reflection.

CATHE'TUS [*Geom.*] a line of a triangle that falls perpendicularly; the bottom being called the baſe, and the other leg the hypothenuſe. *L.*

CATHOL'ICALNESS [of *catholicus*, *L.* *catholique*, F. of καθολικὸς,] being of a catholick ſpirit, univerſalneſs.

CATHYP'NIA [of καθυπνόω, Gr. to ſleep ſound] a deep or profound ſleep, ſuch as perſons are in by taking opiates, or in a lethargy.

CATOP'SIS [κατόψις, *Gr.*] the ſcience of reflex viſion; the part of the ſcience of *Opticks*, which ſhews after what manner objects may be ſeen by reflection; and explains the reaſon of it.

CATOP'TRICAL *Ciſtula*, a machine or apparatus, whereby little bodies are repreſented large; and near ones extremely wide and diffus'd through a vaſt ſpace, and other agreeable phænomena; by means of mirrors diſpoſed by the laws of catoptricks in the concavity of a kind of cheſt.

CATOPTRICAL *Dial*, one which exhibits objects by reflecting rays.

CATOPTRICAL *Teleſcope*, a teleſcope that exhibits objects by reflection.

CATOTHE'RICA [in *Phyſick*] medicines which purge the reigns and liver from vicious juices by urine.

CATT HOOK [in a *Ship*] a hook to raiſe or hoiſe up the anchor from the top of the fore-caſtle.

CAT'TA [of *Bantam*] thin plates of lead on a ſtring, 200 of which make a ſata, which is in value 3 farthings *Engliſh*.

CATTE

CATTEE' [of *Bantam*] 200 7-8ths ounces *Engliſh*.

CATTEE [of *China*] 16 tail, about 20 ounces 3-4ths averdupois.

CATTEE [of *Japan*] about 21 ounces averdupois.

CATTEE [of *Siam*] 26 tail, or 1 and 1-2 ounce *Lisbon*.

CATTEE [of *Summatra*] 22 ounces averdupois.

CATULI'TION, a going a ſault, or being proud as bitches.

CATULOT'ICA [of κατυλόω, Gr. to ſkin over] medicines which cicatrize wounds.

CAVA VENA [in *Anatomy*] *i. e.* the hollow vein, the largeſt vein in the body, deſcending from the heart. It is ſo named from its large cavity, and into it, as into a common channel, all the leſſer veins, except the *Pulmonaris*, empty themſelves.

To CAVALCA'DE, to ſkirmiſh as they march, and firing at one another by way of diverſion.

CAVA'TENESS } [of *cavatus*, L.]
CA'VOUSNESS } hollowneſs.

CAU'DA LU'CIDA [with *Aſtronomers*] the lion's-tail, a fixed ſtar of the firſt magnitude, L.

CAVER'NATED [*cavernatus*, L.] made in caverns.

CAVERNO'SA COR'PORA *clitoris* [*Anat.*] are 2 nervous or ſpongy bodies like thoſe of the penis; having their origin from the lower part of the *os pubis* on each ſide, and united together, conſtitute the body of the *clitoris*.

CAVERNOSUM *corpus urethræ* [*Anat.*] a third ſpongious body of the *Penis*; ſo called becauſe the *Urethra* or urinary paſſage of the *Penis* is incloſed therewith.

CAVER'NOUSNESS [of *cavernoſus*, L.] fulneſs of holes.

CA'VESSON [with *Horſemen*] is a ſort of noſe-band, ſometimes of iron, ſometimes of leather or wood, ſometimes flat, and ſometimes hollow or twiſted, which is clapt upon a horſe's noſe to wring it, to forward the ſuppling and breaking of the horſe.

CA'VIARY } [*caviero*, Ital.] a ſort
CAVEER' } of eatable made of the roes of ſeveral ſorts of fiſh pickled; but eſpecially of the ſpawn of ſturgeons taken in the river *Volga* in *Muſcovy*, which both in colour and ſubſtance looks much like green ſoap.

CA'VERS [among *Miners*] thieves who ſteal ores out of the mines.

CAVILLA'TION [with *School-men*] a ſophiſtical and falſe argument; a particuar manner of diſputing, grounded on nothing but quirks and contentious niceties.

Greater CA'VITIES *of the Body* [with *Anat.*] the head for the brain, the cheſt for the lungs, *&c.* the lower belly for the liver, ſpleen and other bowels.

Leſſer CA'VITIES *of the Body* [with *Anat.*] the ventricles of the heart and brain; alſo the hollow parts of bones.

CAUFF, a cheſt with holes at the top, to keep fiſh alive in the water.

CAU'LEDON [with *Surgeons*] a term uſed for the breaking of a bone acroſs, when the parts of it are ſeparated ſo, that they will not lie ſtrait, *L.*

CAULI'COLES } [with *Architects*]
CAULI'CULI } are 8 leſſer caules or ſtalks, ſpringing out of the 4 principal *caules* or ſtalks.

CAU'SALTY [with *Tin-miners*] the earth, or ſtony matter which is ſeparated from the tin ore in the ſtamping mill, *&c.* by waſhing before it is dryed and goes to the crazing mill.

CAUSE [*cauſa*, L.] cauſe is that which produces an effect, or that by which a thing is. Cauſes are divided into four kinds.

Efficient CAUSE, is that which produces another cauſe; alſo an external cauſe from which any thing derives its being or eſſence by a real action. There are ſeveral of theſe ſpecies.

A diſtant CAUSE, ſo is a grandfather in reſpect to his grandſon.

An equivocal CAUSE, is that which is of a different kind and denomination from its effect; as God, with reſpect to his creatures.

An inſtrumental CAUSE, the inſtrument with which a piece of work is done.

An intellectual CAUSE, a man with reſpect to what he does with judgment.

A free CAUSE, ſuch is a man who walks.

A natural CAUSE, the ſun.

A neceſſary CAUSE, the fire that burns wood.

A proper CAUSE, as the ſun of light; ſo alſo the ſun giving light to a chamber, the window is but the conditional cauſe, without which the effect would not have been; *conditio ſine qua non*.

The Phyſical CAUSE, is that which produces a ſenſible corporeal effect; as the ſun is the cauſe of heat; alſo a fire which burns a houſe.

The moral CAUSE, the man who ſets it on fire; alſo that which produces a real effect, but in things immaterial, as repentance is the cauſe of forgiveneſs.

A total CAUSE, is that which produces the whole effect, as God in creating *Adam*, becauſe nothing concurred with him in it.

Partial CAUSE, is that which concurs with ſome other in producing the effect, as the father and mother of a child, becauſe both the one and the other were neceſſarily concerned in the generation of it.

Accidental CAUSE, as the ſun that kills a man by its heat, becauſe he was ill diſpoſed before.

Productive CAUSE, is the mother of her child.

A preſerving CAUSE, as the nurſe of her child.

An univerſal CAUSE, is that which by the extent of its power may produce all effects, as a father in reſpect to his children, becauſe they are like him in nature.

Univerſal CAUSE, the air that enters an organ, is ſo of the harmony of that organ.

A particular CAUSE, is that which can only produce a ſingle effect; or a certain kind of effects.

The particular CAUSE *of the harmony of an organ*, is the diſpoſition of each pipe, and he who plays.

Theſe are all diſtinctions that ſome *Logicians* make of the efficient cauſe.

The final CAUSE [among *Logicians*] is the end for which a thing is, or the motive which induced a man to act. This again is diſtinguiſhed into principal ends and acceſſory ends which are conſidered, only as over and above.

CAUSE [in *Metaphyſicks*] is an active principle, influencing the thing cauſed.

Internal CAUSE, is that which partakes of the eſſence of the thing cauſed, viz. *Matter* and *Form*.

External CAUSE, is that which has an outward influence, viz. *Efficient* and *Final*.

The material CAUSE [among *Logicians*] is that out of which things are formed; as ſilver is the matter of a ſilver cup.

The formal CAUSE [with *Logicians*] is that which makes a thing what it is, and diſtinguiſhes it from others; as a ſtool, a table, *&c.*

Firſt CAUSE, that which acts by itſelf and from its own proper force and virtue; as God is the firſt cauſe.

Second CAUSES, are ſuch as derive the power or faculty of acting from a firſt cauſe.

CAUSO'DES [καυσώδης, Gr.] a continual burning fever.

CAUSTICK *Stone* [with *Surgeons*] a compoſition of ſeveral ingredients, for burning or eating holes in the part to which it is applied.

CAUSTICK *Curve* [in the higher *Geometry*] a curve formed by the concourſe or co-incidence of the rays of light reflected or refracted from ſome other curve.

CAUS'TICKNESS [of *cauſticus*, L. *cauſtique*, F. of καυστικὸς of καίω, Gr. to burn] cauſtick quality.

Silver CAU'TERY [ſo call'd, becauſe made of ſilver, diſſolved in three times the weight of ſpirit of nitre, and prepared according to art] this is accounted the beſt ſort of cautery, and will continue for ever, if it be not expoſed to the air, and is otherwiſe called the infernal ſtone.

CAU'TIOUSNESS [of *cautio*, L.] warineſs, circumſpectneſs.

CEASE'LESS, without ceaſing. *Milton.*

CE'CA [in *Corduba* in *Spain*] a religious houſe, from whence the *Spaniards* have framed this proverb to go from *Ceca* to *Meca*, *i. e.* to turn *Turk* or *Mahometan*.

CE'CROPS, who reigned in *Athens*, and had himſelf the honour to be called *Jupiter*, was the firſt mortal that acknowledged *Jupiter* by the name of *Supreme*, and taught his ſubjects, that no ſort of cruelty ought to approach the divine altars, and that nothing that had life ought to be ſacrificed; but rather cakes of their country corn, ſince that clemency and beneficence beſt agreed with the divine nature.

CE'DRATED [*cedratus*, L.] anointed with juice or oil of cedar-trees.

CE'DRIUM, the oil or liquor that iſſues out of the cedar-tree, with which the ancients uſed to anoint books and other things to preſerve them from moths, worms and rottenneſs; the *Egyptians* uſed it for the embalming of dead bodies.

CEI'LING [with *Architects*] the upper part or roof of a lower room; or a lay or covering of plaiſter over laths, nailed on the bottom of the joiſts that bear the floor of an upper room, *&c.*

CEL'ANDINE [*Celidonia*, L. χελιδονια of χελιδόνες, *Gr.* ſwallows] the herb otherwiſe called ſwallow-wort, on account of a tradition that ſwallows make uſe of it as a medicine for the eye-ſight.

CELE' [κηλή, *Gr.*] a tumour or ſwelling in any part of the body, eſpecially in the groin.

CE'LE-

CEL'EBRATEDNESS } [*celebritas*, L
CEL'EBRATENESS } *celebrité*, F.]
CELE'BRIOUSNESS } famouſneſs, renownedneſs,

CELER'RIMI *deſcenſus linea* [with *Mathematicians*] is the curve of the ſwifteſt deſcent of any natural body; or that curved or crooked line, in which an heavy body, deſcending by its own gravity or weight, would move from one given point to another, in the ſhorteſt ſpace of time.

CELES'TIALNESS [of *cæleſtis*, L.] heavenlineſs.

CE'LIAC *Paſſion* [of κοιλία, *Gr.* the belly] a kind of flux of the belly, where in the food does not indeed paſs perfectly crude, but half digeſted.

CEL'IBATENESS } [of *cælibatus* L.
CEL'IBATESHIP } *celibat*, F.] batchelorſhip.

CELI'COLI [i. e. *Heaven-worſhippers*] certain vagabonds condemned in the reſcripts of the emperor *Honorius* amongſt heathens and hereticks, *A. D.* 408.

CELL [ſome derive it of בלא *Heb.* a priſon, or where any thing is ſhut up] a cot, a privy chamber, a partition in a monaſtery, where a monk lies, *&c.* L.

CELLS [in *Rome*] the apartments or rooms in which the cardinals are kept apart one from another, during the time of the election of a new pope.

CELLS [with *Botaniſts*] the hollow parts of huſks or pods of plants containing the ſeed.

CELLS [*cella*, L.] the little diviſions or apartments in honey combs, where the young bees, *&c.* are diſtributed.

CEL'LULÆ *adipoſæ* [*Anatomy*] the *loculi* or little cells wherein the fat of bodies that are in good habit is contained L.

CELOTOMI'A [of κήλη a rupture, and τομή, *Gr.* a cutting] the operation of the *Hernia*.

CEL'SA [a barbarous term of *Paracelſus*] a ſmall collection of vagrant ſpirits that endeavour to make their exit by their continual motion at any part of the body.

CE'MENT *Royal*, a particular manner of purifying gold, by laying over it beds of hard paſte, made of a compoſition of one part of *Sal Armoniack*, and two of common ſalt, and four of potters earth or brick-duſt, the whole being moiſtened well with urine.

CEMENT [in *Chymical Writers*] is expreſſed by this character Z.

CE'NOTAPH [κενοτάφιον, *Gr.*] an empty tomb, ſet up in honour of the dead; eſpecially when the body is buried in another country.

CEN'SORS [in antient *Rome*] magiſtrates whoſe office was to reform manners, and to value eſtates and tax them accordingly; to inſpect the management of private families, in relation to education and expenſes; they were two in number choſen both at the ſame time, one of a noble or patrician family, and the other of a common or plebean family; and continued in their office five years.

This office became in time to be in ſo great reputation, that none were choſen into it, till they had gone through the moſt conſiderable in the republick.

The ſtate of *Venice* has a like officer at this day; Cenſors is alſo a title given to thoſe perſons appointed by the ſtate to licenſe books.

CENSO'RIOUSNESS [of *cenſorius*, L.] aptneſs to cenſure.

CEN'SURABLENESS, liableneſs to be cenſured.

CEN'SURAL *Book*, a regiſter of taxations.

CEN'TAURS [with *Aſtron.*] a ſouthern conſtellation repreſented on a globe in that form, and conſiſting of 40 ſtars.

CENTAURS [of κεντεῖν τὴν νεφέλην, becauſe *Ixion* begot them on a cloud; or as others ſay, of κεντεῖν to prick or puſh and ταῦρος an ox] monſters, half men and half horſes, which, according to the poets, were the ſons of *Ixion* or the night.

Pliny affirms, that he ſaw one of theſe monſters embalmed at *Rome*, and *Plutarch* avers the ſame in his feaſt of the 7 ſages; but *Palæphatus* is of opinion the fable was invented upon this, that when *Ixion* reigned in *Theſſaly*, a herd of bulls on mount *Pelius* run mad, and rendred the reſt of the mountain inacceſſible; the bulls alſo coming down on the cultivated lands, ſhook down the trees and fruit, and were very injurious to the labouring beaſts. Upon which, *Ixion* iſſued out a proclamation, that he would give a great reward to any one that ſhould rid the place of theſe bulls. Upon which, certain young men dwelling at the foot of the mountain in a village called *Nephele*, contrived to teach horſes. For before that time riding upon horſes was unknown, and they were only uſed in chariots, *&c.* Theſe young men mounting the horſes, rode up towards the bulls, and making an incurſion into the middle of the herd, wounded them with darts, and when the bulls run at them they fled from them, for the horſes were too ſwift for the bulls. And when the bulls made a ſtand, they turned back

and

and attack'd them again, and by this means killed them; and thence they were called centaurs, becauſe they attacked the bulls with ſharp pointed inſtruments. Upon this, theſe centaurs having recieved their money of *Ixion* for the exploit they had done, and ſo becoming wealthy, they grew arrogant, boaſting and contumelious, and committed many diſorders. *Palæphatus.*

CENTENA'RIOUS [*centenarius*, L.] belonging to 100 years.

CEN'TENARY [*centenarius*, L.] of or pertaining to an hundred.

CENTICIP'ITOUS [*centiceps* of *centum* and *caput*, L.] having 100 heads.

CENTIF'IDOUS [*centifidus*, L.] divided into 100 parts or ways.

CENTIFOL'IOUS [*centifolius*, L. having or producing 100 leaves.

CEN'TIPEDE [*centipes*, L.] a worm. *&c.* having an hundred or many feet.

CEN'TNAR [at *Lubeck*] is 8 liſpounds and a liſpound is 28 pounds.

CEN'TO, a patch'd garment, made up of divers ſhreds. L.

CENTO, a poem compoſed of ſeveral pieces, pick'd up and down out of the works of other perſons.

CEN'TRAL *Fire* [with *Chymiſts*] that fire which they imagine to be in the center of the earth, the fumes and vapour of which make the metals and minerals, and ripens and brings them to perfection.

CENTRE *of a ſphere*, is a point from which all the lines drawn to the ſurface are equal,

CEN'TRE *of a dial*, is that point where the axis of the world interſects the plane of the dial; and ſo in thoſe dials that have centers, it is that point, wherein all the hour lines meet. If the dial plane be parallel to the axis of the earth, it will have no center at all; but all the hour lines will be parallel to the ſtile and to one another.

CENTRE *of a conick ſection*, is the point where all the diameters concur.

CENTRE *of an Hyperbola*, is a point in the middle of the *Tranſverſe axis*, which is without figure, and common to the oppoſite ſection.

CENTRE *common of the gravity of two bodies* [*Geometry*] is a point in a right line, which joins their centres together, and ſo placed in that line, that their diſtances from it ſhall be reciprocally as the weight of thoſe bodies is. And if another body ſhall be ſet in the ſame right line, ſo that its diſtance from any point in it be reciprocally as the weight of both the former bodies taken together, that point will be the common centre of gravity of all three, *&c.*

CENTRE *of Oſcillation*, the centre of the ſwing of a pendulum; ſo that if the pin of the pendulum, faſtened above, be taken for the centre of the circle, whoſe circumference divides the ball or bob into two equal parts, the middle point of the arch, ſo dividing the ball, is the *centre of Oſcillation.*

CENTRE *of a parallelogram*, the point wherein its diagonals interſect.

CENTRE *of a baſtion*, a point in the middle of the gorge of the baſtion, whence the capital line commences.

CENTRE *of a batallion*, the middle of a batallion, where there is uſually a ſquare ſpace left.

CENTRE *of Attraction* [in the *New Aſtronomy*] that point to which the revolving planet or comet is attracted or impelled by the force or impetus of gravity.

CENTRE *of Percuſſion* [with *Philoſophers*] is that point of a body in motion wherein all the forces of that body are conſidered as united in one.

CENTRE *of a curve of the higheſt kind*, is the point where two diameters concur.

To CENTRE, to meet as it were in a point.

CENTRE-FISH, a kind of ſea-fiſh.

CENTRIFU'GAL *Force* [with *Mathematicians*] is the endeavour of any thing to fly off from the center in a tangent. For all moving bodies endeavour after a rectilenear motion, becauſe that is the eaſieſt, ſhorteſt, and moſt ſimple. And if ever they move in any curve, there muſt be ſomething that draws them from their rectilinear motion, and detains them in the orbit, whenever the centripetal force ceaſes, the moving body would ſtrait go off in a tangent to the curve in that very point, and ſo would get ſtill farther from the center or focus of the motion

CENTRIPETAL *Force* [with *Philoſophers*] is that force by which any body moving round another, is drawn down or tends towards the center of its orbit; and is much the ſame with gravity.

CENTROBAR'IC *Method* [in *Mechanicks*] a certain method of determining the quantity of a ſurface or ſolid by means of the center of gravity of it.

CENT'RUM *Phonicum* [in *Acouſticks*] is the place where the ſpeaker ſtands in polyſyllabical echoes.

CEN'TRUM *Phonicampticum*, is the place or object that returns the voice in an echo.

CENTUM

CENTUMGEM'INOUS [*centumgeminus*, L.] an hundred-fold.

CENTUM'VIRAL, of or pertaining to the centumvirate.

To CENTU'PLICATE [*centuplicatum*, of *centum* and *plico*, L. to fold] to fold or double an hundred-fold.

CENTU'RIÆ [among the *Roman* people] certain parties conſiſting each of 100 men. Thus divided by *Servius Tullius* the ſixth king of *Rome*, who divided the people into ſix claſſes. The firſt claſs had 30 centuries, and they were the richeſt of all; the ſecond, third and fourth conſiſted each of 20 centuries, and the ſixth claſs was counted but one century, and comprehended all the meaner ſort of people.

CEPHALAL'GICS [κεφαλαλγικὰ, Gr.] medicines good for the head-ach.

CEPHALAL'GY [*cephalalgia*, of κεφαλαλγία, of κεφαλὴ the head and ἄλγος pain, *Gr.*] any pain in the head; but ſome appropriate it chiefly to a freſh head-ach; one that proceeds from intemperance or an ill diſpoſition of the parts.

CEPHAL'ICA [with *Anatomiſts*] the cephalick vein, is the outermoſt vein that creeps along the arm, between the ſkin and muſcles, it is called the *Cephalick Vein* from κεφαλὴ, *Gr.* a head, becauſe the ancients uſed to open it rather than any other for diſeaſes in the head; but ſince the diſcovery of the circulation of the blood, it is accounted equal, whether the blood be taken from the *Cephalica*, *Mediana* or *Baſilica*, L.

CEPHAL'ICKS, medicines good for diſtempers in the head.

CE'PHALOMANCY [*cephalomantia*, L. of κεφαλομαντία, Gr. of κέφαλος the head, and μαντία divination] a divination by the head of an aſs, which they broiled on the coals, and after having muttered a few prayers, they repeated the perſons names or the crime, in caſe only one was ſuſpected, at which if the jaws made any motion, and the teeth chattered againſt one another, they thought the perſon that had done the ill deed ſufficiently diſcovered.

CERA'TED [*ceratus*, L.] covered with wax.

CERATOI'DES *tunica* [with *Anatomiſts*] the horny coat of the eye.

CER'BERUS. The poets tell us that *Cerberus* was a dog that had three heads. Was born of *Typhon* and *Echidna*.

They alſo tell us, that *Hercules* dragged this dog out of hell. *Geryon* had great dogs to keep his cattle, one of which was *Cerberus*, the other *Orus* in the city of *Tricaria*, [*i. e.* three heads] before he drove away the oxen. One *Moloſſus*, a *Mycenean*, would have begg'd this of *Euryſtheus*; but he refuſing to let him have him, he prevails upon the herdſmen; they ſhut up the dog in a cave in *Laconica* near *Tænarus*, and put to him ſome bitches in order for a breed. *Euryſtheus* ſends *Hercules* to find out this dog, and he having wandered over all *Peloponneſe*, at laſt found out the cave where the dog was hid, and going down into the cave brought out the dog; and thence they gave it out, that *Hercules* went down into hell through the cave, and brought the dog from thence. *Palephatus.*

CERCELE' [in *Heraldry*] as a *Croſs Cercele*, is a croſs which opening at the end turns round both ways, like a ram's horn, as in the figure annexed.

CER'CLET [in *Heraldry*] ſignifies within a circle or diadem, or having a diadem.

CE'REAL [*cerealis*, L.] pertaining to *Ceres*, or bread corn; to ſuſtenance, or food.

CEREA'LIA, ſolemn feaſts to *Ceres*. In the feſtival of *Ceres*, her worſhippers ran up and down with lighted torches in their hands, becauſe that ſhe is related to have ran about the world in this manner to ſeek for her daughter *Proſerpina*.

The inhabitants of *Eleuſis* in *Greece* appointed this ceremony, which was to be acted only by women, who in the temple of *Ceres* acted a thouſand ſhameful pranks, and becauſe *Ceres* did not reveal her ſecrets, nor diſcover her deſign, until ſhe heard of the welfare of her daughter, it was not lawful to declare what was acted in her temple during the feſtival.

CER'EBRATED [*cerebratus*, *L.*] having his brains beat out.

CEREBRO'SE [*cerebroſus*, *L.*] brainſick, mad-brained, wilful, ſtubborn.

CEREBROS'ITY, brain-ſickneſs.

CEREMO'NIALNESS [of *ceremonialis*, *L. ceremoniel*, F.] the being ceremonial.

CEREMO'NIOUSNESS [of *ceremonieux*, F.] fulneſs or fondneſs of ceremonies.

CE'RES, according to the poets, was the daughter of *Saturn* and *Ops*, whoſe daughter *Pluto* having ſtolen, ſhe, deſirous to find her, lighted torches at *Mount Ætna*, reſolving to ſeek her night and day throughout all the earth.

Ovid

Ovid ſays, that *Ceres* was the firſt that tilled the ground, and furniſhed mankind with corn for food, and by laws taught them juſtice, and the manner of living in ſociety, which before they were ſtrangers to.

CERES and *Veſta*. They ſeem to be no other than the earth itſelf; for the ancients call her Ἑστίαν, *i. e. Veſta*, διὰ τὸ ἱστάναι, *i. e.* becauſe it ſtands; or becauſe the univerſal world leans and bears upon it, as on a certain foundation.

And in as much as ſhe is ſaid to produce corn, ſhe very properly bears a garland, heavy with the ears of corn.

Triptolemus, of *Eleuſina*, is ſtoried to have ſown bread-corn all over the orb of the earth, at the time he was carried in *Ceres*'s chariot, which was drawn by flying dragons: for this man was the firſt of the ancients that took a ſurvey of all things; and God having endowed him with a large ſhare of knowledge, he came at laſt to underſtand how barley was to be managed, how ſeparated from the chaff and to be beaten or ground.

Eleuſis was a place where the uſe of barley was firſt found out, and *Ceres* taking her name from the place, was called *Eleuſinia*.

Pluto is ſaid to have ſtolen away *Proſerpina*, the daughter of *Ceres*. The foundation of this fiction is, that the ſeeds of bread-corn are for ſome time hid in the earth. In the ſpring time they ſacrifice to her a turf and the graſs, with much mirth and rejoycing, ſeeing all things to grow green, and to afford great hopes of fertility. Hence *Pluto*, i. e. *riches*, is ſuppoſed to be the ſon of *Ceres*.

And they very properly offer to *Ceres* ſows with pig, on account of the fertility of the earth, the eaſy conception and perfect maturity.

CERNU'LIA, a feſtival of *Bacchus*, in which they danced on one foot upon blown bladders, that by falling down they might cauſe laughter. *L.*

CERO'GRAPHY [*cerographia*, L. of κηρογραφία, Gr.] a painting or writing in wax.

CE'ROMANCY [*ceromantia*, L. of κηρομαντεία, of κηρὸς and μαντεία, Gr. divination] divination by wax. The manner was thus: they melted wax over a veſſel of water, letting it drop within three definite ſpaces, and obſerved the figure, ſituation, diſtance and concretion of the drops.

CEROMAT'ICK [*ceromaticus*, L.] anointed with *Ceroma*.

CER'TAINNESS [*certitudo*, L.] full aſſurance, ſureneſs.

CER'TITUDE [*certitudo*, L.] is properly a quality of the judgment or the mind, importing an adheſion of the mind to the propoſition we affirm; or the ſtrength wherewith we adhere to it.

CERTITUDE *Metaphyſical*, is that which ariſes from a metaphyſical evidence; ſuch a one as a geometrician has of the truth of this propoſition, that the 3 angles of a triangle are equal to two right ones.

CERTITUDE *Moral*, is ſuch a certitude as is founded on moral evidence, ſuch as that a criminal has, who hears his ſentence read.

CERTITUDE *Phyſical*, is that which ariſes from phyſical evidence, ſuch as a perſon that has fire in his hand, when he feels it burn, or ſees it blaze.

CER'VICAL, belonging to the neck.

CER'VIX [*Anatomy*] the hinder part of the neck.

CESSA'TION [of *Arms*] is when a governour of a place beſieged, finding himſelf reduced to the laſt extremity, ſo that he muſt either ſurrender, or himſelf, garriſon, and inhabitants would be ſacrific'd, or at leaſt lie at the mercy of the enemy, erects a white flag on the breach, or beats a *Chamade* for a capitulation, at which both parties ceaſe firing, and all other acts of hoſtility ceaſe, till the propoſals made are heard, and either agreed to or rejected.

CES'SION [in the *Civil Law*] a voluntary and legal ſurrender of effects to creditors, to avoid an impriſonment.

CE'SSMENT, an aſſeſſment, a tax.

CES'TUS [κεστὸς, Gr.] a marriage-girdle, that of old times the bride uſed to wear, and the bridegroom unlooſed on the wedding-night; alſo a leathern gauntlet garniſhed with lead, uſed by combatants, or in the exerciſes of the *Athletæ*; alſo the girdle of *Venus* and *Juno*, according to the poets.

CE'TUS [*Aſtronomy*] a ſouthern conſtellation, conſiſting of 23 ſtars.

CEVA'DO, or *Cobit* [of *India*] the ſhorter for ſilk and linnen 27 inches *Engliſh*.

CEVA'DO *leſſer* [of *Agra Delli*] contains 32 inches.

CEVADO *leſſer* [at *Cambaia*] 35 inches.

CEVADO *leſſer* [at *Surat*] 35 inches.

CH have a particular ſound in *Engliſh* words, as *arch*, *march*, *rich*, *roch*, *tench*, *perch*, *ditch*, *Dutch*, *change*, *charge*, &c.

CH, in ſome words of a *Greek* derivation, is ſounded as before, as *archbiſhop*, *archi-*

architecture, &c. In ſome others it is ſounded like K, as *Archangel*, &c.

CH, in words of a *Hebrew* derivation, is moſt commonly ſounded as K, *Cham*, *Rachab*, *Michael*, *Nebuchadnezzar*; but in ſome it is ſounded as in *Engliſh*, as *Chittim*, *Rachel*, &c.

CHACE, the gutter of a croſs-bow.

A good CHACE [*Sea* term] a ſhip is ſaid to have a good chace, when ſhe is built ſo forward on or a ſtern, as to carry many guns, to ſhoot right forward or backward.

Foot in CHACE [*Sea* term] to lie with a ſhip's forefoot in the chace, is to ſail the neareſt courſe to meet her, and to croſs her in her way.

To CHACK [with *Horſemen*] a term uſed of a horſe that eats upon the hand, when his head is not ſteady; but he toſſes up his noſe, and ſhakes it all of a ſudden, to avoid the ſubjection of the bridle.

To CHAFE [among *Mariners*] a rope is ſaid to chafe, when it galls or frets by rubbing againſt any rough or hard thing; as *the cable is chafed in the hawſe*, ſignifies it is fretted, or begins to wear out there.

CHA'FER, an inſect, a kind of beetle.

CHAFF-WEED, a ſort of herb.

CHAF'FERS [*Old Law*] wares or merchandizes.

CHAGRI'N, commonly called ſhag-green, a ſort of grained leather chiefly uſed for the covers of pocket-books, letter-caſes, &c.

CHAIR } [in a *Metaphorical*
CHAIR-MAN } *Senſe*] is uſed of the preſident or chief man, of an aſſembly either publick or private, as in the houſe of commons, they ſay *ſpeak to the Chair* i. e. to the ſpeaker who ſits in the *Chair*; ſo alſo of a lord-mayor of *London*, as thoſe aldermen who have ſerv'd the office of mayor are ſaid *to have paſs'd the Chair*; and thoſe who have not are ſaid *to be below the Chair*.

CHAINS [in a *Figurative* ſenſe] ſignify bonds, bondage or ſlavery.

CHA'LAZA [χάλαζα, Gr. hail] the treadle of an egg, which are ſomething longiſh bodies more concrete than the white, knotty; have ſome ſort of light, as hail, whence they take their name; becauſe the *Chalaza* (for there are two of them) conſiſt as it were of ſo many hail ſtones, ſeparated from one another by that white. Every egg (as has been ſaid) has two of them, one in the acute, and the other in the obtuſe end; one of them is bigger than the other, and further from the yolk; the other is leſs, and extends itſelf from the yolk towards the acute end of the egg; the greate is compoſed of two or three knots, like ſo many hail-ſtones, which are moderately diſtant from each other, the leſs in order to ſucceed the greater.

CHA'LAZA } [of χάλαζα, Gr.] a
CHALA'ZION } little ſwelling in the eye-lids like a hail-ſtone.

CHALAZOPHY'LACES [of χάλαζα hail and φυλάσσω to preſerve, *Gr.*] certain prieſts among the *Grecians*, who pretended to divert hail and tempeſts, by ſacrificing a lamb or a chicken; or if they had not theſe, by cutting their finger, and appeaſing the anger of the gods by their blood.

CHALCID'ICK } [of χαλκὸς braſs
CHALCID'ICUS } and δίκη juſtice] a magnificent hall belonging to a tribunal or court of juſtice.

CHALCI'TIS [χαλκῖτις *Gr.*] braſs, or the ſtone out of which braſs is tried; alſo red vitriol.

CHALCOSMARAG'DUS [χαλκοσμαραγδος, *Gr.*] the baſtard emerald.

CHA'LDRON. See *Chaldron*.

Principal CHAL'LENGE } is what
Peremptory CHAL'LENGE } is allowed by law, without cauſe alledged or further examination, and the priſoner may except againſt 21, and in caſes of high treaſon 35.

CHALLENGE *upon reaſon*, is when the priſoner does alledge ſome reaſon for his exception, and ſuch as is ſufficient, if it be true.

CHALCEDO'NIUS [with *Jewellers*] a defect in ſome precious ſtones, when they find white ſpots or ſtains in them like thoſe of the *Chalcedony*.

CHALYB'EATE [of *chalybs*, L. ſteel] of or pertaining to ſteel, or that is of the temper or quality of ſteel.

CHALYB'EATE *Cryſtals of Tartar* [with *Chymiſts*] See *Cream of Tartar*.

CHAM, the title of the emperor or ſoveraign prince of *Tartary*.

CHAMÆ'LEON [χαμαιλέων of χαμαὶ the ground, and λέων, *Gr.* a lion] a little beaſt like a lizard, which for the moſt part lives on the air or flies &c. See *Chameleon*.

Bottled CHAM'BER [of a *Mortar piece*] that part where the powder lies, being globical, with a neck for its communication with the cylinder.

CHAM'BER [of a *Mine*] the place where the powder is confined, and is generally of a cubical form.

Powder CHAMBER [on a *Battery*] a place ſunk into the ground, for holding the powder or bombs, &c. where they

may be out of danger, and preſerved from rain

CHAMELEON [in *Hieroglyphicks*] repreſents an hypocrite and a time-ſerver, one that is of any religion, and takes any impreſſion that will ſerve his preſent turn; for it is related of this creature that it can change itſelf into any colour but white and red.

CHAM'FER } [*Architecture*] a ſmall
CHAM'FRET } furrow or gutter on a pillar, an ornament conſiſting of half a *Scotia*.

CHAM'FERED [*Botany*] the ſtalks of ſome plants are ſaid to be *chamfered*, when they have impreſſions upon them like furrows.

CHAM'FERING } [in *Carpentry*,
CHAMFRAIN'ING } *&c.*] is the cutting the edge or end of any thing aſlope or bevel.

CHAMOYS' *Leather*, commonly called ſhammy, the ſkin of a kind of a wild-goat.

CHA'MOS } [כמוש, *Heb.*] an idol
CHE'MOSH } of the *Moabites*, which, according to the opinion of ſome, was the ſame with *Baal-Phegor* or *Priapus*; but others take it to be *Bacchus*.

CHAM'PIAN [*champagne*, F.] open plain, even, not encloſed; as a champion country.

CHANCE, hazard or fortune: a term we apply to events to denote that they happen without any neceſſary cauſe. *F.*

CHANCE [*Metaphyſicks*] many things happen by chance in the world, with regard to ſecond cauſes; but nothing at all happens by chance in reſpect to the firſt cauſe (God) who diſpoſes and preordains all things from all eternity. For chance and fortune are only to be ſaid properly, in reſpect to him that is ignorant of the intention of the director. And in aſmuch as the divine intention is hid from man till the thing is done; therefore the ſame with reſpect to man, is ſaid to happen by chance; but not in reſpect to the firſt cauſe.

CHANCE, is alſo uſed for the manner of deciding things, the conduct or direction, whereof is left at large, and not reducible to any determinate rules or meaſures, or where there is no ground or pretence, as at cards, dice, *&c.*

CHAN'CELLOR [*cancellarius*, L. whence *cancelier*, F.] an officer ſuppoſed originally to have been a notary or ſcribe under the emperor, and named *cancellarius*, becauſe he ſat behind a lettice, to avoid being preſſed upon by the people.

CHANCELLORS, there are alſo a chancellor of the order of the *Garter*, a chancellor of an univerſity, a chancellor of the firſt fruits, of a dioceſs, *&c.*

A CHANCELLOR [of an *Univerſity*] ſeals the diploma's or letters of decrees, proviſion, *&c.* given in the univerſity.

CHANCELLOR [of *Oxford*] is their magiſtrate, whom the ſtudents themſelves elect; his office is to govern the univerſity *durante vita*, to preſerve and defend the rights and privileges of it, to call together aſſemblies, and to do juſtice among the members under his juriſdiction.

Vice CHANCELLOR [of *Oxford*] is nominated annually by the chancellor, and elected by the univerſity in convocation, to ſupply the abſence of the chancellor.

Pro-Vice-CHANCELLORS, four perſons choſen out of the heads of colleges, by the vice-chancellor, to one of which he deputes his power in his abſence.

CHANCELLOR [of *Cambridge*] much the ſame with the chancellor of *Oxford*, ſaving that he does not hold his office *durante vita*, but may be elected every three years.

Vice CHANCELLOR [of *Cambridge*] is annually choſen by the ſenate out of two perſons nominated by the heads of colleges and halls.

CHANCELLOR [of the order of *Garter*] an officer who ſeals the commiſſions of the chapter and aſſembly of the knights, keeps the regiſter, and delivers the acts under the ſeal of the order.

CHA'NCELLORSHIP [of *cancellarius*, *L. cancelier*, F.] the office or dignity of a chancellor.

CHAN'CERY-*Court*, was firſt ordained by *William the Conqueror*, who alſo appointed or inſtituted the courts of juſtice, which always removed with his court.

CHA'NDELEER [*Gunnery*] a frame of wood of 2 large planks of ſix or ſeven foot aſunder, but parallel, on

each of which is raiſed two pieces of wood perpendicularly, between which faſcines are laid, which form a parapet; they are made moveable from place to place, according as there ſhall be occaſion, in order to cover workmen.

CHAN-

CHANFRAIN BLANC [with *Horſemen*] is a white mark upon a horſe, deſcending from the forehead almoſt to the noſe, *F.*

CHANFRI'N [with *Horſemen*] is the forepart of a horſe's head, extending from under the ears along the interval, between the eye-brows down to the noſe.

CHANGE'ABLENESS [of *changeant*, F.] liableneſs or aptneſs to change.

CHAN'NEL [in *Architecture*] a channel in the *Ionick* chapiter is a part that lies ſomewhat hollow under the *abacus*, and open upon the *echinus*, and has its contours or turnings on each ſide to make the *voluta's* or *ſcrolls*.

CHAN'NEL *of the Larmier*, is the *ſoffit* of a cornice which makes the pendant *mouchette*.

CHANNEL *of the Volute* [in the *Ionick Capital*] is the face of its circumvolution.

CHANT [*cantus*, L.] the vocal muſick of churches.

CHAN'TLATE [in *Architecture*] a piece of wood faſten'd near the ends of the rafters, and projecting beyond the wall for ſupporting 2 or 3 rows of tiles, to prevent the rain-water from tricking down the ſides of the wall.

CHAOL'OGY [of χαὸς and λέγω, Gr.] hiſtory or deſcription of the chaos.

CHA'OMANCY [of χαὸς and μαντία, *Gr.* divination] the ſkill of prognoſticating by obſervations made on the air.

CHAOT'IC [of χαὸς, Gr.] of or belonging to a *chaos*, a dark and rude maſs of matter, or an irregular ſyſtem of the elements, and all ſorts of particles mixt and jumbled together; out of which they ſuppoſe the world to have been formed at firſt; alſo a confuſed or diſorderly heap of things.

A CHAP, a hiatus or opening.

A CHAP [of ceapan, *Sax.*] a chapman.

CHAPEAU', a cap or hat. *F.*

CHAPEAU [in *Heraldry*] a cap of ſtate of velvet, of a ſcarlet colour, lined with ermines, worn by dukes. The creſt of noblemen's coats of arms is born on this cap as on a wreath, and is parted by it from the helmet; which no creſt muſt immediately touch.

CHAP'ELETS [with *Horſemen*] a couple of ſtirrup leathers, each of them mounted with a ſtirrup, and joining at top in a ſort of leather buckle, called the head of the chapelet, by which being adjuſted to the rider's length and bore, they are made faſt to the ſaddle.

CHA'PERON [of a *Bit-mouth*] a name which horſemen give to ſcatch-mouths, and all others that are not canon-mouths, and ſignifies the end of the bit that joins to the branch, juſt by the blanket.

CHAP'ITERS *with Mouldings* [*Architecture*] are thoſe which have no ornaments, as the *Tuſcan* and *Dorick*.

CHAPITERS *with Sculptures* [*Architecture*] are thoſe which are ſet off with leaves and carved works, the fineſt of which is that of the *Corinthian* order.

CHAP'LAINSHIP, the office of a chaplain.

CHAP'LAIN } [in a *Law* ſenſe]
CHAPEL'LAINE } is one who attends upon the king or other perſon of quality, in order to inſtruct him and his family in matters of religion.

CHAP'MANRY } [of ceapman and
CHAP'MANSHIP } ηιc, *Sax.* a kingdom] the employment or dealings of a chapman, or buyer or ſeller.

CHAP'PAR [in *Perſia*] a courier or meſſenger belonging to the Sophi, who carries diſpatches or meſſages from court to court, and from the provinces to the emperor's court, who is provided with a horſe by the emperor's maſter of the horſe, on which he rides till he grows weary, and then ſiezes on the firſt horſe he meets, if he likes it, and returns his own to one who is ſent after him to carry it back; and the owner of the ſecond is obliged to ſend after him till he takes a third, who muſt do the like till he has finiſhed his journey.

CHAPPE [in *Heraldry*] ſignifies cloathed, and is repreſented by dividing the chief by lines drawn from the centre, at the upper edge to angles below into 3 parts.

The ſections on the ſides being of a different metal or colour from the reſt, as in the figure annex'd. Some call it a *Chief Party per Bend Dexter* or *Sinifter*, or both.

CHAPPERON'NE [*Heraldry*] ſignifies hooded, of *chapperonne* an hood, which covers the head, ſuch as friars wear, with as much hanging down as covers the ſhoulders, and part of the arms cloſed every way, as in the figure annex'd.

CHAPPEROO'NS } are thoſe little
CHAFFEROO'NS } ſhields containing death's-heads, and other funeral devices, placed on the foreheads of horſes that draw hearſes at funerals. The reaſon of their being ſo called, is becauſe theſe devices were anciently faſtened

ſtened to the *Chapperonnes*, that thoſe horſes uſed to wear with their other coverings of ſtate.

CHAP'TER, a community of clergymen or eccleſiaſticks, who ſerve a cathedral or collegiate church.

CHAPTER [in *Military Affairs*] an aſſembly or meeting of officers for the regulation of their affairs.

CHAPTER [*Architecture*] the top or head of a pillar.

CHAP'TRELS [*Architecture*] the ſame as impoſts, *i. e.* thoſe parts on which the feet of arches ſtand.

CHAR [in the *Britiſh* tongue] is uſed for Caer, which ſignifies a city, and being adjoin'd to the names of places, ſignifies the city of that place.

To CHAR, to make charcoal of wood of oak, alder, lime-tree, *&c.* by cutting it into convenient lengths, and piling it up in the form of a pyramid in a deep pit, made in the ground for that purpoſe, having a little hole to put in the fire.

CHAR'ACTER [of χαρακτηρ, Gr.] a certain manner of air or aſſemblage of qualities, which reſult from ſeveral particular marks, which diſtinguiſh a thing from any other, ſo as it may be thereby known, as we ſay the character of *Alexander*, *Cicero*, &c.

CHARACTER [with *Poets*] is the reſult of the manners, or that which is proper to each perſon, by which he is ſingular in his manners, and diſtinguiſhable from others.

CHARACTER [with *Romiſh Divines*] a certain indelible mark or impreſſion, which is left behind them by certain ſacraments in thoſe that receive them.

CHARACTER, is alſo uſed for certain viſible qualities which claim reverence or reſpect from thoſe that are veſted with them, as the character of a biſhop, an ambaſſador, *&c.*

Nominal CHARACTERS, are thoſe properly called letters, which ſerve to expreſs the names of things.

Real CHARACTERS, are ſuch as expreſs things and ideas inſtead of names.

Emblematical CHARACTERS, are ſuch as not only expreſs the things themſelves; but in ſome meaſure perſonate them and exhibit their form; ſuch as the *Egyptian* hieroglyphicks.

CHARACTERIS'TICK *triangle of a Curve* [in the higher *Geometry*] is a rectilinear right-angled triangle, whoſe hypothenuſe is a part of the curve, not ſenſibly different from a right line.

CHARACTERIST'ICALNESS [of *characteriſticus*, L. *characteriſtique*, F. of χαρακτηρ, Gr.] having characteriſticks, or being characteriſtical.

CHARBON' [with *Horſemen*] is that little black ſpot or mark which remains after a large ſpot in the cavity of the corner teeth of an horſe, about the 7th or 8th year, when the cavity fills, and the tooth being ſmooth and equal is ſaid to be raſed.

CHARGE [*charge*, F.] a burden or load; alſo management or care; alſo office, employ or truſt; alſo an accuſation, impeachment; alſo an engagement, fight or onſet.

CHARGE [with *Painters*] an exaggerated repreſentation of a perſon in which the likeneſs is preſerved, but at the ſame time ridiculed, called alſo over-charge.

CHARGE'ABLENESS [of *caritas*, or *cher* dear, or *charger*, F.] coſtlineſs, dearneſs.

CHAR'GED [*Heraldry*] ſignifies the figures repreſented on an eſcutcheon, by which the bearers are diſtinguiſhed one from another. Too many charges in an eſcutcheon are not accounted ſo honourable as fewer.

CHA'RINESS [of *cher*, F. *carus*, L.] choiceneſs, ſparingneſs, tenderneſs.

CHA'RIOCK, a kind of herb.

CHAR'ITATIVE [in *Canon Law*] as charitative *ſubſidy*, *aid*, &c. a moderate allowance granted by a country to a biſhop, to bear his expences to a council.

CHARI'TES [Χαριτες, *i. e.* the graces *Aglaia*, *Thalia* and *Euphroſyne*, the daughters of *Jupiter* and *Autonoe*, or of *Jupiter* and *Eurynome*. One of theſe was painted with her back towards us, and her face fromward, as proceeding from us; and the other two with their faces towards us, to denote that for one benefit done we ſhould receive double thanks; they were painted naked, to intimate that good offices ſhould be done without diſſembling and hypocriſy; they were repreſented young, to ſignify that the remembrance of benefits ſhould never wax old; and alſo laughing, to ſignify that we ſhould do good to others with chearfulneſs and alacrity. They are repreſented linked together arm in arm, to inſtruct us that one kindneſs ſhould provoke another, ſo that the knot and bond of love ſhould be indiſſoluble. The poets tell us, that they uſed to waſh themſelves in the fountain *Acidalius*, becauſe benefits, gifts and good turns ought to be ſincere and pure, and not baſe, ſordid and counterfeit.

CHAR'ITY [*charitas*, L.] the ancients uſed to paint the virtue charity, as a goddeſs in yellow robes, ſitting in an ivory chair, having on her head a tire of gold ſet with precious ſtones.

CHARITY, is the love of our brethren or a kind of brotherly affection one towards another. The rule and ſtandard that this habit is to be examined and regulated by among Chriſtians, is the love we bear to ourſelves, or that Chriſt bore to us; that is, it muſt be unfeigned, conſtant, and out of no other deſign but their happineſs.

CHAR'LOCK, a kind of herb.

CHARMS [*charmes*, F.] certain verſes or expreſſions, which by ſome are ſuppoſed to have a bewitching power; alſo certain particular graces in writing, as the charms of *Eloquence*, of *Poetry*, &c.

CHARM'ING [of *charmant*, F.] engaging, alluring, delighting.

CHARM'INGNESS, charming, delighting quality.

CHA'RON [according to the *Poets*] was the ſon of *Erebus* and the *night*; and the ferry-man of *Pluto*, who in an old weather-beaten boat did convey the ſouls of the deceaſed to him over the rivers *Cocytus*, *Periphlegethon*, *Acheron* and *Styx*.

Charon is ſtoried to be covetous of money, and therefore would carry none over without a piece of ſilver, a *half-penny*, which the ghoſts were wont to carry between their lips, being put there by their ſurviving relations. And altho' it was not granted, that any who were not dead or unburied, ſhould be admitted into *Charon*'s boat; yet *Æneas*, for his piety, and *Hercules* and *Theſeus* by their valour, and *Orpheus* by his muſick obtained the priviledge to paſs too and fro in it.

There is an iſle in the middle of the lake *Mœris* in *Egypt*. The inhabitants at preſent call this lake *the lake of Charon*; concerning whom they tell the following ſtory; that he being a perſon of mean extraction, and reſolved to get money by any means, he planted himſelf by this lake and exacted of every corps, that was ferried over, a certain ſum of mony: tho' he did this without any authority from the prince, yet he carried on the impoſition for ſeveral years, till refuſing paſſage to the dead body of the king's ſon, till the uſual ſum was paid him, the cheat was diſcovered; however, he made the king ſo ſenſible of the great advantage it would be to him to continue this duty by his royal authority, that he ordered it to be conſtantly paid for the future, appointing *Charon* his firſt miniſter, and confirming him in his old imployment, which he made the firſt poſt in the kingdom. And *Charon* got ſuch vaſt riches in it, that he became powerful enough to aſſaſſinate the king and mount the throne in his ſtead. This ſtory has a great correſpondence with what the antients ſay of *Charon*.

The original of this fable is ſuppoſed to be this; *Oſiris*, king of *Egypt*, was one who took extraordinary care of the dead, cauſing them to be buried in ſeveral places made on purpoſe near *Memphis*, to encourage virtue and a good life; for perſons were appointed to enquire into every man's actions; and if the deceaſed had not lived well, he was to be caſt into a place of ſhame and puniſhment; but if he had lived virtuouſly, he was to be interred in pleaſant fields, beautified and flouriſhing with all manner of flowers. And by this means *Oſiris* did awe his ſubjects into a ſubmiſſion and obedience to his laws.

This place was near the city *Memphis* in *Egypt* and encompaſſed ſeveral times with the river *Nile*: Hence the poets take their four rivers of hell, *Acheron*, *Styx*, *Cocytus* and *Phlegethon*,

An old fellow uſed to convey the dead bodies over theſe four compaſſings of the *Nile*; and thence comes the poets *Charon*.

The heathens did believe that *Charon* would never ſuffer the ſouls whoſe bodies had laid long unburied, to paſs in his boat to reſt in the *Elyſian fields*; but that they were toſſed up and down during the ſpace of 100 years, upon the banks of the river *Acheron*.

Therefore it was looked upon a cruelty beyond expreſſion, to deny burial to the dead; and therefore all great commanders were very careful after a battle to interr the bodies of their ſoldiers that had been ſlain.

He is repreſented as a very old man, fat and naſty, with a grey beard, long and buſhy, with ſore fiery eyes, and clothed in rags that will ſcarce hang upon his ſhoulders; of a rough, ſaucy temper, making no diſtinction between princes and peaſants, rich or poor; the beautiful and deformed were all alike to him.

CHARTS *Hydrographick* } are ſheets
CHARTS *Marine* } of large
Sea CHARTS } paper, on which ſeveral parts of the land and ſea are deſcribed, with their reſpective coaſts, harbours, ſounds flats, ſhelves, ſands,

ſands, rocks, &c. together with the longitude and latitude of each place, and the points of the compaſs.

CHARTS, are maps of ſome part or parts of the ſea and the coaſts belonging thereto, in which are ſet down iſlands, ſhoals, mountains, rocks, quick-ſands, &c. of theſe there are ſeveral ſorts, as beſides *Mercators* chart;

There are the *Globular Charts*, wherein the meridians incline and the parallels are both equidiſtant and curvilinear, and the rumbs ſpirals.

The *Plain Chart*, is one wherein the meridians and parallels are repreſented by right lines, parallel and perpendicular to each other.

The *Reduced Chart* in which the meridians are repreſented by right lines converging towards the poles, and the parallels by right lines parallel to one another, but at unequal diſtances; this laſt comes nearer the truth than the *Plain Chart* See. *Mercators Chart.*

CHAR'TEL [*cartel*, F.] a letter of defiance or challenge to a duel, uſed in ancient times, when combats were allowed for the determination of difficult controverſies in law.

CHAR'TERS, were firſt confirmed by the broad ſeal in the time of king *Edward* the confeſſor, who was the firſt king of *England* that made uſe of that large and ſtately impreſſion.

CHARY'BDIS, a rock in the ſtraights of *Sicily*. The poets relate that this *Charybdis* was a woman of a ſavage nature, who ſet upon all paſſengers to rob them. And ſhe having ſtolen *Hercules*'s oxen, *Jupiter* killed her with his thunder-bolts, and turned her into a a furious monſter, and caſt her into a gulph that bears her name.

CHASE [*Sea term*] the ſhip chaſed.

To CHASE [with *Goldſmiths*, &c.] is to work plate after a particular manner, called chaſed-work.

CHA'SER [*Sea term*] the ſhip in purſuit of the chaſe.

Stern CHASE [*Sea term*] is when the chaſed is right a head with the chaſer.

To lie with the ſhip's fore foot in the CHASE [*Sea term*] is to ſail the neareſt way to meet her, and ſo to croſs her in her way.

A ſhip of a good forward CHASE [*Sea term*] a ſhip that is built forward on a ſtern, that ſhe may carry many guns, to ſhoot right forwards or backwards; called alſo a ſhip of a good ſtern chaſe.

CHASE *Guns* [of a *ſhip*] are ſuch whoſe ports are either in the head (and then they are uſed in chaſing of others) or in the ſtern, and are uſed only when they are chaſed or purſued by others.

CHASE'ABLE, that may be chaſed or hunted.

CHAST *Wood*, a plant or herb,

CHAS'TISEMENTS [with *Horſemen*] are corrections of the ſevere and rigorous effects of the aids; for when the aids are given with ſeverity, they become puniſhments.

CHAST'NESS } [*caſtitas*, L.] a chri-
CHAST'ITY } ſtian moral virtue in abſtaining from unlawful pleaſures of the fleſh, and uſing lawful ones with moderation.

CHAUNT'RY. See *Chantry.*

CHAUS'SE TRAPS [in *Mil. Affairs*] machines of iron, having four points of about three or four inches long, ſo made that which ever way they fall, there is ſtill a point up, and they are to be thrown upon breaches, or in paſſes where the horſe are to march, to annoy them by runing into their feet and clamming them.

CHAUSSE *trop haut* [with *Horſemen*] a white footed horſe, when the white marks run too high upon his legs. F.

CHAUSSE [in *Heraldry*] ſignifies *ſhod*, and in *Blazon* denotes a *Section in baſe*, the line by which it is formed proceeding from the extremity of the baſe, and deſcending to the ſide of the eſcutcheon which it meets about the *Feſſe-point*; as if a chief had ſhoes, the ſame being a diviſion made in it by lines drawn from the center of the lower line of the chief, to the middle parts of the ſides thereof, and ſo is ſaid to repreſent ſhoes, as a manche is ſaid to repreſent ſleeves, as in the figure annex'd.

CHEAP [of ceapan, *Sax.* to buy or ſell] denotes the place's name, to which it is added, to be or have been a market town or place, as *Cheapſide*, *Eaſtcheap* *Weſtcheap*, &c.

CHEAP [of ceapan, *Sax.*] ſold for a ſmall price.

CHEAR'FULNESS } [of *chere*, F. of
CHEAR'INESS } χαιρω, Gr.] light-heartedneſs.

CHECK'Y [in *Heraldry*] is one of the moſt noble and moſt ancient figures that are uſed in armory, and a certain author ſays, ought to be given to none but valiant warriors, in token of their nobility.

For

For the chefs-board repreſents a field of battle, and the pawns and men on both ſides repreſent the ſoldiers of two armies, which move, attack, advance or retire, according to the two gameſters that are their generals, ſee the figure annexed. This figure is always compoſed of metal and colour, and ſome authors would have it reckoned among the ſeveral ſorts of furs.

CHEAT'INGNESS [of ceττa, *Sax.*] defraud or defrauding qualiiy.

CHECK [*echec*, F.] loſs, fatal blow, misfortune.

CHELONI'TES [of χελώνη, Gr. a ſwallow] a ſtone found in the bellies of young ſwallow, good againſt the falling ſickneſs.

CHE'MIA [ἀπὸ τὸ χύω. Gr.] the ſame as *Chymia*.

CHE'MICE, the art of caſting figures in metals.

CHEMIN, *des rondes* [in *Fortificat.*] the way of the rounds, a ſpace between the rampart and the lower parapet, for the rounds to go about. See *Falſe bray*.

CHE'MISE a ſhirt or ſhift, a lining or caſing with ſtone. *F.*

CHEMISE [with *Maſons*] the ſolidity of a wall from the *Telus* or ſlope, to the ſtone-row, F.

CHE'MOSIS, a ſwelling of the white coat of the eye, called *albuginea tunica*, that makes the black of it appear hollow, and is a violent inflamation with extreme pain, the eye-lids being turned inſide out.

CHER'ISHER [of *cherir*, F.] one who cheriſhes.

CHERSONE'SE [in *Geography*] a peninſula, a tract of land almoſt encompaſſed with the ſea.

CHE'RVIL, an herb.

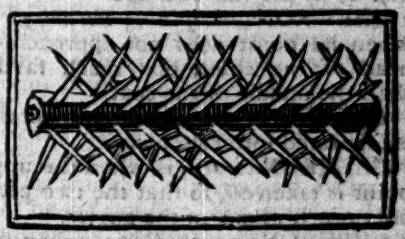
To CHER'WIT, to cry like a partridge.

CHESS, a game performed with little round pieces of wood, on a board divided into 64 ſquares, where art and ſagacity are ſo indiſpenſibly requiſite, that chance ſeems to have no place; and a perſon never loſes but by his own fault. Each ſide has 8 men and as many pawns, which are to be moved and ſhifted according to certain laws and rules of that game.

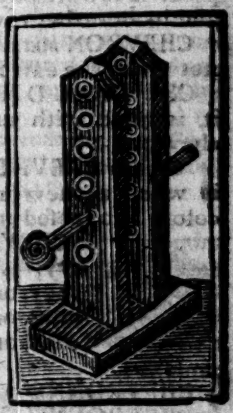
CHEST *foundering*. See *foundering*.

CHE'VALER [with *Horſemen*] is when a horſe with paſſaging upon a walk or trot, his far fore-leg croſſes or overlaps the other fore-leg every time or motion. F.

CHEVAL } [*Mil. Aff.*]
CHEVAUX DE FRIZE } a ſort of turnpikes being ſpars of wood, about 10 or 12 foot long, and a foot diameter cut into 6 faces and bored through; each hole is armed with a ſhort ſpike, ſhod with iron at each end about an inch diameter, 6 foot long and 6 inches diſtant one from another; ſo that it points out every way, and uſed in ſtopping ſmall overtures or open places, or placed in breaches, alſo a defence againſt horſe.



CHENEL'LE [in *Heraldry*] ſignifies ſtreaming, *i. e.* a ſtream of light darting from a comet or blazing ſtar, vulgarly called the beard, according to the figure annexed.



CHEVRETTE' [in *Mil. Aff.*] an engine for raiſing guns or mortars into their carriages; it is made of 2 pieces of wood about 4 foot long ſtanding upright upon a third which is ſquare; they are about a foot aſunder and parallel, being pierced with holes exactly oppoſite to one another, with a bolt of iron being put thro' theſe holes, higher or lower at pleaſure, which ſerves, with a hand-ſpike, which takes its poiſe over this bolt, to raiſe the gun or mortar.

CHEV'RON } [in *Heral-*
CHEV'ERON } *dry*] is an ordinary formed of a two-fold line, ſpire-wiſe or pyramidical, the foundation being in the dexter and ſiniſter baſe points of the eſcutcheon, and the acute point of the ſpire near to the top of the eſcutcheon, as in the figure annexed.

This ordinary reſembles a pair of barge couples or rafters, ſuch as carpenters ſet on the higheſt part of a houſe for ſupporting the roof, and betokens the

the atchieving ſome buſineſs of moment, or furniſhing ſome chargeable or memorable work.

Some ſay it repreſents *Protection*, others ſay *Conſtancy*; ſome the ſpurs of knights, others the head-dreſs of prieſteſſes, *&c.*

Per CHEVRON [in *Heraldry*] or *Party per Chevron*, is when the field is divided only by two ſingle lines, riſing from the two baſe points and meeting in a point above, as the chevron does.

CHEV'RON *abaiſs'd* [*Heraldry*] is when its point does not approach the head of the chief, nor reach farther than the middle of the coat.

CHEVRON *broke*, is when one branch is ſeparated into two pieces.

CHEVRON *cloven*, is when the upper point is taken off, ſo that the two pieces only touch at one of the angles.

CHEVRON *couched*, is when the point is turned downwards on one ſide of the eſcutcheon.

CHEVRON *divided*, is when the branches are of ſeveral metals, or when metal is oppoſed to colour.

CHEVRON *inverted*, is when the point is towards the point of the coat, and its branches towards the chief.

CHEVRON *mutilated*, is when it does not touch the extremes of the coat.

CHEV'RONED [in *Heraldry*] is when it is filled with an equal number of chevrons.

Counter-CHEVRONED [in *Heraldry*] is when a chevron is ſo divided, that colour is oppoſed to metal.

CHEVRONEL' [in *Heraldry*] is the diminutive of chevron, and as ſuch contains only one half of the chevron, as in the figure annexed.

CHEVRONNE' } ſignifies the parting
CHEVRONNY' } of the ſhield ſeveral times chevron wiſe, as in the figure above.

CHICA'NE } [of *cicum* the ſkin of
CHICA'NERY } a pomegranate, according to *Menage*; whence the *Spaniards* derive their *chico*, little, ſlender; chicane, being converſant about trifling things] in *Law* it is an abuſe of judiciary proceedings, either with deſign to delay the cauſe, or to impoſe on the judge or the contrary party, a wrangling, crafty manner of pleading a cauſe with tricks, quirks and fetches, the perplexing or ſplitting a cauſe, pettifogging.

CHICA'NE } [in the *Schools*] is
CHICA'NARY } uſed to import vain ſophiſms, ſubtleties and diſtinctions, with deſign to obſcure truth and protract diſputes.

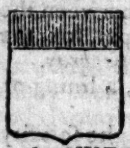
CHIEF [*chef*, F.] firſt, principal, ſoveraign.

CHIEF [in *Mil. Affairs*] a commander in chief, a general.

CHI'DING [of ciban, *Sax.*] rebuke, *&c.*

A CHIEF [in *Heraldry*, *chef*, F.] is an honourable ordinary, and that which takes up the upper part of the eſcutcheon, and repreſents a man's head, and the ornaments us'd on it both by ancients and moderns.

The *Chief*, as all other honourable ordinaries do, muſt take up juſt one third part of the eſcutcheon, eſpecially if they be alone in the ſhield; but if there be no more of them they muſt be leſſened in proportion to their number, and the ſame, when they are cantoned, attended and bordered upon ſome other figures.



In CHIEF, ſignifies any thing born in the chief part or top of the eſcutcheon.

A CHIEF *Chevron'd*, *bended or paled*, is when it has a *Chevron*, *Pale* or *Bend* contiguous to it, and of the ſame colour with itſelf.

A CHIEF *ſupported*, is when the two thirds at the top are of the colour of the field, and that at bottom of a different colour.

CHIEFLY [of *chef*, F.] principally.

CHILD'INGNESS [cild, *Sax.* a child] the frequent bearing children.

CHILD'ISHNESS [cildiſcneſ, *Sax.*] ſimplicity, unexperiencedneſs.

CHILIASTS [of χίλιας Gr. a thouſand] a ſect of Chriſtians call'd alſo Millenaries, ſuppos'd to have taken their riſe in the ſecond century, being introduc'd by *Papias* biſhop of *Hieropolis*, diſciple to St. *John the Evangeliſt*, which opinion ſeems to have proceeded from his making uſe of ſome paſſages of the *Revelations*.

The ancient adherents are charg'd with believing that the ſaints ſhall live a 1000 years upon earth after the general or laſt judgment, and enjoy all manner of innocent ſatisfaction.

The modern millenaries refine upon their predeceſſors, and ſay that the ſatisfaction they ſhall enjoy in that ſtate, ſhall be rational and angelical; not tainted with any *Epicurean* ſenſuality.

As to the time of this thouſand years reign, tho' the notion ſeems to be favoured

voured by ſeveral [texts of ſcripture, yet the abettors of it diſagree. Dr. *Burnet* is of opinion that the world ſhall be firſt deſtroy'd, and that a new paradiſiacal earth ſhall be form'd out of the aſhes of the old one, where the ſaints ſhall converſe together for 1000 years, and then be tranſlated to a higher ſtation. On the contrary, others ſuppoſe that it will both begin and end before the general conflagration.

CHIMÆ'RA [χίμαιρα, Gr.] a monſter feigned to have the head of a lion, the belly of a goat, and the tail of a ſerpent, alſo a mere whimſy, a caſtle in the air, an idle fancy.

CHIMÆRA [χίμαιρα, Gr.] a vulcano or mountain of *Lycia*, that vomited fire, the truth of the fable is, the top of it being inhabited by lions, the middle, abounding with paſtures, by goats, and at the bottom by ſerpents: This gave place to the fable, that *Chimæra* was a monſter that vomited flames, had the head and breaſt of a lion, the belly of a goat, and the tail of a dragon, and becauſe *Bellerophon* rendered this mountain habitable, he is ſaid to have ſlain the *Chimæra*. Others ſay this *Chimæra* was a mountain oppoſite to the ſun, which cauſing reflections and fervid heats in the ſummer-time, being diſperſed through the fields, made the fruits wither, and that *Bellerophon* perceiving what was the cauſe of this miſchief, cut away part of the precipice that moſt of all reflected. *Pliny* ſays the fire thereof would kindle with water, and be extinguiſhed by nothing but earth or dung.

CHIMER'ICALNESS [of *chimerique*, F. of *chimera*, L. χίμαιρα, Gr.] imaginarineſs, whimſicalneſs.

CHIME [prob. of *gamme*, F.] a tune ſet upon bells or in a clock; a kind of periodical muſick, produced at certain ſeaſons of the day, by a particular *apparatus* added to a clock.

A CHIP, a bit chipt off from wood.

CHIP [from cyppan, *Sax.* to buy and ſell] ſhews that the place, to which it is added, either is or was a market town, as *Chipnam*, *Chippenham*, &c.

CHIP'PING [of cyppan or ceapan, *Sax.* to buy or ſell] ſignifies the place, to the name of which it is added, to be or have been a market-town or place, as *Chippin-Norton*, *Chipping-Wicomb*, &c.

CHI'ROGRAPH [χειρόγραφον, of χεὶρ a hand, and γράφω to write, *Gr.*] a hand-writing, a bond or bill of one's own hand.

CHI'RON [of ὁ διὰ τὰν χειρῶν θεραπείαν, *q. d.* healing by the aſſiſtance of the hands] according to the poets was the ſon of *Saturn* and *Phillyra*, and they tell us, that he keeping company with *Phillyra*, his wife *Ops* came and ſurpriſed them, whereupon he transformed himſelf into a horſe; and that *Phillyra* conceived by him and brought forth a creature, whoſe upper part was a man, and the lower part a horſe. This *Chiron* was an excellent phyſician, and taught *Æſculapius* phyſick, *Apollo*, muſick, and *Hercules* aſtronomy. This ſeems to be *Chiron*, that dwelling in mount *Pelius*, is ſaid to have excelled all mortals in juſtice, and to whom *Hercules* came for love's ſake, and converſing in his cave, worſhipped *Pan*; and he was the only one of the *Centaurs* that he did not ſlay, but heard with attention, as *Ateſthenes Socraticus* writes in his *Hercules*: And when theſe had lived together ſome time, an arrow falling out of *Hercules*'s quiver upon the *Centaur*'s foot wounded it, and he afterwards died, and becauſe of his piety and alſo this misfortune, by the beneficence of *Jupiter* he was placed among the gods. He has a little beaſt in his right hand, near the little altar, that he ſeems to have a mind to ſacrifice, and this is a ſtrong argument of his piety.

CHIRON'OMY [*chironomia*, L. of χειρονομία, of χεὶρ the hand, and νόμος law, *Gr.*] a geſture with the hand either in orators or dancers, *&c.*

CHIROTONI'A [χειροτονία, Gr.] the impoſition of hands in conferring any prieſtly orders.

CHIRRICHO'TE, a word uſed by the *Spaniards* in deriſion of the *French*, who pronounce *chirri* for *kyry*.

CHIRUR'GERY [χειρουργία, of χεὶρ a hand, and ἔργον work, *Gr.*] is the third branch of the curative part of medicine, and teaches how ſundry diſeaſes of the body of man may be cured by manual operation. It is by ſome divided into 5 parts: 1. *Syntheſis*, a ſetting together of things that are ſeparated. 2. *Diæreſis*, a ſeparating of things that were continued before. 3. *Diortholis*, a correcting of things ſqueezed together. 4. *Exæreſis*, a taking away of what is ſuperfluous. 5. *Anapleroſis*, a filling up that which was deficient, it is vulgarly pronounced and written *Surgery*.

CHLEUAS'MUS [of χλευάζω, Gr. to jeer] a laughing to ſcorn, a mocking, a jeering or ſcoffing, a rhetorical figure uſed to that purpoſe.

To CHOCK } to give a perſon a light
To CHUCK } touch with the fingers under the chin, as a token of kindneſs; alſo to play at pitching money, *&c.* into a hole.

CHOL'ERICKNESS [of *cholericus*, L. of χολέρα, Gr.] paſſionateneſs, being troubled with choler.

CHON'DROS [with *Anatomiſts*] a cartilage or griſtle, the moſt earthy and ſolid part of the body, next to a bone.

CHONDROSYN'DESMOS [χονδροσύνδεσμος, Gr.] a cartilaginous ligament, or the joining of bones together by means of a cartilage or griſtle.

A CHOP, a cut; alſo a cutting of a loin of mutton.

CHORD [*chorda*, L. of χορδὴ, Gr.] a right line in *Geometry*, which joins the 2 ends of any arch of a circle, otherwiſe called a ſubtenſe, or it is one right line that cuts a circle into 2 parts, as in the figure.

CHOR'DA [χόρδη, Gr.] a bowel, a gut; alſo the ſtring of a muſical inſtrument made of a gut.

CHORDAP'SUS [χορδαψὸς, Gr.] griping or wringing pains of the ſmall guts; ſo that they being twiſted, or their periſtaltick or worm-like motion being inverted, the ordure is thrown up at the mouth only. This diſtemper is alſo called by the names of *Ileus*, *Iliaca Paſſio*, *Volvulus* and *Miſerere mei*.

CHORDA'TA *Gonorrhæa* [with *Surgeons*] a malady, when, together with the effuſion of the *Semen*, the *Urethra* or urinary paſſage is bent like a bow with pain. *L.*

CHOREPIS'COPI [of χῶρος the country, and ἐπίσκοπος a biſhop] rural biſhops anciently appointed by the prime dioceſan.

CHOROGRAPH'ICALLY [of χόρος a country, and γράφω to deſcribe] according to the art of chorography.

CHOROI'DES *Plexus* [of χόριον, and εἶδος form, *Gr.*] the folding of the carotid artery in the brain, in which is the *glandula pinealis*; alſo the *uvea tunica*, which makes the apple of the eye.

CHOROM'ETRY [χορομετρία of χόρος a country, and μετρέω, Gr. to meaſure] the art of ſurveying.

CHOSE *in action* [*Law Term*] a thing that has not a body; being only a right; as an annuity, a covenant, a bond, *&c.* *Choſe in action* may alſo be called *Choſe in ſuſpence*, as having no real exiſtence, and not being properly in poſſeſſion.

CHOSE *local* [*Law Term*] a thing fixed to a place, as a mill, *&c.*

CHOSE *in ſuſpence* [*Law Term*] is ſo called as having no real exiſtence, and not being properly in poſſeſſion. See *Choſe tranſitory*.

CHRI'SMATORY, a veſſel in which the chriſm is kept.

CHRI'SOM [of χρίσμα, Gr.] an unction of infants, an ancient cuſtom of anointing children as ſoon as they were born, with ſome aromatick unguent, and putting on their heads a cloth dawbed with it, it was worn till they accounted them ſtrong enough to endure baptiſm, which being performed, it was left off. Hence in the *Bills* of *Mortality* ſuch infants who die before baptiſm are called chriſoms.

CHRI'SOM } the face cloth
CHRYSOM CLOTH } or piece of linnen laid upon the head of a child that was newly baptized, which of old time was a cuſtomary due to the prieſt of the pariſh.

CHRIST'COLIST [*chriſticola*, L.] a worſhipper of *Chriſt*, a Chriſtian.

CHRIST'MASS, in the primitive eaſtern church *Chriſtimaſs* and the *Epiphany* were accounted but one and the ſame feaſt, and even till this time the church univerſally obſerves a continual feſtival within theſe limits.

When *Diocleſian* emperor of *Rome* kept his court at *Nicomedia*, being inform'd that a great number of *Chriſtians* were aſſembled in order to celebrate Chriſt's nativity, he commanded the doors to be ſhut, and the church wherein they were aſſembled to be ſet on fire; and ſo deſtroy'd both the building and the people together.

CHRISTO'LYTES [of χρίστος and λύω to reſolve, *Gr.*] *Hereticks*, ſo called from their deſtroying Chriſt, by maintaining that he deſcended into hell, body and ſoul, and that he left both there, aſcending into heaven with his divinity alone.

CHRO'MATISM [with *Phyſicians*] the natural tincture or colour of the blood, ſpittle, urine, *&c.*

CHROMATO'GRAPHY [χρωματογραφία of χρῶμα colour, and γράφω, Gr. to deſcribe] a treatiſe of colours; alſo the art of painting in colours.

CHROMATOPO'IA [χρωματοποιία, Gr.] the art of making colours.

CHRO'NICK [*chronicus*, L. of χρονικὸς, Gr.] of or pertaining to time, or that is of long continuance.

CHRO'NICALNESS [of *chronicus*, L. *chronique*, F. of χρόνος, Gr. time] the being of long continuance.

To

To CHRON'ICLE [*chroniquer*, F.] to write or enter down in ſuch an hiſtory.

CHRO'NODIX [χρόνος and δείκνυμι, *Gr.* to ſhew] a ſort of dial or inſtrument to ſhew the paſſing away of time.

CHRONOLO'GICALLY [of χρόνος time, and λέγω, to ſay] according to chronology.

CHRONO'METRUM [χρόνος and μέτρον, *Gr.*] the ſame as a pendulum to meaſure time with.

CHRO'NOS [χρόνος *Gr.* time] is ſaid to have been the ſon of *Cælus*, and that not improperly, ſince it is evident that the motions of the heavens meaſure forth to us the duration of time.

He is generally deſcrib'd as an old man bare headed, with all the infirmities of age in his forehead, eyes and countenance, his ſhoulders bowed, and he juſt able to hold a ſickle, and ſometimes a key in his right hand, and a ſerpent biting his own tail in his left.

All theſe allude to time, as diſcloſing and revealing all ſecrets, impairing and devouring all things, ſtill conſuming, and yet renewing it ſelf by a perpetual circulation.

Sometimes he is deſcribed with ſix wings and feet of wool, to ſhew that time paſſes ſoftly, yet it will be found to be very ſwift in its progreſs.

CHRONO'SCOPE [of χρόνος time, and σκόπος a mark] the ſame as a pendulum to meaſure time.

CHRY'SALIS [with *Naturaliſts*] properly the ſame as *Aurelia*, the ſame as the *Nympha* of butterflies and moths.

CHRYSO'LITHOS [χρυσόλιθος, *Gr.*] a precious ſtone of a tranſparent gold colour with green; a chryſolite.

CHRYSO'SPASTUS [χρυσόσπαστος, *Gr.*] a precious ſtone, ſprinkled as it were with gold ſand.

CHRYSOR'CHIS [with *Phyſicians*] an abſconding of the teſticles in the belly.

CHRYS'TAL. See *Cryſtal*.

CHRYS'TAL [in *Heraldry*] is in blazonry by precious ſtones ſometimes allowed a place among them, tho' it is not properly one; and is uſed inſtead of *argent* or ſilver, and moſt frequently pearl.

CHRYSTALLI'NUS *humour* [of χρύσταλλος of χρυσὸς gold, *Gr.*] the tranſparent humour of the eye.

CHUB'BEDNESS [of cob, *Sax.*] the having full cheeks.

CHUBMES'SAHITES, a *Mahometan* ſect, who believe that *Jeſus Chriſt* is God and the true Meſſiah, the Reedeemer of the world, but without rendring him any publick or declared worſhip.

CHUF'FINESS, clowniſhneſs, ſurlineſs.

CHURCH *Militant*, the aſſemblies of the faithful throughout the earth.

CHURCH *Triumphant*, the church or company of the faithful already in glory.

CHURCHES, in ancient times were built as far from other buildings as they conveniently could be, and ſurrounded with courts, gardens or buildings appertaining to the church; the outermoſt part of which was the porch, from whence there was a paſſage into a cloyſter or ſquare court, with covered galleries round it, ſupported with pillars, under which the poor ſtood to receive alms.

In the middle of this court was a fountain, where people waſh'd their hands and faces, before they went to prayers; at the farther end of the cloyſter was a double porch with three doors, entrances into the body of the church, on the outſide of which and near it ſtood two ſmall edifices call'd baptiſtry and *Veſtry*.

The body of the church was divided into three partts, by two rows of pillars; at the farther end eaſtward was the altar and behind it the *Preſbyterium* or ſanctuary where the prieſts with the biſhop in the middle of them were during divine ſervice, the biſhops chair being placed at the fartheſt end of the church; and before the altar was a balluſtrade; at the entry into this chancel ſtood the deſk or pulpit raiſed, with ſteps to go up to it, here the leſſons were read.

The altar or table was made of very rich materials as of ſilver, gold, *&c.* with various decorations, and frequently placed over the tomb of ſome martyr.

Greek CHURCHES } the churches of
Eaſtern CHURCHES } all thoſe countries, formerly ſubject to the *Greek* and *Eaſtern* empire.

Latin or *Weſtern* CHURCHES, comprehends all the churches of *France*, *Spain*, *Italy*, *Africa*, the *North*, and all other churches where the *Latins* carried their language.

Simple CHURCH, one whichhas only a nave and a choir, with iſles; that which has a row of porticoes in form, with vaulted galleries, and has a chapel in its pourtour.

CHURCH *in a Greek Croſs*, one the length of whoſe croſs is equal to that of the nave, in which form moſt of the *Greek* churches are built.

CHURCH *Service*, the common-prayer, collects, *&c.* uſed in the church.

CHURCH *Service*, was firſt ſung in *Engliſh* in the time of king *Edw.* VI. in the year 1548, who purſuing the reformation his father had begun, commanded it ſo to be.

CHU'SABLE [of ceoſan, *Sax.* or *choiſir*, F. to chuſe] deſerving to be, or that may be choſen.

CHY'LE [with *Naturaliſts*] is a white juice in the ſtomach and bowels, which proceeds from a light and eaſy diſſolution and fermentation of the victuals. This juice mingling and fermenting with the gall and pancreatick juice, firſt paſſes the *lacteal Veins*, &c. and at laſt is incorporated with the blood.

CHY'ME [χυμὸς, *Gr.*] the ſame as *chyle*, though ſome diſtinguiſh between chyle and chyme, and reſtrain *chyme* to the maſs of food while in the ſtomach, before it is ſufficiently comminuted and liquefied to paſs the *Pylorus* into the *Duodenum*, and from thence into the lacteals to be further dilated and impregnated with the pancreate juice, where it becomes *chyle*.

CHY'MIA [of χύω, to melt, *Gr.*] is a reſolution of mixt bodies into their elements; and again, when it can be done, coagulation or redintegration of the ſame elements into the bodies, which they conſtituted before; there are two parts of it, *ſolution* and *coagulation*; by the addition of the *Arabick* particle *al*, it is called *Alchymy*.

CHYMICO'-STATICAL, of or pertaining to chymiſtry and ſtaticks, as *Chymicoſtatical* experiments.

CICATRI'SIVE [with *Phyſicians*] deſiccative, and tending to form a cicatrix.

CI'CATRIX [with *Surgeons*] a ſcar of a wound.

CI'CELY or *ſweet Cicely* [with *Botaniſts*] an herb.

CIL'IA [*Anatomy*] the eye-brows or eye-lids. *L.*

CIM'A [with *Architects*] a moulding ſomething like an S, what is now called an O. G.

CIMA'TIUM } [with *Architects*] an
CIMA'TUM } O. G. with the hollow downwards, part of the ornament of the *Dorick* capital; it ſtands juſt above the ſquare, or hath a fillet over it.

CINC'TURE [in *Architecture*] a ring, liſt or orlop at the top and bottom of a column, dividing the ſhaft at one end from the baſe, and at the bottom from the capital.

CINERI'TIOUSNESS [of *cineritius*, *L.*] aſhineſs, likeneſs to aſhes.

CINN'ABAR, a mineral ſtone, red, heavy and brillant, found for the moſt part in mines of quickſilver.

This is the common vermilion when ground up with ſpirit of wine and urine. There are mines of this mineral only.

It is properly quick-ſilver petrify'd, as appears by the chymical operations whereby a pound of good cinnabar will yield 14 ounces.

CI'NNABAR [in *Chymical Writings*] expreſs'd by theſe characters.

CIN'NABAR *Native*, is a mineral which while it is in the lump, is of a browniſh colour; but when pulverized, is of a very high red colour, and called vermilion.

CINNABAR *Artificial* [with *Chymiſts*] is a compoſition of brimſtone and quick-ſilver ſublimed together.

CINQUAI'N [*Military* term] is an ancient order of battle, by drawing up five battalions ſo as to make eight lines, *viz. van*, *main body* and *rear* in manner following, the 2d and 4th battalions form the van, the 1ſt and 5th the main body, and the 3d the rear guard or body of reſerve. *F.*

CIN'QUEFOILS [in *Heraldry*] are five leaved graſs, and ſignify *Vert* or *Green*.

CINQUE PORT, a ſort of fiſhing net, ſo named from the five entrances into it; being very convenient to be us'd in any river or pond either of ſwift or ſtanding water.

CI'PHER [with a *ſingle Key*] is one in which the ſame character is conſtantly uſed to expreſs the ſame word or letter.

CIPHER [with a *double Key*] is one in which the alphabet or key is changed in each line or in each word, and wherein are inſerted characters of no ſignificancy, to amuſe or perplex the meaning.

CIP'PUS [with *Architects*] a pillar, with an inſcription or a grave-ſtone, *L.*

CIP'PUS [with *Antiquaries*] a little, low column erected in great roads or other places, with an inſcription to direct the way to travellers, or to preſerve the memory of ſomething remarkable.

CIPPUS [in *Antiquity*] a wooden inſtrument, wherewith criminals and ſlaves were puniſhed.

CIR'CE [according to the *Poets*] the daughter of *Sol* and *Perſis*, and very ſkilful in the nature of herbs. A famous witch, whom the poets often made mention of, who having poiſoned her

her husband the king of *Sarmatæ*, was therefore banished by her subjects, and in her exile, coming to *Italy*, she turned *Scylla* into a sea monster, and transformed the companions of *Ulysses* into divers sorts of beasts. *Mythologists* suppose *Circe* to be a lively representation of sensual pleasures, which turn men of the best accomplishments into beasts.

CIR'CLES *of Excursion*, are circles parallel to the ecliptick, and at such a distance from it, that the excursions of the planet towards the poles of the ecliptick may be included within it; which are fixed at 10 degrees.

CIRCLES *of Altitude*, otherwise called *Almicanters*, are circles parallel to the horizon, having their common pole in the zenith, and still diminishing as they approach the zenith.

CIRCLES *of Latitude*, are great circles parallel to the plane of the ecliptick passing through the poles of it, and through every star and planet.

Horary CIRCLES [in *Dialling*] are the lines which shew the hours on dials, tho' these are not drawn circular, but nearly strait.

Diurnal CIRCLES [*Astronomy*] are immoveable circles supposed to be describ'd by the several stars and other points of the heavens in their diurnal rotation round the earth.

Polar CIRCLES [*Astronomy*] are immoveable circles parallel to the equator, and at a distance from the poles equal to the greatest declination of the ecliptick.

Parallel CIRCLES, are such as are described with the same point as a pole in the superficies of a sphere, the greatest of all these parallels is a great circle, and the nearer they are to one of their poles, the less they are.

Vertical CIRCLES [in *Astronomy*] are great circles in the heavens, intersecting one another in the *Zenith* and *Nadir*, and consequently are at right angles with the horizon.

CIRCLE *of the heavens* [*Hieroglyphically*] was adored by the ancient *Egyptians* as an expression of the Divine Majesty. The roundness of the elements being a resemblance of his power and perfections; the light of his wisdom, and celestial heat of the tenderness of his love.

CIRCLE [in *Physicks*] is understood among the *Schoolmen* of the vicissitude of generations arising one out of another.

CIRCLE [in *Logick*] the fault of an argument that supposes the principal it should prove and afterwards proves the principal by the the thing it seemed to have proved.

Formal CIRCLE [in *Logick*] is that which in two reciprocal syllogisms begs the *medium*, which is the next cause of the greater extreme.

The *material* CIRCLE [in *Logick*] consists of two syllogisms, the former whereof proves the cause by the effect; and the latter, the effect by the cause.

CIR'COS [κίρκος, *Gr.*] a dilatation or swelling of the veins crooking or winding, and arising in one or more parts of the body so much that the veins threaten a rupture.

CIR'CUIT, the circuits of the judges were first appointed by king *Henry* II, who in the 21st year of his reign divided the whole kingdom into six circuits, appointing three judges to every circuit, who should twice every year ride together, and hear and determine causes; which custom is still observed, tho' there is some alteration in the number of the judges, and shires of the circuits.

CIR'CULAR *Letters*, letters directed to several persons who have the same interest in the same affair.

CIRCULAR *Sailing*, is that which is performed in the arch of a great circle.

CIRCULARI'TY, circularness.

CIRCULAR *Lines* [with *Mathematicians*] are such straight lines as are divided in the divisions made in the arch of a circle, such as *lines*, *tangents secants*, &c.

CIRCULAR *Velocity* [in the *New Astronomy*] a term signifying that velocity of any planet or revolving body, that is measured by the arch of a circle.

CIRCULARNESS [of *circularis* L. *circulaire*, F.] roundness.

CIRCULUS [with *Chymists*] a round instrument made of iron for the cutting off the neck of glass vessels. The operation is performed thus. The instrument being heated, is applied to the glass vessel, and is kept there till it grows hot, and then with some drops of cold water, or a cold blast upon it, it flies in pieces. And this is the way they cut off the necks of retorts and cucurbits.

CIRCULUS *decennovennalis* [with *Astronomers*] the golden number, or a period or revolution of 19 years, invented to make the lunar year agree with the solar; so that at the end of it the new moons happen in the same months, and on the same days of the month, and the moon begins again her course with the sun

ſun. This is called *Circulus Metonicus*, from *Meton* the inventor of it, and ſometimes *Ennedecaeteris*.

CIRCUMADJA'CENT [of *circum* about and *adjacens*, L. lying near] lying near, all round about, encompaſſing near at hand.

CIRCUMAM'BIENTNESS, the encompaſſing round.

To CIRCUMAM'BULATE [*circumambulatum*, L.] to walk round about,

CIRCUMCEL'LIANS, Hereticks in *Africa*, a branch of the *Donatiſts* a ſect of frenzical Chriſtians in the time of St. *Auſtin*, who ranged about from place to place under a pretence of reforming publick manners and redreſſing grievances; they ſet ſlaves at liberty without the conſent of their maſters; forgave debts that were none of their own and committed many other the like extravagancies and inſolences.

When they firſt entred upon the commiſſion of theſe diſorders, they carried only ſtaves, to which they gave the name of the *ſtaves of Iſrael*, marching under the command of 2 chiefs *Maxides* and *Tafer*; but afterwards they made uſe of all kinds of weapons againſt the orthodox.

Out of a miſtaken zeal for martyrdom they deſtroyed themſelves by ſometimes cutting their own throats, as others by leaping into the fire, and throwing themſelves down from precipices; upon which the biſhops not being able to reſtrain them themſelves, applied to the magiſtrates.

CIRCUMDUC'TILE [*circumductilis*, L.] eaſy to be led about.

CIRCUMERRA'TION, a wandering about. L.

The CIRCUM FERENCE *of every circle* [among *Geometricians*] is ſuppoſed to be divided into 360 equal parts, called degrees, ſuppoſed to be divided into 60 equal parts, call'd minutes.

CIRCUMFLU'OUSNESS [of *circumfluus*, L.] the flowing round about.

CIRCUMFU'SED [*circumfuſus*, L.] poured or ſhed round about.

CIRCUMLOCU'TION, a circuit or round of words, uſed either when a proper term is not at hand to expreſs a thing naturally and immediately by, or when a perſon chooſes not to do it out of reſpect, *&c.*

CIRCUMPOSI'TION, a laying round about. *L.*

CIRCUMPOSI'TION [in *Gardening*] a kind of laying, when the mould is born up to the bough, which is to be taken off by an old hat, root or ſtrong piece of old coarſe cloth.

CIRCUMPUL'SION, the thruſting forward of bodies; which are moved by thoſe that lie round them.

CIRCUMRA'SION [with *Botaniſts*] a ſcraping or taking off the bark round about.

To CIRCUMSCARIF'ICATE [*circumſcarificatum*, L.] to ſcarify round about.

To be CIRCUMSCRIBED *locally* [with *Philoſophers*] is ſaid of a body, when it has a certain and determinate *Ubi*, or *Place*, with reſpect to the circumambient or encompaſſing bodies. It is the ſame as *to be in place circumſcriptively*.

CIRCUMSCRIBED *Hyperbola* [with *Mathematicians*] an *Hyperbola* that cuts its own *Aſymptotes*, and contains the parts cut off within its own proper ſpace.

CIRCUMSCRI'BEDNESS [of *circum* and *ſcriptus*, L.] the being circumſcribed.

CIRCUMSPECT'NESS [*circumſpection*, F.] circumſpection.

CIRCUMSPECTIVELY, as a thing is ſaid *to be in a place circumſpectively*, when it has a certain or determinate *Ubi* or *Place*, with reſpect to the circumambient or encompaſſing bodies.

CIRCUMSTANCES, the incidents of an event, or the particularities that accompany an action.

CIRCUMSTANCES [with *Moraliſts*] ſuch things, that tho' they are not eſſential to any action, do yet ſome way effect it.

CIRCUMSTANCES *properly moral* [in *Ethicks*] are ſuch as do really influence our actions, and render them more good or evil than they would be without ſuch circumſtances. Which writers in *Ethicks* ſum up in in this verſe.

Quis, quid, quibus auxiliis, cur, quomodo, quando.

CIRCUMSTANCES *purely phyſical* [in *Ethicks*] ſuch as do not connect any moral good or evil with the action; as if a perſon kills another, whether he kill him with the right hand or the left.

CIRCUMSTANTIAL'ITY } the
CIRCUMSTAN'TIALNESS } quality of that which is circumſtantial.

To CIRCUMVAL'LATE [*circumvallare*, L.] to intrench round about.

CIRCUMVEC'TION, a carrying about. *L.*

To CIRCUMVO'LVE [*circumvolvere*, L.] to roll or wheel round.

CIRCUMVOLU'TIONS [in *Architecture*] the turns of the ſpiral line of the *Ionick* volute.

CIR'CUS [in *Rome*] a ſpacious place between the mounts *Palatine* and *Aventine*, invironed with buildings in the form of a circle, for the exhibition of publick

publick plays; round it was the amphitheatre, in which were galleries and boxes for the ſpectators to ſit or ſtand in. This was firſt begun to be built by *Tarquinius Priſcus*; but was afterwards adorn'd and rendred more ſtately and beautiful by the emperors *Claudius*, *Caligula* and *Heliogabalus*, being imbelliſh'd with marble round buts, round which the courſers ran; there were alſo pillars and obeliſks adorned with hieroglyphicks; the emperor *Claudius* cauſed moſt of the obeliſks to be gilt with gold; and *Caligula* paved it with vermillion ſtone ſoldered with gold. *Heliogabalus* added the filings of gold and ſilver; the galleries were adorned with the images of their gods and the richeſt ſpoils of their enemies.

CIR'SOS [κίρσος, *Gr.*] a crooked ſwollen vein, a ſort of ſwelling, when a vein, by reaſon of the ſoftneſs of its coat is ſtretched out with much thick blood, and ſeems as if it would burſt.

CISLEU [כיסלו *Heb.*] is the 9 month of the jewiſh eccleſiaſtical year, and the third in the civil or political year, and anſwers pretty near to our *November*.

The *Jews* obſerve the 7th day of this month as a ſolemn faſt in commemoration of king *Jehojakims* cutting the book of *Jeremiah*'s prophecy with a knife, and throwing it into the fire which was on the hearth.

They alſo obſerve the 15 day of this month on account of *Antiochus Epiphanes* profaning the temple of *Jeruſalem* by ſetting up the ſtatue of *Jupiter Olymphus* in it.

On the 25th *Judas Maccabæus* purified the temple and dedicated it anew.

CIT'IZENSHIP, the dignity and privilege of a citizen.

CITRI'NE [of *citrinus*, L.] of or pertaining to, or of the colour of a pome-citron.

CIT'TA [with *Phyſicians*] a fault in the appetite, as when young women long for things that are not fit to be eaten, as chalk, coals, *&c.* the greenſickneſs.

CIV'ICK [*civicus*, L.] belonging to a city.

CIV'ICK *Crown*, a garland that was given by the *Romans* to a brave ſoldier, who had ſaved the life of a fellow-citizen, or reſcued him after he had been taken priſoner. This crown was made of oaken leaves with the acorns on them, if they could be had, becauſe that tree was dedicated to *Jupiter*, who was eſteem'd the protector of cities and their inhabitants.

CIV'IL, a term oppoſite to criminal or eccleſiaſtical.

CIVIL [*civilis*, L.] courteous, kind, well-bred.

CIVIL, in its general ſenſe is ſomething that reſpects the policy, publick good or repoſe of the citizens, city or ſtate.

CIVIL *War*, a war carried on between two factions in the ſame kingdom or ſtate.

CIV'ILNESS [*civilité*, F. *civilitas*, L.] civility.

CIVILISA'TION [*Law* term] a law, act of juſtice, or judgment which renders a criminal proceſs, civil.

CLAIM'ABLE, that may be claimed.

CLAIR OBSCURE [*claroſcuro*, Ital.] a term uſed in painting, for the art of diſtributing to advantage the lights and ſhadows of a picture, both in the caſting of the eye, and the effect of the whole piece.

CLAM'OROUSNESS [of *clamor*, L.] noiſineſs.

CLAMP, a little piece of wood in the faſhion of a wheel; uſed inſtead of a pulley in a mortice.

CLAMP'ING [with *Joiners*] a particular manner of letting boards one into another to keep them from warping.

CLAMPONI'ER [with *Horſemen*] a long jointed horſe, one whoſe paſterns are long, ſlender, and over-pliant.

A CLANG [*clangor*, L.] the ſound of a trumpet.

A CLAP [*clapoir*, F.] a ſwelling in the groin and privities.

A CLAP, a noiſe by hitting againſt.

A CLAP *Trap*, a name given to the rant and rhimes that dramatick poets, to pleaſe the actors, let them go off with; as much as to ſay, a trap to catch a clap, by way of applauſe from the ſpectators at a play.

CLAP'PING [of clappan, *Sax.*] a ſtriking together of the hands, *&c.*

CLARI'NE [in *French Heraldry*] is a term uſed to expreſs a collar of bells round the neck of any beaſt.

CLA'RION [*clario*, L.] a ſort of ſhrill trumpet.

CLA'RION [in *Heraldry*] ſee the figure.

CLASH'ING, a noiſe of two ſwords, *&c.* one hitting againſt another; alſo a diſagreement.

A CLAT'TER [of cleadun, *Sax.*] a rattling noiſe.

CLARI'SONUS [*clariſonus*, L.] ſounding loud or ſhrill.

CLA'RITUDE [*claritudo*, L.] clearneſs, ſplendour, brightneſs.

CLAUDICA'TION, a halting or going lame, *L.*

CLA'VIS, a key; alſo the direction to the opening and decyphering a cypher, or any ſecret writing.

CLA'VUS [with *Oculiſts*] a little hard ſwelling in the corner of the eye.

CLAVUS [with *Phyſicians*] the ſame as *Clavis*.

CLEAN'LINESS [clæanlicneſſe, *Sax.*] cleanneſs.

CLEAR-*Viſion* [in *Opticks*] is cauſed by a great quantity of rays in the ſame pencil, inlightening the correſpondent points of the image ſtrongly and vigorouſly.

CLEAR'NESS [*clarté*, F. *claritas*, L.] a being clear.

CLE'CHE } [in *He-*
CLETCHE'E } *raldry*] as a *Croſs Cletchée*; ſome ſay it is an ordinary pierced throughout, *i. e.* when the whole figure is ſo perforated, that the chief ſubſtance is loſt, and nothing is viſible but the very edges: But *Colombiere* ſays, it is a croſs, ſpreading from the center towards the extremities, which are very wide, and then end in an angle, in the middle of the extremity, by lines drawn from the two points that make the breadth, till they come to join, as repreſented in the figure annexed.

CLE'DONISM [of κληδὼν a rumour, and *avis* a bird] a ſort of divination among the ancients, ſuppoſed to be much the ſame as *Ornithomancy*.

CLEI'DES [in *Anatomy*] the *clavicles* or channel bone, joined on each ſide to the top of the breaſt, and to the ſhoulder-blade, the neck or throat-bone.

CLEM'ENCY [*clementia*, L.] was eſteem'd as a goddeſs, and the *Roman* ſenate ordered a temple to be dedicated to her after the death of *Julius Cæſar*. The poets deſcribe her as the guardian of the world, ſhe is repreſented holding a branch of laurel, and a ſpear, to ſhew that gentleneſs and pity belong'd principally to victorious warriors.

CLEM'ENTNESS [*clemence*, F. *clementia*, L.] gentleneſs, courteſy.

CLEM'ENTINE, one who has been 9 years a ſuperior, and afterwards ceaſes to be ſo, and becomes a private monk under a ſuperior.

CLEM'ENTINES [ſo call'd of *Clement Romanus*] certain ſpurious works aſcrib'd to that author, full of apocryphal pieces, fables and miſtakes; alſo the decretals of Pope *Clement* V.

CLER'GY, comprehends the whole body of prieſts, divines or eccleſiaſticks of what nation or people ſoever.

Anciently the Chriſtian clergy were divided into 3 orders, *viz. Prieſts*, *Deacons*, and *inferior Clerks*; each of them having his preſident or chief; the archprieſt was chief of the firſt order; the *Arch-deacon* of the ſecond, and the *Dean* of the third.

In the church of *Rome* there are 2 ſorts or kinds, *viz. Regular* and *Secular*.

The *Regular* comprehends all the religious, either male or female; who make vows of a monaſtick life.

The *Secular* comprehends all thoſe eccleſiaſticks that don't make monaſtick vows.

The *Roman Catholic* clergy forms a monarchical ſtate under the pope, who is the head of it.

The clergy of *England* had formerly many priviledges, ſome of which are now abridg'd; but yet they ſtill enjoy ſome conſiderable ones; as their being exempt from ſerving all offices but their own, their goods paying no toll in fairs nor markets, and many other advantages.

CLERGY [in *Law*] the appeal of a clerk or clergy, or his appeal to an indictment; for in ancient times a clergyman being convicted of felony before a ſecular judge, was allowed the privelege *to pray his clergy*; that is, to pray that he might be delivered to his ordinary to clear himſelf; but this privilege afterwards was allowed to all perſons convicted of ſuch felony, as this benefit was granted for. This privilege was, that if the priſoner being ſet to read a verſe or two in a *Latin* book, in a *Gothick* black character, commonly called a neck-verſe, and the ordinary of *Newgate* anſwered to the court, *Legit ut clericus*, *i. e.* he reads like a clerk or ſcholar, he was only burnt in the hand, and then ſet free; but by a late act of parliament the *clergy*, or *benefit of the clergy*, has been taken away in moſt caſes, except *Bigamy* and *Manſlaughter*.

CLERK *Convict*, is one who prays his clergy before judgment.

CLER'ICAL *Crown*, anciently a round liſt of hair ſhav'd off around the head.

CLERK [of the *Acts* belonging to the *Navy*] an officer, who receives and enters the commiſſions and warrants of the

the lord admiral, and regiſters the acts and orders of the commiſſioners of the navy.

CLERK [of *Aſſize*] an officer who writes all things judicially done by the juſtices of aſſize in their circuit.

CLERK *of the Check* [in the *King's Court*] an officer who has the check and controllment of the yeomen of the guard, and all other ordinary yeomen or uſhers belonging to the king, *&c.* either giving leave or allowing their abſence or attendance, or diminiſhing their wages for the ſame.

CLERK *of the Cloſet*, a divine, otherwiſe called *Confeſſor to his Majeſty*, his office is to attend at the king's right hand during divine ſervice, to reſolve all doubts concerning ſpiritual matters, to wait on the king in his private oratory, *&c.*

CLERK [*of the Crown*] an officer of the court of *King's-Bench*, who frames and records all indictments againſt traitors, felons and other offenders there arraigned upon any publick crime.

CLERK *of the Crown* [in the court of *Chancery*] an officer who continually attends upon the *Lord Chancellor*, or *Lord Keeper*, either in his proper perſon or deputy, upon ſpecial matters of ſtate: Alſo all general pardons upon grants of them at the king's coronation; or at a parliament; the writs of parliament, *&c.* are returned into his office; he alſo makes ſpecial pardons and writs of execution upon bond of ſtature ſtaple forfeited.

CLERK *of the Errors* [in the *King's-Bench*] an officer who tranſcribes and certifies the records of ſuch cauſes in that court, into the exchequer, if the cauſe or action were by bill.

CLERK *of the Eſſoigns* [in the court of *Common Pleas*] an officer who keeps the *Eſſoign Roll*, provides the parchment, cuts it into rolls, delivers it to the proper officers and receives them again when written.

CLERK *of the Eſtreats* [in the office of the *Exchequer*] an officer who receives the eſtreats out of the *Lord Treaſurer's Remembrancer's-Office*, and writes them out to be levy'd for the king.

CLERK *of the Hamper* } [in the *Chan-*
CLERK *of the Hanaper* } *cery*] an officer who receives all money due to the king's majeſty for the ſeals of charters, patents, commiſſions and writs; and likewiſe fees due to the officers for enrolling and examining the ſame. He is obliged to attend on the *Lord Chancellor*, or *Lord Keeper*, in term-time daily, and at all times of ſealing.

CLERK *of the Juries* } [in the
CLERK *of the Curata Writs* } court of *Common Pleas*] an officer who makes out the writs called *Habeas Corpora*, and *Diſtringas*, for the appearance of the jury either in the court or at the aſſizes, after that the jury is impannelled or returned upon the *Venire facias*.

CLERK or *Martial* [of the *King's Houſe*] an officer who attends the marſhal in his court, and records all his proceedings.

CLERK *of the Market* [of the *King's Houſe*] an officer whoſe duty is to take charge of the king's meaſures, and to keep the ſtandards of them; that is, examples of all the meaſures that ought to be throughout the land.

CLERK *of the Nichils* [in the *Exchequer*] an officer who makes a roll of all ſuch ſums as are nichiled by the ſheriff, upon their eſtreats of green wax and delivers them into the office of the *Lord Treaſurer's Remembrancer*, in order to have execution done upon them for the king.

CLERK [of the *Parliament*] one who records all things done in the court of parliament, and engroſſes them fairly into parchment rolls, for the better preſerving them to poſterity. There are 2 of theſe, one of the *Houſe of Lords*, and the other of the *Commons*.

CLERK *of the Outlawries* [in the court of *Common Pleas*] an officer who is deputy to the king's attorney general, for making out the writs of *Capias Utlegatum*.

CLERK *of the Peace* [belonging to the *Seſſions of the Peace*] an officer who in the ſeſſions reads the indictments, enrolls the acts, draws the proceſs, *&c.*

CLERK *of the Pell* [in the *Exchequer*] an officer who enters tellers bills into a parchment-roll called *Pellis Receptorum*, and alſo makes another roll of payment called *Pellis Exituum*, in which he enters down by what warrant the money was paid.

CLERK *of the Petty-Bag* [in *Chancery*] of theſe officers there are 3, and the maſter of the rolls is their chief: Their office is to record the return of all inquiſitions out of every ſhire; all liveries granted in the court of wards, all *ouſter les mains*, to make all patents for cuſtomers, gaugers, controllers, *&c.* ſummons for the nobility and burgeſſes to parliament; commiſſions to knights of the ſhire for ſeizing of ſubſidies, *&c.*

CLERK *of the Pipe* [in the *Exchequer*] an officer who receives all the accounts

and debts due to the king, being drawn out of the remembrancer's office, and enters them down into the great roll, and writes ſummons to ſheriffs to levy the ſaid debts.

CLERK *of the Pleas* [in the *Exchequer*] is an officer in whoſe office the officers of the court upon ſpecial privileges belonging to them ought to ſue or be ſued upon any action.

CLERK [of the *Privy Seal*] of theſe officers there are four who attend the *Lord Keeper of the Privy Seal*, or the principal ſecretary, if there be no privy ſeal; and alſo to make out *privy ſeals* upon any ſpecial occaſion of his majeſty's affairs.

CLERK [of the *Sewers*] an officer belonging to the commiſſioners of ſewers, who is to write down all things that they do by virtue of their commiſſion.

CLERK [of the *Signet*] an officer who continually attends upon the principal ſecretary of ſtate, and has the cuſtody of the privy ſignet, which is as well for ſealing his majeſty's private letters, and alſo ſuch grants as paſs his majeſty's hand by bills ſigned; of theſe there are four.

CLERK *of the King's ſilver* [in the court of *Common Pleas*] an officer who receives all the fines, after they have been with the *cuſtos brevium*, &c.

CLERK *of the Treaſury* [in the court of *Common Pleas*] an officer who has the charge of keeping the records of *Niſi prius*, has the fees due for all ſearches, the certifying of all records into the king's bench, when writs of error are brought; makes out writs of *ſuperſedeas de non moleſtando*.

CLERK [of the *King's great Wardrobe*] an officer of the king's houſe that keeps an account in writing of all things belonging to the king's wardrobe.

CLERK *of the Warrants* [in the court of *Common Pleas*] an officer who enters all warrants of attorney for plaintiff and defendant, and enrolls all deeds of indentures of bargain and ſale, acknowledged in court or before any judge of the court.

CLERKS, the company of clerks called *Pariſh Clerks*, is ancient, and ſtand regiſtered in the books of *Guild-hall*. They were incorporated the 17th of *Henry* III. Their arms are *azure*, a flower-de-luce *or*, on a chief *gules*, a leopard's head betwixt two books *or*: Their creſt an arm extended, ſurmounted on a torce and helmet holding a ſinging book open.

CLERK *of the Superſedeas*, an officer of the court of *Common Pleas*, who makes out writs of *Superſedeas* (upon the defendant's appearing to the exigent) whereby the ſheriff is forbid to return the exigent.

CLE'ROMANCY [of κλῆρος and μαντεία divination] a ſoothſaying or fortune-telling by lots, by throwing of dice or little bones, and obſerving the points or marks turn'd up.

CLEVE, CLIF or CLIVE } at the beginning or end of the proper name of a place, denotes it to be a rock or ſide of a hill, as *Cleveland*, *Clifton*, *Stancliff*.

CLEV'ER *fellow*, one that has a knack at doing or deviſing any thing.

To have a great CLEW [*Sea Term*] ſaid of a ſail, when it comes goaring or ſloping off by degrees, and is broader at the clew than at the earing, which is the end of the bolt-rope, in which the ſail is ſowed.

To ſpread a great CLEW [*Sea Term*] is ſaid of a ſhip that has a very long yard, and ſo takes up much canvaſs in her ſails.

CLIFF [in *Muſick*] a certain character or mark placed on one ſide of the lines, from the ſeat of which the proper places of all other notes in any tune or ſong are diſcovered by proving the ſaid notes from thence, according to the ſcale of the *Gammut*, in which are contained three ſeptenaries of letters, G. A. B. C. D. E. P. Which letters ſet at the beginning of every rule and ſpace, ſerve to expreſs as many *cliffs* or *keys*; but only four of theſe are uſed, and placed at the beginning of the ſtaves of every leſſon.

F Faut CLIFF [in *Muſick*] is the firſt cliff, and is marked thus 𝄢 being only proper for the baſs or lower part.

C Sol Faut CLIFF [in *Muſick Books*] is marked thus 𝄡, and is the ſecond cliff, and is peculiar to the inner or middle parts, as the tenor or counter-tenor.

G Sol Reut CLIFF [in *Muſick Books*] is the third cliff, and is thus marked 𝄞, on the loweſt line but one, which belongs only to the treble or higheſt parts.

B CLIFF } is applied to all
B Fa Bemi CLIFF } parts indifferently, its property being only to ſhew when notes are to be ſung or play'd flat, or when ſharp. The *B--fa* or *B--flat* is diſtinguiſhed by this character (*b*), and the *B--mi* or *B--ſharp* is thus expreſſed ♯.

CLIFT [with *Horſemen*] is a deficiency in the new, ſoft and rough, uneven hoof, that grows on horſes feet upon the hoof-caſt.

CLI'ME } [with *Aſtronomers*] for
CLI'MATE } the diſtinction of places and different temperature of air, according to their ſituation, the whole globe is divided into 48 climates, 24 northern, 24 ſouthern, according to the increaſe of half an hour in the longeſt day in ſummer.

Virginian CLIMBER [with *Botaniſts*] a ſhrub, the *Virginian* ivy.

CLINCH, a ſmart and witty expreſſion.

CLIN'IC [of κλίνη a bed] it is now uſed for a quack or nurſe who pretends to have learnt the method of curing diſeaſes by attending on the ſick.

CLIN'ICE [of κλίνη, Gr.] that part of phyſick that reſpects bed-rid people.

CLINK'ERS, thoſe bricks that by having much nitre or ſalt-petre in them (and lying next the fire in the clamp or kiln) by the violence of the fire run and are glazed over.

CLI'O [of κλείω, Gr. to celebrate] one of the 9 muſes, accounted the preſident of hiſtory. The poets make her the daughter of *Jupiter* and *Mnemoſyne*, *i. e.* memory. To indicate the qualifications neceſſary for an hiſtorian.

She is repreſented in painting, *&c.* as a young maiden crown'd with laurel, holding a trumpet in her right hand, and a book in her left with *Thucydides* name in it.

CLOAK TWITCHERS, a ſet of thieves reckoned the 33d order of thoſe villains, who ſtand at the corners of turnnings, as alleys, lanes, *&c.* to ſnatch cloaks, hats, wigs, *&c.*

CLOD'DINESS [cluddineſſe, *Sax.*] being full of clods.

CLOD *Salt* [at the *Salt Works*] a cake that ſticks to the bottom of a pan, and is taken out once in 24 hours.

To CLOD [of clud, *Sax.* or klot, *Du.*] to gather into clods or lumps.

CLOF } [of clouȝh, *Sax.* a fiſ-
CLOUGH } ſure or open paſſage in
CLOW } the ſide of a mountain] being added to the name of a place, intimates it to have been ſuch a ſort of a place, as *Cloughton.*

CLOG [in a *Figurative Senſe*] a load, a let, a hindrance.

CLOG'GINESS } a being apt to
CLOG'GINGNESS } clog or hinder.

CLOI'STER [in *Monaſteries*] a ſquare gallery with a little flower garden in the middle; theſe were in former times us'd as ſchools for the inſtruction of youth and were many of them well endow'd, and allow'd ſeveral privileges, and among others they were allow'd to be a ſort of ſanctuaries to ſuch as retired to them for ſhelter.

To CLOISTER *up* [*cloitrer*, F.] princes anciently eſteem'd cloiſters as ſafe priſons, and therefore the *Greek* emperors uſed to confine in them ſons that were rebellious or thoſe they ſuſpected: Nor are there wanting in hiſtory inſtances of childrens confining their fathers in them.

To CLOSE [clyſan, *Sax.*] to conclude or end; to agree with; alſo ſpoken of a wound, to tend to healing.

CLOSE [*in Heraldry*] ſignifies any thing cloſed or incloſed, and is uſed to ſignify the cloſe bearing of the wings of ſuch birds as are generally addicted to flight, as the eagle, falcon, *&c.* but it is not uſed of the peacock, dunghill-cock, *&c.* It is alſo uſed of horſe-barnacles or bits, when they are not extended, as they are uſually born, as a *barnacle-cloſe*; and alſo of an helmet, as an *helmet-cloſe*, *i. e.* with the viſor down.

To CLOSE *a paſſade juſtly* [with *Horſemen*] is when a horſe ends a paſſade with a demivolt in good order, well narrowed and bounded, and terminates upon the ſame line, upon which he parted; ſo that he is ſtill in a condition to part from the hand handſomly, at the very laſt time or motion of his demivolt.

CLOSE'NESS [of clyſan, *Sax.* to cloſe] the being cloſe.

CLOT [clud, *Sax.*] a clod or lump.

CLO'TTED, in clods or lumps.

CLOTH [*Sea Term*] a ſhip is ſaid *to ſpread much cloth*, when ſhe has broad ſails.

CLOTH-WORKERS were incorporated the 22d of king *Henry* VIII. *Anno* 1530. And is the 12th company of the city of *London*. Their arms are *ſable*, a chevron *ermin* in chief, two crabbets *argent*, in beiſel or bezel *or*. Their ſup-

ſupporters are two griffins, their creſt a ram on a torce and helmet; their motto, *My truſt is in God alone.* Their hall is on the eaſt ſide of *Mincing lane.*

CLOTHIER [of claðan, *Sax.* to clothe] a clothworker.

CLOUDS [whence they take their name is not certainly determined; *Somerut* derives them of cluo, *Sax.* a lump or clod, *q. d.* clodded vapours; but *Minſhew* of *claudere*, L. to ſhut up, becauſe they ſhut up the ſun from us.] It is a queſtion among philoſophers, whether clouds or thick fogs are compounded alike, or whether there is ſomething more in the clouds than there is in thick fogs. Some are of opinion, that the clouds are groſſer than all fogs, and that they are compoſed of flakes of ſnow, rather than particles of water, ſuch as fogs are made of. Others again are of opinion, that the clouds are only a cloſe ſort of fogs. And indeed thoſe fogs that hang upon the tops of very high hills, appear to people that are on plains to be all one with the clouds; tho' thoſe that are at them perceive nothing but a thick fog. Clouds then are formed of vapours raiſed from water or moiſture, or thoſe exhalations that aſcend from the earth, and are no other than ſmall bubbles detached from the waters by the power of the ſolar or ſubterraneous heat, or both. And being lighter than the atmoſphere, are boy'd up thereby till they become of an equal weight therewith in ſome of its regions aloft in the air, or nearer to the earth.

The clouds then are higher than fogs, and hang in the air, and are carried about in it by the winds. They are alſo of various figures; ſometimes ſo thin, that the ſun's rays paſs thro' them; they alſo appear of ſeveral colours as white, red, *&c.* and alſo ſometimes of very dark colours.

As to the hanging in the air, it ſeems a matter of ſome difficulty to account for that; becauſe all watery particles, of which clouds conſiſt, are heavier than air, ſo that were there nothing to hinder, they would fall to the earth. But there are two things that are ſuppoſed to bear them up. The firſt is the winds, which blow from all parts under the region of the clouds, and do with them bear about many lighter ſorts of bodies; eſpecially if thoſe bodies contain but a ſmall quantity of ſolid matter under a broad ſuperficies. Thus it is commonly ſeen how eaſily boys paper-kites are kept up by the wind when they are mounted pretty high, and in like manner the particles of water very much rarefied may eaſily be ſuſpended at that height. 2dly, Their new exhalations perpetually fuming out of the earth and by their motion upwards hinder the clouds from falling or deſcending, unleſs the denſity of the clouds preponderates. And ſo we ſee, that the vapour of the fire carries lighter bodies up the chimneys; nay, the ſmoke of a fire in a chimney is able to turn a thin plate of iron, that is artfully placed in it, ſo ſtrongly, as to turn about a ſpit and roaſt a piece of meat of a conſiderable weight.

As to the colours of the clouds they are varied according to the ſituation of the ſun, and way of reflecting its light in reſpect to us. The denſity of the clouds proceeds from the cloſeneſs of the vaporous particles one to another, and their thinneſs from the diſtance of thoſe particles one from another, of which there are ſeveral cauſes. When they are very thin, they leave ſo many interſtices, that the rays of the ſun dart thro' them in many places, but are intercepted in others.

As to the figures or forms of the clouds all their variety ariſes from their plenty of vapours, and the influence of the ſun and wind. For it is impoſſible for them to be variouſly condenſed, rarefied and carried about in the air, and their figures not to be changed.

Clouds are ſuſpended in the air, becauſe they conſiſt of water rarefied by the heat of the ſun into ſteam, which ſteam being lighter than air is carried up by it into the colder regions, where it is again condenſed into water, and from that into ice and ſnow, which becoming too heavy for the air to ſupport, breaks into pieces, and deſcends by their ſuperior weight.

And clouds ſwim in the air as ſhips at ſea; for the air being thicker near the earth, and the particles of a cloud but thin, they are eaſily born up; but, according to the greater or leſſer weight of a cloud, and ſetting of the wind it ſinks or riſes.

When the particles of the clouds are ſo thick that they can no longer be kept up by the reſiſtence of the air, then are they condenſed into water and fall down into rain. See *Condenſation* and *Vapour.*

CLOU'DY, over caſt with clouds; alſo looking moroſely.

CLO'VEN [of cleopan, *Sax.*] cleft, divided.

CLOU'TERLINESS [prob. of clut, *Sax.* a clout] ill-ſhapedneſs, bunglingneſs.

CLOWNS *Treacle*, garlick.

CLOWN'ISHNESS } [of *colonus*, L.]
CLOWN'ERY } ruſtick behaviour.

A CLUB [club, *Teut.* clubbe, *Sax.*] a large or thick ſtick; alſo a company or ſociety of perſons who meet together to drink, *&c.*

CLUM'PERED, clotted together in little lumps.

CLUM'SINESS, ſhortneſs and thickneſs.

CLUS'TERING, producing cluſters. *Milton.*

CLUTCH'ES, the hands clutched; alſo ſafe poſſeſſion or clinched, as in one's clutches.

CLUTCH-*fiſted*, having great clumſy hands.

CLYPEIFOR'MIS [with *Meteorologiſts*] a ſort of comet reſembling a ſhield in form. *L.*

CLEMODAC'TYLUS [with *Anatomiſts*] a muſcle, otherwiſe called *Extenſor internodii digitorum*.

COACH [on board a *flag-ſhip*] the council chamber.

COACH-MAKERS, are of a late incorporation. They have for their armorial enſigns *azure* a chevron between 3 coaches *or*. The creſt is *Phœbus* drawn in a chariot all of the 2d, and the ſupporters 2 horſes *argent* armed *or*. Their motto *Poſt nubila Phœbus*. Their hall is that of the *Scriveners*.

COADJU'TRIX, a ſhe-helper with another. *L.*

COÆTA'NEOUS [*coætaneus*, L.] which lives in the ſame age with one.

COÆTER'NAL [*coæternus*, L.] coeternal, equally eternal with another.

COÆ'VOUS [*coævus*, L.] of the ſame age with another.

COAGULA'TION [in *Chymical Writers*] is expreſſed by theſe characters, H E.

COAG'ULUM, what ever ſerves to join things together. *L.*

COAL'TERN [*coalternus*, L.] reciprocal, mutual, by turns.

COAT [*cotta*, Ital. *cotte*, F.] a garment wore commonly uppermoſt; alſo the outſide of fruit: alſo a thin covering laid or done over as a covering of fine mould, *&c.*

COAT [of cot, *Sax.* an hut or cottage *&c.*] denotes that the place, to which it is added, was denominated from a cottage, *&c.* in that place.

COB, a foreign coin, the ſame as a *Piaſter*.

COBA'LES, a ſort of *Dæmons* in human ſhape, who were called *Satyrs*, and ſaid to be attendants to *Bacchus*. Some relate, that there are at this day many of them in *Sarmatia*, who hide themſelves in houſes, and are ready to do any offices, for the people that entertain them, that are to be expected from the beſt of ſervants.

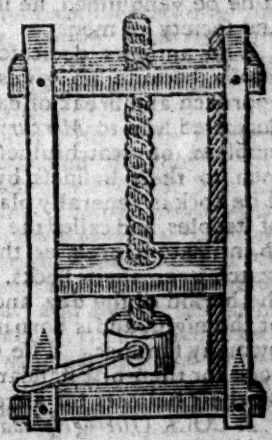
COBAL'TUM [in *medicine*] a ſort of a mineral of a blackiſh colour, and a cauſtick quality; it conſiſts of ſilver and arſenick, and is as it were, the mother of it.

COB'BLINGNESS [of kobler, *Dan.*] bunglingneſs.

COCH, [in *Doctors Bills*] ſtands for *cochleare*, *i. e.* a ſpoonful.

COCHINE'EL *Worm*, an inſect engendred in the fruit of a ſhrub five or ſix foot high, called *Tonna*; there are whole plantations in *Guatimala*, and other parts of the *Spaniſh Weſt Indies*; on the top of the fruit grows a red flower, which, when mature, falls on the fruit, which opening diſcovers a cliſt two or three inches diameter. The fruit then appears full of little red inſects, having wings of a ſurprizing ſmallneſs. The *Indians* ſpread a cloth under the tree, and ſhake it with poles, till the inſects are forced to quit their lodging, and fly about the tree, but not being able to do it long, they tumble down dead into the cloth.

COCHLEA [in *Mechanicks*] a ſcrew one of the ſix mechanical powers; it is a ſtrait cylinder furrowed ſpiral wiſe; if the furrowed ſurface be convex, the ſcrew is ſaid to be both a male and a female ſcrew.



Where motion is to be generated, the male and female ſcrew are always joined; that is, whenever the ſcrew is to be uſed as a ſimple engine or mechanical power, when joined with an axis in *Peritrochio*, there is no occaſion for a female;

female; but in that caſe it becomes part of a compound engine.

COCHINEEL *Grain*, is a red berry growing in *America*, found in a fruit, reſembling that of the cochineel-tree or *tonna*, the firſt ſhoots produce a yellow flower; the point whereof, when ripe, opens with a cleft of three or four inches. This fruit is full of kernels or grains, which fall at the leaſt agitation which the *Indians* carefully gather up; eight or ten of theſe fruits yields about an ounce of grain.

This berry yeilds a dye almoſt as beautiful as that of the inſect, and is ſo like, that a perſon may eaſily be deceived in them.

CO'CHLEA [*Architecture*] a winding ſtair-caſe.

COCK [with *Heralds*] *Guillim* ſays of the cock, that as ſome account the eagle the queen, and ſwallow or wagtail the lady, ſo may I term this the knight among birds; being both of noble courage, and always prepared for the battle, having his comb for an helmet, his ſharp and hooked bill for a falcheon, to ſlaſh and wound his enemy, and a complete ſoldier, armed *cap-a-pe*; he has his legs armed with ſpurs, giving an example to the valiant ſoldier to expel danger by fight and not by flight.

The *Cock*, ſay others, is the emblem of ſtrife, of quarrels, of haughtineſs and of victory, becauſe he rather chooſes to die than yeild, and therefore is called the bird of *Mars*.

The *Cock* crows when he is conqueror, and gives notice of his conqueſt. If he be vanquiſhed, he ſhuns the light and ſociety of men.

The antients dedicated the cock to *Apollo*, becauſe he gives notice of his approach and break of day. They alſo dedicated him to *Mercury*, as being the emblem of watchfulneſs, ſummoning men to their buſineſs by his crowing. The cock is generally placed on the tops of ſteeples, and called the weather-cock, to intimate to prelates, that they are to watch over their flocks. The *Cock* is the herald of the day and the centinel of the night, and is born in coat-armour by many families. The *Gauls* took the cock for their firſt ſtandard, and wore it on their helmets for a creſt.

A COCK [*Hieroglyphically*] ſignified a noble diſpoſition of mind there being no bird of a more generous and undaunted courage at the ſight of imminent danger.

COCK-FIGHTING, the original of this ſport is ſaid to be derived from the *Athenians*, on the following occaſion: When *Themiſtocles* was marching his army againſt the *Perſians*, he by the way eſpying two cocks fighting, cauſed his army to behold them, and made the following ſpeech to them: *Behold theſe do not fight for their houſhold-gods, for the monuments of their anceſtors, nor for glory, nor for liberty, nor for the ſafety of their children; but only becauſe the one will not give way to the other.* This ſo encouraged the *Grecians*, that they fought ſtrenuouſly and obtained the victory over the *Perſians*; upon which cock-fighting was by a particular law ordained to be annually practiſed by the *Athenians*, and hence was the original of this ſport in *England* derived.

COCK-HORSE [of coc, in the language of the *Brigantines*, high], a high horſe.

COCKAROUS'E [among the *Virginian Indians*] is one that has the honour to be of the king's council with relation to the affairs of the government, and has a great ſhare in the adminiſtration, and muſt all paſs through the *Huskanau* before they can arrive at this honour or be of the number of the great men. See *Huskanau*.

COCKS-COMB [*Botany*] the herb alſo called yellow rattle-graſs.

COCK-LOFT [probably of coc high, and לוח *Heb.* a roof] an upper loft or garret.

COCKS [with *Mariners*] are ſmall ſquare pieces of braſs with holes in them, which are put into the middle of large, wooden ſhivers, to prevent them from ſplitting and galling by the pin of the block or pulley on which they turn.

COCK'ISH [of cock] uppiſh.

COCK'ISHNESS, uppiſhneſs.

COC'QUET, a beau, a gallant, an amoroſo or general lover; alſo a wanton maiden, who keeps ſeveral lovers in ſuſpence. *F.*

COCY'TUS [κωκυτὸς of τῦ κωκύειν, Gr. to lament] this is one of the rivers of hell, which (according to the poets) flows out of *Styx*, and is ſo called from the lamentation the dead make for their paſt miſcarriages, and the dread they have of future puniſhments, which they will ſoon find after they have paſs'd over the flaming ſtreams of *Phlegethon*.

COD'DY [coddiȝ, *Sax.*] having pods or ſhells, as peas, beans, *&c.*

CODE [of *codex* a book, of *caudex* the trunk or timber of a tree, becauſe the books of the ancients were made of wood, and their leaves were ſomething like our table books] a volume or book.

CODE

CODE [among *Lawyers*] a certain book or volume of the ancient *Roman* law. In old time, the pleas and anſwers of the lawyers were in looſe ſcrolls or ſheets of parchment or paper. Theſe the emperor *Juſtinian* having collected and compiled into a book, called it *Codex*, and ever ſince this book by way of eminence has been called the *Code*, and is accounted the ſecond volume of the *Roman* civil law, and contains twelve books.

The matter of it, eſpecially as to the firſt eight books, is pretty near the ſame with the *Digeſts*; but in theſe things it differs, firſt, as to the ſtile, which is not ſo pure; 2. Its method is not ſo accurate as that of the *Digeſts*; 3. in that it diſcuſſes matters of more common uſe; whereas the more abſtruſe and ſubtle queſtions of the law are diſcuſs'd in the *Digeſts*, and there are the opinions of the ancient lawyers upon them, and ſo contains more polite, fine witty arguing, than of uſe to the generality of mankind.

And for this reaſon *Juſtinian* compos'd the code, becauſe he found the *Digeſts* in many places too fine and ſubtle for common uſe, and alſo very defective and imperfect, as not deciding many caſes that did daily occur.

This *Code* was compiled from the anſwers and determinations of 56 emperors and their councils, many of which were learned and ſkilful lawyers, as the famous *Papinianus* and ſome others, from the time of the emperor *Adrian* to *Juſtinian*'s own time. And in this *Code* there are abundance of things fully and diſtinctly determined, which before were either omitted or too briefly handled.

The Theodoſian CODE, is of good uſe to explain the other *Code*, which cannot well be underſtood without it. This was held in great eſteem, and was uſed in the weſtern parts of *Europe* for ſeveral hundred years, as Mr. *Selden* relates, after that law was in a manner diſuſed and forgotten; but now the *Theodoſian Code* is alſo grown much out of uſe.

CODOSCE'LÆ [according to *Fallopius*] venereal buboes in the groin.

COE [with *Miners*] a ſmall hut built over the mouth of the ſhaft of a mine where they work, to ſkreen themſelves from the weather; alſo in other places for lodging their tools, clothes or other neceſſaries.

COE'CUM [*Anatomy*] the blind gut, the firſt of the thick inteſtines, ſo called becauſe made like a ſack, having but one aperture, which ſerves it for both entrance and exit. *L.*

COEFFI'CIENCY [of *coefficiens*, L.] the cauſing or bringing to paſs together with another.

COEFFI'CIENTS [in *Algebra*] are numbers prefix'd to letters or ſpecies into which they are ſuppoſed to be multiplied; and therefore with ſuch letters or with the quantities repreſented by them, they make a rectangle product, or *coefficient production*; whence the name, thus *6ab* implies that the quantities repreſented by *ab* are multiplied into the efficient 6, and that out of theſe 2 the rectangle or product *6ab* is formed.

COE'LIA [κοιλία, Gr. *Anat.*] ſignifies any kind of original cavity in an animal body; and hence diſeaſes ſeated in the cavities or venters of the body, are called *Cœliac Affections*.

COE'LIACK [of κοιλία, *Gr.* the belly] of or belonging to the belly.

COELI'GENOUS [*cœligena*, L.] heaven born.

COE'LUM, *Heaven* [with *Anatomiſts*] the cavity of the eye towards the corner. *L.*

COE'LUS [according to the *Pagan Theology*] was the ancienteſt, the great grandfather (or firſt) of all the gods [in the *Greek* called Οὐρανὸς] he had two ſons, *Titan* was the elder, and *Saturn* the younger; the laſt of which committed a moſt impious action, by cutting off his privy parts with a ſcythe, to deprive him of the power of begetting, and threw his genitals into the ſea, where, by the continual agitation of the the waves, it finding a favourable womb among the froth, they ſay the goddeſs *Venus* was produced out of the bleeding genitals.

Heſiod ſays, his wife *Veſta* brought forth many ſons and daughters, the names of which were *Codus*, *Japetus*, *Theia*, *Hyperion*, *Themis*, *Mnemoſyne*, *Phœbe*, *Tethys*, *Saturnus*, *Giges*, *Titan*, *Brontes*; &c. to the number of 45. Of theſe *Apollodorus* ſays, *Cœlus* married *Terra* (the Earth) and had by her three ſorts of children, *i. e.* the giants with 100 hands and 50 heads, called *Briareus*, *Gyas* and *Cœus*; 2. the *Cyclops* and the *Titans*, of whom *Saturn* was the youngeſt.

Lactantius ſays, that *Cœlus* was ſome potent and aſpiring prince, who affecting to be a god, called himſelf the ſon of the ambient ſky: And after him *Saturn* thought it no leſs glory to be the ſon

ſort of *Heaven*, whoſe vaſt concavity contains all things immortal, as well as thoſe liable to corruption. And that the ſupreme power was conferr'd on him for his ſingular prudence and policy; that his dethroning happen'd in the 32d year of his reign, and that he was buried in *Occania* (ſuppoſed to be *Crete*) near the town called *Aularia*.

COENOTA'PHIUM } [of κενὸς emp-
CENOTA'PHIUM } ty and τάφος, a ſepulchre] an empty tomb or monument erected in honour of ſome illuſtrious perſon deceaſed, who periſhing in ſhipwreck, battle or the like, his body could not be found to be depoſited in it.

COEQUAL'ITY } [of *coequalis*, L.]
COE'QUALNESS } a being equal with.

COER'CIVENESS [of *coercere*, L.] compulſiveneſs.

COER'CION, a reſtraining, a keeping in good order or decorum.

COESSEN'TIALNESS } [of *con* and
COESSENTIAL'ITY } *eſſentia*, L.] the being of the ſame eſſence with.

COETA'NEOUSNESS [of *con* and *ætas*] the being of, the ſame age with.

COETER'NALNESS } [of *coeternel*;
COETER'NITY } F.] the being eternal with.

COEVAL'ITY, the being of the ſame age or duration.

COEUR [in *Heraldry*] as *Party en cœur*, ſignifies a ſhort line of partition in pale in the centre of the eſcutcheon, which extends but a little way, much ſhort of top and bottom, and is there met by other lines, which form an irregular partition of the eſcutcheon.

COEXIS'TENCE [of *con* and *exiſtentia*, *L.*] the exiſting at the ſame time with,

COF'FER [with *Architects*] the lowermoſt part of a cornice, or a ſquare depreſſure or ſinking in each interval, between the modillions of the *Corinthian* cornice, uſually filled with a roſe, pomegranate or other inrichment.

COF'FIN [of a *Horſe*] is the whole hoof of the foot above the coronet, including the coffin bone, the ſole and the frush.

COF'FIN-BONE [of a *Horſe*] is a ſmall ſpungy bone, incloſed in the middle of the hoof, and poſſeſſing the whole form of the foot.

COFFIN *of Paper*, a triangular piece, ſuch as grocers put up pepper, *&c.* in form of a cone.

COGS, the teeth of a mill-wheel; alſo a ſort of boat uſed on the river *Humber*.

CO'GENCY } [of *cogens*, L.] the
CO'GENTNESS } being cogent or compelling.

COGITA'TION [with the *Carteſians*] whatever a man experiences in himſelf, and of which he is conſcious; as all the operations of the underſtanding, will, imagination and ſenſes.

COGNA'TION, kindred, affinity, alliance.

CO'GNIZANCE [*connoiſſance*, F. *cognitio*, *L.*] knowledge.

COGNISANCE, a badge of arms on a ſerving man, or waterman's ſleeve, ſhewing that he belongs to a particular maſter or ſociety.

CO'GNIZABLE [of *connoiſable*, F. of *cognoſcere*, *L.*] that may be known; alſo that may be liable to the cenſure of the law.

CO'GRITAL *Line* [*Fortification*] a line drawn from the angle of the centre to that of the baſtion.

COHAB'ITANT, one who inhabits with another.

COHAB'ITANCE [of *cohabitare*, *L.*] a cohabiting or dwelling with.

COHE'RENT *Diſcourſes*, are ſuch diſcourſes in which there is a connexion and agreement between their parts.

COHERENT *Propoſitions*, ſuch that have ſome relation or agreement the one with the other.

COHE'SIVENESS [of *cohærere*, *L.*] cohæſive quality.

COIN'CIDENCE } [*coincidentia*,
COIN'CIDENTNESS } *L.*] a falling or jumping together.

COINS } [with *Printers*] certain
QUOINES } ſmall wedges uſed to faſten the whole compoſure of letters in the chaſe or frame.

CO'KER, a boat-man or waterman.

CO'KERS, fiſhermens boats.

To CO'LAPHIZE [*colaphizo*, L. of κολαφίζω, Gr.] to buffet.

COLARIN' [in *Architecture*] the little frize of the capital of the *Dorick* and *Tuſcan* column, placed between the aſtragal and the annulets, alſo the *orlo* or ring on the top of the ſhaft of the column next to the capital.

COLD'NESS [cealdnerre, *Sax.*] the being cold or quality of cold.

COLD'NESS *Potential*, is a relative quality, which plants, *&c.* are ſuppoſed to have. Thus a plant is ſaid to be cold in the ſecond or third degree; not that it is actually cold to the touch; but in its effects or operations, if taken inwardly.

COLIR

COLIR [in *China*] an officer who is inſpector of every court or tribunal of the empire, and altho' he is not of the number, may aſſiſt at all aſſemblies, the proceedings of which are communicated to him.

He gives private intelligence to the court, and even upon occaſion accuſes the Mandarins of their faults; both as to their private life and publick offices; ſo that even the princes of the blood ſtand in fear of theſe *Colirs*.

COL'LAR *Beam* [in *Carpentry*] a beam framed croſs, betwixt two principal rafters.

COLLAT'ERAL [in *Geography*] any place, country, *&c.* ſituate by the ſide of another.

COLLATERAL *Points* [in *Coſmography*] are the intermediate points, or thoſe between the cardinal points.

Primary COLLATERAL *Points*, are ſuch as are removed by an equal angle on each ſide, from 2 cardinal points.

Secondary COLLATERAL *Points*, are either thoſe which are equally diſtant from a cardinal and firſt primary; or equally diſtant from ſome cardinal or primary, and firſt ſecondary.

COLLATERAL *Deſcent*, is ſpringing out of the ſide of the whole blood, as grandfather's brother, *&c.*

COLLAT'ERALS [in *Genealogy*] are ſuch relations as proceed from the ſame ſtock but not in the ſame line of aſcendants or deſcendants; but being as it were aſide of each other. Thus uncles, aunts, nieces, couſins, are collaterals, or in the collateral line.

COLLA'TION [in a *Logical Senſe*] a comparing one thing well with another.

COLLATION [in *Common Law*] the compariſon or repreſentation of a copy to its original, to ſee whether they are alike; alſo the report or act of the officers who made the compariſon.

COLLEC'TION [with *Logicians*] an inference or concluſion.

COLLEC'TION *of Light* [with *Aſtrologers*] is when four principal ſignificators behold not one the other; but both of them caſt their ſeveral aſpects to a more momentary planet than themſelves, whom they each of them receive in ſome of their eſſential dignities; ſo that the planet, which does thus collect their lights, ſignifies in their judgment the accompliſhing of a buſineſs in hand between two perſons by the mediation of a third.

COLLE'GATARY [*Civil Law*] a perſon to whom a legacy is left in common with one or more perſons.

COLLE'GIANS [in *Holland*] a religious ſect who hold aſſemblies the firſt ſunday in every month, where every one has the liberty of praying, expounding the ſcripture, *&c.* They have no ſtated miniſters, they baptize by dipping or plunging, they meet twice a year at *Rinsburg* a village two miles from *Leyden*, where they admit all that come, without regarding what ſect or opinion he is of.

COL'LERED [in *Heraldry*] ſignifies wearing a collar, as a dog collered, *&c.*

COL'LET [of a *Ring*] that part of it in which the ſtone is ſet, the *Bezil*.

COLLIERIES, coal-mines.

COLLIGA'TION, a gathering or tying up together. *L.*

COLLINEA'TION, a levelling at, or aiming to hit the mark. *L.*

COL'LIQUANT [*colliquans*, *L.*] conſuming, waſting.

To COL'LIQUATE [*colliquatum*, *L.*] to melt, conſume or waſte.

COL'LIQUATIVENESS [of *colliquativus*, *L.*] waſtingneſs, conſumingneſs.

COLLIQUEFAC'TION, a melting down. *L.*

To COL'LOCATE [of *collocatum*, *L.*] to place, to ſet, to appoint to a place.

COLLOCU'TION, a talking together. *L.*

COLLYRID'IANS [of κολλυρα, *Gr.* a cake] a ſect who out of an extravagant devotion to the *Virgin Mary*, met on a certain day in the year to celebrate a ſolemn feaſt, and render divine honour as a goddeſs, eating a cake, which they offer'd in her name.

CO'LON [with *Anat.*] is one of the thick guts, and the largeſt of all, being in length about eight or nine hands breadth, and full of little cells, ſometimes ſtuffed with wind and other matters, which cauſe pains of the colic.

COLONA'DE [*Architecture*] a range of pillars running quite round a building and ſtanding within the walls of it, or a portico of pillars, ſuch as before St. *Peter*'s church at *Rome*.

Polyſtile COLONA'DE, is one whoſe number of columns is too great to be taken in by the eye at a ſingle view.

COL'ONEL *Lieutenant*, one who commands a regiment of guards, whereof the king, prince or other perſon of the firſt eminence is colonel.

Lieutenant COLONEL, is the ſecond officer in the regiment, who is the captains and commands in the abſence of the colonel.

Lieutenant COLONEL of horſe or dragoons, is the firſt captain of the regiment.

COLOPHONI'A [with *Chymiſts*, of κολοφὼν, *Gr.*] the top of a thing, the chief, the end, *L.* the *caput mortuum*, or groſs ſubſtance of turpentine, the more liquid part being diſtilled into oil.

COLOPHONIA *reſina*, a kind of roſin iſſuing out of the pine-tree.

COLORBA'SIANS [of *Colorbaſius* their chief] a branch of the *Gnoſticks*, who improv'd on the viſions of the *Gnoſticks* that preceded them.

COLORIF'ICK [*colorificus*, *L.*] making colour, colouring.

COLORISA'TION } [in *Pharmacy*]
CO LORA'TION } the changes of colour which bodies undergo, by the various operations either of nature or art, as by calcinations, coctions, *&c.*

COLOSS. See *Coloſſus*.

COLOSSE'UM [at *Rome*] an amphitheatre built by the emperor *Veſpaſian*, capacious enough to contain 100000 ſpectators to ſit round the *Area*, *i. e.* the place where the beaſts were let looſe, and was the place where St. *Ignatius* was expoſed to the lions.

COLOS'SUS, a ſtatue of prodigious ſize, as that of *Apollo* or the *Sun* in the harbour of the iſland *Rhodes*. That at *Rhodes* was made by *Chares* of *Aſia the leſſer*, and was the work of 12 years, and was dedicated to the *Sun*. It coſt about 44000 pounds *Engliſh* money. It was placed at the entrance of the harbour of the city, with the right foot ſtanding on one ſide of the land, and the left on the other. The talleſt ſhips with their maſts ſailed into the haven between the legs of it, and when it was thrown down to the ground by an earthquake, few men were able to embrace the little finger of this prodigious ſtatue, the braſs of which it was made loaded 900 camels.

COLOUR, is defined to be the different modifications of the rays of light, which excite in us the ſenſation, by which we diſtinguiſh things, and call them red, yellow, green, blue, *&c.*

COL'OUR [*color*, *L.*] is a quality inherent to natural bodies, which are ſaid to be ſo and ſo coloured: as others define colour, an accident that happens to them by the reflection of light; alſo complexion, looks; alſo pretence or ſhew.

COLOUR [in *Heraldry*] colours are generally red, black, blue and purple, which are called as follows: the *red is* called *gules*; the *blue*, *azure*; the *black*, *ſable*; the *green*, *vert* or *ſinople*; and the *purple*, *purpure*, *tenny* or *tawney*, and *ſanguine* ſometimes, but this is not common, and theſe colours are ſometimes otherwiſe expreſs'd; *gules* is called *Mars*; *azure*, *Jupiter*; *ſable*, *Saturn*; *vert*, *Venus*; *purpure*, *Mercury*; *tenny*, the *Dragon's head*: and *ſanguine*, the *Dragon's tail*.

In precious ſtones *gules* is called *ruby*; *azure*, *ſapphire*; *ſable*, *diamant*; *vert*, *emeraud*; *purple*, *amethyſt*; *tenny*, *hyacynth*; and *ſanguine*, *ſardonix*.

COLOUR [in *Philoſophy*] a property inherent in light, whereby, according to the different ſizes or magnitudes of its parts, it excites different vibrations in the fibres of the optick nerve; which being propagated to the *ſenſorium*, affect the mind with different ſenſations.

COLOUR *of Office* [*Law Phraſe*] an evil or unjuſt act done by the countenance of office or authority.

COL'OURING [with *Painters*] the manner of applying and conducting the colours of a picture; or the mixture of lights and ſhadows form'd by the various colours employ'd in a painting.

Emphatical COLOURS [according to the ancient *Natural Philoſophy*] are (as they term them) thoſe apparent colours frequently ſeen in the clouds, before ſun-riſing or after its ſetting; the colours that appear in the rainbow, *&c.* theſe they will not allow to be true colours, becauſe they are not permanent or laſting.

Field COLOURS, are ſmall flags of about a foot and half ſquare, carried along with the quarter-maſter general, for marking out the ground of the ſquadrons and battalions.

COL'OURABLENESS, plauſibleneſs.

COLTS-FOOT [*Botany*] an herb good in diſtempers of the lungs, *&c.*

COL'TER [culter, *Sax.*] a piece of iron belonging to a plough, that cuts the ground.

COLUBRI'NE [*colubrinus*, *L.*] of or belonging to a ſerpent; alſo wily, crafty.

COL'UMBINE [*columbinus*, *L.*] of, like or pertaining to a pigeon.

COL'UMN [*columna*, *L.*] a round pillar to bear up or beautify a building; or for a monument of ſome notable event.

COL'UMN [in *Architecture*] in a ſtrict ſenſe is that long, round cylinder, or part of a pillar, which is called the *ſhaft* or *trunk*, and contains the body of it from the ſpire to the baſe, or

or from the aſtragal of the baſe to the chapiters.

Tuſcan COLUMN, is the ſhorteſt and moſt ſimple of all the columns, its height, according to *Scamozzi*, is 15 modules, to *Vitruvius*, *&c.* 14.

Doric COLUMN, is ſomething more delicate, its height from 14 to 15 modules, and is adorned with flutings.

Corinthian COLUMN, is the richeſt and moſt delicate of all, its height is 19 modules, its capital is adorned with two rows of leaves and with caulicoles, from whence volutes do ſpring out.

Ionick COLUMN, is more delicate than the *Doric*, its height is 17 or 18 modules, it is diſtinguiſhed from the reſt by the volutes in its capital, and by its baſe.

Compoſite COLUMN, its height is 19 and a half or 20 modules, it has two rows of leaves in its capital like the *Corinthian*, and angular volutes like the *Ionic*.

COLUMNS [*Mil. Art.*] is a long file or row of troops, or of the baggage of an army in its march.

COLUMN [with *Printers*] is a part of a page divided by a line, as the pages in this book are into two columns, and others into three, four, *&c.*

Cylindrical COLUMN, a column that has neither ſwelling nor diminution.

Attic COLUMN, a pilaſter inſulated, having four equal faces or ſides and of the higheſt proportion.

Angular COLUMN, is an inſulated column, placed in the coin or corner of a portico, or inſerted into the corner of a building.

Doubled COLUMN, is an aſſemblage of two columns, joined in ſuch a manner as that the two ſhafts penetrate each other with a third of their diameter.

Fuſible COLUMN, is a column made of ſome metal or matter caſt.

Hydraulick COLUMN, a column from the top of which a *jet d'eau* proceeds, to which the capital ſerves as a baſon, whence the water deſcends by a little pipe, which turns ſpirally around the ſhaft.

Moulded COLUMN, is one made by impaſtation of gravel and flints of divers colours, bound together with a cement, which grows perfectly hard and receives a poliſh like marble.

Tranſparent COLUMN, a column made of ſome tranſparent alabaſter, *&c.*

Water COLUMN, one whoſe ſhaft is form'd of a large *jet d'eau*, which ſpouting out water forcibly from the baſe drives it within the tambour of the capital, which is made hollow, thence falling down again it has the effect of a liquid cryſtal column.

COLUMN *of Joinery*, is made of ſtrong timber boards, joined, glued and pinned together, is hollow turned in the lath and uſually fluted.

Incruſtated COLUMN, is made of ſeveral ribs or thin ſhells of fine marble or other rare ſtone, cemented upon a mold of ſtone, brick or the like.

Aſtronomical COLUMN, a kind of obſervatory in form of an high tower, built hollow, and with a ſpiral aſcent to an armillary ſphere, placed at the top for taking obſervations of the courſes of the heavenly bodies.

Carolitick COLUMN, is one that is adorned with foliages or leaves or branches turned ſpirally around the ſhaft; or in crowns and feſtoons.

Diminiſhed COLUMN, is one that begins to taper or diminiſh from the baſe in imitation of trees.

Cantoned COLUMNS, are ſuch as are engaged in the four corners of a ſquare pillar, to ſupport four ſprings of an arch.

Coupled COLUMNS, are ſuch as are diſpoſed by two and two, ſo as almoſt to touch each other at their baſes and capitals.

Chronological COLUMNS, are ſuch as bear ſome hiſtorical inſcription, digeſted according to the order of time.

Geminated COLUMN, a column whoſe ſhaft is formed of three ſimilar and equal ſides or ribs of ſtone, fitted within one another, and faſtened at the bottom with iron pins, and at the top with cramp-irons.

COLUMN *of Maſonry*, is made of rough ſtone well laid and coloured with plaſter, or of bricks moulded triangular-wiſe and covered with *ſtuc*.

COLUMN *with Tambours*, is one whoſe ſhaft is formed of ſeveral courſes of ſtone or blocks of marble leſs high than the diameter of the column.

COLUMN *in Truncheons*, conſiſts of three, four or five pieces of ſtone or metal, differing from the tambours, being higher than the diameter of the column.

Fluted COLUMN, is one whoſe ſhaft is adorned with flutes or channellings, either from top to bottom, or only two thirds of its height.

Fluted COLUMN *enrich'd*, a column whoſe flutings are filled up with ornaments of foliages, rinds, ribbands, *&c.* inſtead of cables.

Cabled COLUMNS, are ſuch as have projectures in form of cables in the naked of the ſhaft, each cable having an effect oppoſite to a fluting, and accompanied with a little liſt on each ſide.

Cabled and fluted COLUMN, one whoſe flutes are filled up with cables, reeds or ſtaves, beginning from the bottom of the ſhaft and reaching one third of its height.

Coloſſal COLUMN, a column of an enormous ſize, too large to enter any ordonnance of architecture.

Gothick COLUMN, a round pillar that is either too ſhort for its bulk, or too ſlender for its height.

Hermetick COLUMN, a ſort of pilaſter in manner of a *Terminus*, having the head of a man inſtead of a capital.

Hiſtorical COLUMN, is one whoſe ſhaft is adorned with a *baſſo relievo*, running in a ſpiral line its whole length, and containing the hiſtory of ſome great perſonage.

Hollow COLUMN, is one that has a ſpiral ſtair-caſe on the inſide for the conveniency of aſcending to the top.

Indicative COLUMN, one which ſerves to ſhew the tides, *&c.* along the ſea-coaſts.

Itinerary COLUMN, a column erected in the croſs ways in large roads, having ſeveral faces, which by the inſcriptions ſerve to ſhew the different routs.

Lactary COLUMN, a column in the herb-market at *Rome*, having a cavity in its pedeſtal where young children were put, being abandoned by their parents either out of poverty or inhumanity.

Legal COLUMN, a column whereon the fundamental laws of the ſtate were engraven.

Limitrophous COLUMN, one that ſhews the bounds and limits of a country conquered.

Luminous COLUMN, a kind of column formed on a cylindrical frame, mounted and covered over with oiled paper, *&c.* ſo that lights being diſpoſed in ranks over each other, the whole appears to be on fire.

Manubiary COLUMN [of *manubiæ*, *L.* ſpoils of an enemy] a column adorned with trophies in imitation of trees, on which the ancients hung the ſpoils of the enemy.

Median COLUMN, are two columns in the middle of a porch, whoſe intercolumniations are larger than the reſt.

Phoſphorical COLUMN, a hollow column, or a light-houſe built on a rock or the tip of a mole, to ſerve as a lantern to the port.

Memorial COLUMN, a column raiſed on account of any remarkable event.

Maſſive COLUMN, one that is too ſhort for the order whoſe capital it bears.

Roſtral COLUMN, a column adorned with beaks or prows of ſhips, and galleys with anchors and grapnels; erected to preſerve the memory of ſome notable ſea-fight.

Sepulchral COLUMN, a column erected on a tomb or ſepulchre, with an inſcription on its baſe.

Statuary COLUMN, one which ſupports a ſtatue.

Symbolical COLUMN, a column repreſenting ſome particular country by ſome attribute peculiar to it, as the *Fleur-de-lis* for *France*.

Grouped COLUMNS, are ſuch as are placed on the ſame pedeſtal or *ſocle*, either by 3 and 3, or by 4 and 4.

Gnomonick COLUMN, a cylinder on which the hour of the day is repreſented by the ſhadow of a ſtyle.

Nich'd COLUMN, is one whoſe ſhaft enters with half its diameter into a wall, which is hollowed for its reception.

Paſtoral COLUMN, one the ſhaft of which is formed in imitation of the trunk of a tree, with barks and knots.

Polygonous COLUMN, one that has ſeveral ſides or faces.

Oval COLUMN, one whoſe ſhaft has a flatneſs; the plan of it being made oval to reduce the projecture.

Funeral COLUMN, one which bears an urn, in which the aſhes of ſome deceaſed Hero are ſuppoſed to be incloſed; and the ſhaft of which is ſometimes overſpread with tears or flames, which are ſymbols of ſorrow and immortality.

Inſerted COLUMN, is one that is attach'd to a wall by a third or fourth part of its diameter.

Inſulated COLUMN, one that ſtands free and detach'd on all ſides from any other body.

Serpentine COLUMN, a column formed of 3 ſerpents twiſted together, the heads of which ſerve as a capital.

Swelled COLUMN, is one which has a bulging or ſwelling in proportion to the height of the ſhaft.

Twiſted COLUMN, is one whoſe ſhaft is twiſted round in manner of a ſcrew, with ſix circumvolutions, and is for the moſt part of the *Corinthian* order.

Twiſted,

Twisted, fluted COLUMN, is a column whose flutes follow the contour of the shaft in a spiral line throughout the whole length.

COLUMN *twisted and inriched*, is a column of which one third of its shaft is fluted, and the rest adorned with branches and other inrichments.

Triumphal COLUMN [among the *Ancients*] a column erected in honour of an Hero; of which the joints of the stones or courses were adorn'd with as many crowns as he had made military expeditions.

Zophorick COLUMN [of ζωοφόρος, Gr. bearing living creatures] a statuary column, on which the figure of some animal is placed.

COM } [of the *British* word *Cum*,
COMB } which signifies low] at the
COMP } beginning of the name of a place, intimates that the place stands low, as *Comton* or *Compton*.

COMBINA'TION *of Quantities*, the many several ways that may be taken in any number of quantities, without having any respect to their places.

COMBINATION [in *Arithmetick*] is the art of finding how many different ways a certain given number of things may be varied, or taken by 1, and 1, 2 and 2, 3, and 3, *&c.* And thus the combinations of the 24 letters of the alphabet, first taken 2 by 2, and 3 by 3, and so on, has been calculated to be 139,172,428,888,725,999,425,128,493,402,200 139 millions of millions of millions; and so on.

COMBINATION [in *Law*] is the entering of several persons into a conspiracy, to put in practice some unlawful design.

COMBUST' *Way* [with *Astrologers*] is the space of the half of *Libra*, and all *Scorpio*, so called upon account of several violent and ill-boding stars, that, as they pretend, are fixed there; so that they account it unfortunate, and weakening to any planet that happens to be in it.

COMBUS'TIBLENESS [of *combustibilis*, *L.*] aptness to take fire or burn.

COMEDIOG'RAPHY [of κωμῳδία and γράφω, Gr. a description or writing] the writing of comedies.

COM'EDY [of κώμη a village, and ᾠδὴ a song; because comedies were first acted in country villages] is an agreeable representation of the actions of human life. It is reckoned part of the great poetry on account of its end, which is instruction as well as pleasure. For men will sooner be laugh'd out of their follies than beat out of them; and therefore comedy will arrive at the end of dramatick poetry sooner than tragedy. The three unities of action, time and place are requisite in this, and therefore whatever action is compound, whatever time above what is necessary for the representation, whatever scene is removed from one street to another, or one house to another, break the rules, or are against nature.

That which distinguishes our comick poetry from all others, and gives it the advantage over both the ancients and moderns, is humour, which Mr. *Dryden* thus defines.

It is the ridiculous extravagance of conversation, wherein one man differs from all others.

Some have fancied that the excellence of comedy consists in the wit of it; others confine it to the intrigue, and turns of incidents; and others to the humours. But indeed the excellence lies in the just mixture of the whole.

COME'LINESS, gracefulness, beauteousness.

COM'ET [in *Heraldry*] as *Guillim* says, is not of an orbicular form as other celestial natures are; but protracts its light at length like a beard, or rather dilates it in length like an hairy bush, and thence grows taper-wise like the tail of a fox. That it contracts its matter or substance from a slimy exhalation, and was not originally in the creation; nor is number'd among natural things mentioned in the history of *Genesis*; but is something preternatural, and is placed with heavenly bodies, because they seem to be of their kind. Many are of opinion, that they prognosticate dreadful and horrible events of things to come; but others hold that they are as much stars as any other, and only draw nearer to us at the time they appear, and do not forebode any accidents whatsoever. The figure annexed is *azure*, a comet or blazing-star streaming in bend *or*.

COM'ETS [*cometa*, L. of κομήτης, Gr. so called because of their figure which seems to be as it were hairy] are an imperfect substance, which consists of a thick fat vapour, that is supposed to be enkindled in the upper region of the air; they seem hairy or to shed hairs, especially on that side which is opposite to the sun, but after a various manner: Some drag a tail after them, and are called *Crinita*; others have a long beard

beard, and are called *Barbata*; others appear ſomething in the ſhape of a roſe, having thoſe hairs ſcattered round them; others are in the ſhape of a ſword, and are called *Enſiformis*. Comets compaſs the whole earth in the ſpace of 24 hours, and are never of very long appearance. The comet of the longeſt continuance that ever was in the world, was in the time of *Nero*, which was viſible for ſix months.

COM'FORTABLE, bringing or producing comfort, refreſhing.

COM'FORTABLENESS [of *comfort*, F.] pleaſantneſs, refreſhing quality.

COM'FORTLESS, being without comfort.

COM'FORTLESNESS, the being without comfort.

COM'ICALLY [of *comique*, F. *comice*, L.] pleaſantly, with mirth, *&c.*

COM'ICALNESS, pleaſantneſs, *&c.*

COMI'TIA [among the *Romans*] an aſſembly, either in the *comitium* or *campus Martius*, for the election of magiſtrates or conſulting of other important affairs of the ſtate.

Front COMMAND'ING *Ground* [in *Fortification*] is a height or eminence oppoſite to the face of the poſt, and plays upon the front of it.

Reverſe COMMANDING *Ground*, is an eminence that can play upon the back of any poſt.

Enfilade COMMANDING *Ground*
Courtin COMMANDING *Ground*
} is an eminence, which with its ſhot ſweeps or ſcours all the length of a ſtrait line.

COMMATERIAL'ITY, the quality of being of the ſame matter, *&c.* with another.

COMMEM'ORABLE [*commemorabilis*, L.] worthy to be mentioned or remembered.

To COMMENC'E *a horſe* [with *Horſemen*] is to initiate him in the manage, or to put him to the firſt leſſons in order to break him.

COMMEND'ABLENESS [of *commendabilis*, L.] worthy to be commended.

COMMEN'DAM [in *Law*] when a king makes a parſon a biſhop, his benefice is reſigned by the promotion; but if he is impowered by the king to retain his benefice, then he ſtill continues to be parſon of it, and is ſaid *to hold it in Commendam.*

COMMEN'SURABLE *Magnitudes* [in *Geometry*] are ſuch as may be meaſured by one and the ſame common meaſure.

COMMEN'SURATENESS, the quality of the being of the ſame or equal meaſure.

COM'MENTARIES [with *Hiſtorians*] are hiſtories written by thoſe perſons who had the greateſt hand or ſhare in the actions there related, as *Cæſar's Commentaries.*

COM'MENTARIES, alſo are ſuch as ſet forth a naked continuance of the events and actions, without the motives and deſigns, the councils, ſpeeches, occaſions and pretexts, with other paſſages.

COMMENTI'TIOUSNESS [of *commentitius*, L.] counterfeitneſs, forgedneſs.

COMMER'CIAL [of *commerce*, F. of *commercium*, L.] of or pertaining to commerce or traffick.

COMMIN'ATORY [of *comminari*, L.] of or pertaining to threatning.

COMMINU'TION [with *Surgeons*] is when a bone is broken into many ſmall parts.

COM'MISSARY *of ſtores*, [in *Military affairs*] an officer of the artillery who has the charge of all the ſtores.

COMMISSARY *of horſes* [in *Military Affairs*] an officer belonging to the artillery, who has the inſpection of the artillery horſes to ſee them muſtered, and ſend ſuch orders as he receives from the commanding officer of the artillery, by ſome of the *conductors* of horſes, of which he is allowed a certain number for his aſſiſtants.

COMMIS'SION [*commiſſio*, L.] the authority or power, by virtue of which one perſon tranſacts buſineſs for another, which is done uſually, by deed or writing duly executed.

COMMISSION [in *Trade*] ſignifies both the power of acting for another, and alſo the *premium* or reward he is to have for his ſo doing, which is uſually one half, 1, 2, 3 or more *per Cent.*

COMMISSION, a warrant for an office or place; a charge to buy or to do any act for another.

COMMISSION, commiſſion-money, the wages or reward of a factor.

COMMIT'MENT [of *commetre*, F. *committere*, L.] a being committed or ordered to priſon; alſo the doing an undecent or illegal action.

COM'MODATE [*Civil Law*] the loan or free conceſſion of any thing moveable or immoveable for a limited time, on condition to reſtore the ſame individual at the expiration of that time.

COMMO'DIOUSLY [*commodement*, F. *commode*, L.] advantageouſly, conveniently.

COM'MON [*communis*, L.] that which belongs to all alike; own'd or allow'd by all and not affected to this more than that.

COMMON

COMMON [with *Grammarians*] that gender of nouns that is equally applicable to both ſexes, male and female.

COMMON [in *Geometry*] is applied to an angle line or the like, which belong equally to two figures, or makes a neceſſary part of both.

COMMON [according to the *Law definition*] that ſort of water, the uſe of which is common to a particular town or lordſhip; alſo as *common of paſture* for feeding cattle; *common of fiſhing*, &c. *common of turbary*, i. e. a liberty of digging turf.

COMMON [in *groſs*] a liberty to have common alone, that is, without any land or tenement in another man's land to himſelf for life, or to him and his heirs.

COMMON *Salt* [in *Chymical Writers*] is expreſſed by theſe characters.

COMMON *Council* [in *London*] was firſt conſtituted in the reign of king *John*, who ordained that 35 of the moſt ſubſtantial citizens ſhould be choſen, and he alſo gave the city the liberty to chooſe a new mayor and ſheriffs every year, which before held their places during life.

COMMON *appendant* } a liberty
COMMON *appurtenant* } of common appertaining to, or depending on ſuch a freehold, which common muſt be taken with beaſt commonable, as *horſes*, *oxen*, &c. and not of *goats*, *geeſe*, and *hogs*.

COMMON *Law* [of *England*] had its original from *Edward* the confeſſor, who out of the *Daniſh*, *Saxon*, and *Mercian* laws, collected one univerſal and general law about the year 1045.

COMMON *Places* [among *Rhetoricians*] are general advertiſements, which help thoſe that conſult them to remember all the ways by which a ſubject may be conſidered. Tho' there are many more ways by which a thing may be conſidered; yet the authors of topicks have ſettled ſixteen common places; which are, the *Genus*, the *Difference*, the *Definition*, the *Diviſion* or *Diſtribution*, the *Etymology*, the *Conjugation*, the *Similitudes*, the *Diſſimilitudes*, the *Contraries*, the *Oppoſites*, the *Compariſon*, the *Antecedents*, the *Adjuncts*, the *Conſequents*, the *Effect*, and the *Cauſe*. Theſe are ſufficient to furniſh with ample matter for a diſcourſe, and to make the invention of a barren underſtanding fruitful.

COMMON *Ray* [in *Opticks*] is a right line drawn from the point of concourſe of the two optical axes, thro' the middle of the right line, which paſſes by the centre of the apple of the eye.

COM'MONALTY [in *Law*] are the middle ſort of king's ſubjects, ſuch of the commons, who being raiſed above the peaſants, arrive at having the management of offices, and are one degree inferior to burgeſſes.

COMMUNIBUS *annis*, ſignifies the ſame thing in regard to time, as *communibus locis* does to places, taking the years one with another.

COMMUNIBUS *locis*, a term often uſed by *writers* for ſome medium or mean relation between ſeveral places, as taking one place with another.

COMMU'NICABLENESS [*communicabilis*, *L.*] eaſineſs to be communicated or to communicate.

COMMUNICABIL'ITY [in *Metaphyſicks*] is when one being may partake of another.

COMMUNICATION, the act of communicating intercourſe, converſe, conference; alſo the act of imparting a thing to another, or making him a ſharer therein.

COMMUNICATION [with *Rhetoricians*] is when the orator argues with his auditory, and demands their opinion, as *Gentlemen, ſuppoſe yourſelves in the ſame caſe, what meaſures would you have taken but thoſe that I took? what would you have done upon the like occaſion?*

COMMUNICATION *of Idioms* [with *Divines*] ſignifies the communication of the attributes of one nature in *Chriſt Jeſus* to that of another.

COMMU'NICATIVENESS [of *communicative*, F. of L.] aptneſs to communicate.

COMMU'NITY [in *Law*] ſometimes ſignifies the joint property in effects between a huſband and wife.

Tacit COMMUNITY a community contracted between a man and woman by the mere mingling of their effects, provided they have lived together the ſpace of a year and a day.

COMMUNITY *continued*, is that which ſubſiſts between two perſons joined in marriage, and the minor children of that marriage, when the ſurvivor has not made an inventory of the effects in poſſeſſion during marriage.

COMMU'TABLE [*commutabilis*, *L.*] that may be eaſily altered or changed.

COMMUTA'TION [in *Aſtronomy*] the angle of commutation is the diſtance between

between the ſun's true place, ſeen from the earth, and the place of a planet reduced to the ecliptick.

COMMU'TATIVE *Juſtice*, is that juſtice that ought to be obſerved and done in buying and ſelling, borrowing and lending, performing covenants, *&c.*

COMMU'TATIVELY [of *commutatif* F. of *L.*] by way of exchange.

COMPACT'NESS [of *compacté*, F. *compactus*, *L.*] cloſeneſs together.

COMPAN'ION *of the garter*, a knight of that noble order.

COMPAN'IONSHIP [of *compagnon*, F.] accompanying with, the being of the ſame company.

Independent COMPANY, a company of foot or troop of horſe not embodied in a regiment.

COMPA'RABLENESS [of *comparabilis*, *L.* and *neſs*] the being comparable to.

COMPAR'ATIVE *Anatomy*, is that branch of it that conſiders the ſame parts of different animals with relation to the different ſtructure and formation which is moſt ſuited to the manner of living, and the neceſſities of every creature.

COMPAR'ISON *of Ideas*, is an act of the mind by which it compares its ideas one with another, as to extent, degree, time, place, and other circumſtances.

COMPARISON [with *Rhetoricians*] compariſons differ from ſimilitudes only in this, that compariſons are more warm of the two. Note, that in compariſons it is neceſſary that that there be an exact agreement between all the parts of a compariſon and the ſubject that is treated of; for ſeveral things are taken in for no other reaſon but to render the compariſon more lively.

COMPARISON *parallel*, the relation of two perſons or things conſidered as oppoſed or ſet before each other in order to find out wherein they agree or differ.

COMPAR'TIMENT } [*Gardening*]
COMPART'MENT } abed, border or knot; a deſign compoſed of ſeveral different figures, diſpoſed with ſymmetry to adorn a parterre, platfond, *&c.*

COMPART'MENTS [in *Heraldry*] partitions, as alſo quarterings of the eſcutcheon, according to the number of coats that are to be in it, the ſeveral diviſions made in it, when the arms of ſeveral families are born altogether by one, either on account of marriages or otherwiſe. See *Party*.

COMPARTMENT [in *Joinery*, &c.] a ſymmetrical diſpoſition of figures to adorn pannels, *&c.* the ſquares of a cieling, *&c.*

COMPARTIMENT *of Tiles*, an arrangement of white and red tiles varniſhed for the decoration of the covering of a roof.

COMPARTI'TION [in *Architecture*] the uſeful and graceful diſtribution of the whole ground plot of a building, into rooms of reception or entertainment, office, *&c.*

Beam COMPASSES, a mathematical inſtrument made of wood or braſs, with ſliding ſockets, to carry ſeveral ſhifting points, in order to draw circles of very long *radii*, of uſe in large projections, and for drawing the furniture on wall-dials.

COMPASS *Callipers* [with *Gunners*] is an inſtrument for diſparting a piece of ordnance. It reſembles two ſemicircles having a handle and a joint like a pair of compaſſes; but the points are blunt, and may be opened at pleaſure.

COMPASS, or *Mariners* COMPASS } an inſtrument of great uſe in *Dialling*, *Navigation*, *Surveying* and ſeveral other parts of the mathematicks. It conſiſts of a circle drawn on a round piece of paſte-board, which is called the fly; this circle is divided into 4 quadrants, which repreſent the four principal points or cardinal winds, *Eaſt*, *Weſt*, *North*, and *South*; and each of theſe quadrants or quarters are again ſubdivided into eight other equal parts; which in all makes 32 points of the compaſs, called rumbs. This card or paſte-board hangs horizontally on a pin ſet upright, ond under it is fixed a needle of iron wire, touched with a loadſtone, which keeps the fly or point of the north-pole always towards the north, and by this means directs the ſteerſman how to keep the ſhip in her courſe.

Meridional COMPASS, is the common compaſs before deſcribed.

Dark COMPASS, is the ſame as the other; but that the fly has the points marked with black and white, without any other colours, and is ſo called becauſe moſt convenient for ſteering by candle light.

Hair COMPASSES, compaſſes ſo contrived on the inſide as to take an extent to a hair's breadth.

German COMPASSES, thoſe whoſe legs are a little bent outwards towards the top, ſo that when ſhut the points only meet.

Spring COMPASSES, are dividers made of hardened ſteel, the head arched,

ched, which by its ſpring opens the compaſſes, the opening being directed by a circular ſcrew, faſtened to one leg and let through the other worked with a nut.

Triſſecting COMPASSES, compaſſes for the triſſecting of angles geometrically.

Draught COMPASSES, a pair of compaſſes with ſeveral moveable points, uſed in making fine draughts or maps, charts, *&c* alſo in Architecture, Dialling, Fortification.

Fly of the COMPASS, is the round piece of paſteboard (call'd alſo the card) on which the points of the compaſs are drawn.

Variation COMPASS, is a compaſs the uſe of which is to ſhew how much the common compaſs varies from the exact points of *north* and *ſouth*.

COMPAS'SIONATENESS [of *compaſſion*, F. of L.] fellow-feeling, *&c*.

COMPAT'IBLENESS [*compatibilité*, F.] agreeableneſs.

COMPEL'LABLE, that may be forced.

COMPENDIA'RIOUS [*compendiarius*, L.] brief, ſhort, abridg'd.

COMPENDIOS'ITY [*compendioſitas*, L.] compendiouſneſs.

COM'PETENCE } [*competentia*, L.]
COM'PETENCY } a ſufficient eſtate, ſtock of learning, *&c*.

COM'PETENTNESS [of *competentia*, L.] ſufficientneſs, *&c*.

COMPET'IBLENESS [of *competit*, L.] ſuitableneſs, *&c*.

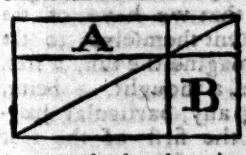
COMPITALI'TIA, feaſts held among the ancients in honour of the *Lares*.

COMPLA'CENTNESS [of *complacentia*, L.] a being pleaſed with.

COMPLAISANT'NESS, the ſame as *complaiſance*.

COM'PLEMENT [in *Heraldry*] ſignifies the full moon.

COMPLEMENT [with *Aſtronomers*] the diſtance of a ſtar from the zenith, or the arch that is comprehended between the place of a ſtar above the horizon and the zenith.



COMPLEMENTS [in a *Parallelogram*] are the 2 leſſer parallelograms A and B, which are made by drawing two right lines parallel to each ſide of the figure thro' a given point in the diagonal. See the figure.

COMPLEMEN'TAL [of *complementum*, L.] of or pertaining to complement.

COMPLEX' *Diſeaſes*, diſtempers that cannot be ſeparated, as a pleuriſy and fever.

A COMPLEX' *Propoſition* [with *Logicians*] is that which has at leaſt one of its terms complex, or ſuch an one as contains ſeveral members, as cauſal propoſitions.

COMPLEX'NESS [of *complexus*, L.] a being compounded of divers things.

COMPLEX'IO } [with *Rhetoricians*] a rhetorical
COMPLICA'TIO } figure, which is the ſame as *Simploce*, which ſee. *L.*

To COM'PLICATE [*complicatum*, L.] to fold or wrap up together.

COM'PLICATEDNESS [of *complicatio*, L.] a being folded together.

COMPLO'SION, a ſtriking or ſhaking together.

COMPO'NE [in *Heraldry*] ſignifies compounded, and is alſo called *Gobone*: See the eſcutcheon.

COMPO'NENT [*componens*, L.] compoſing, making up, conſtituting, as *component parts*, parts that make up the whole.

To be COMPOS *Mentis*, in a right mind, having a ſound mind and not delirious.

COMPO'SED *Baſtion* [in *Fortification*] is when the two ſides of the inner polygon are very unequal, which makes the gorges alſo very unequal.

COMPO'SEDNESS [of *compoſer*, F.] quietneſs of mind, *&c*.

COMPOS'ITES [in *Pharmacy*] medicines compounded of ſeveral ſimple ones; as electuaries, ointments, opiates, ſyrups, *&c*.

COMPOSI'TION [in *Metaphyſicks*] is an unity that is diviſible.

COMPOSITE *Number* [with *Arithmeticians*] a compound number, or a number which may be divided by ſome number leſs than the compoſite itſelf, but greater than unity; as 4, 6, 8, 9, 10, *&c*.

COMPOSITION *Entitative* [with *Schoolmen*] is between things of the ſame nature, *e. g.* two or more drops of water.

COMPOSITION *Eſſential* [with *Schoolmen*] is when things of different kinds are joined, and thus conſtitute new things or eſſences, different from any of the parts; and thus they ſay from the matter and the form of wood ariſes wood, whoſe eſſence is very different from either of theſe ingredients taken ſeparately.

COMPOSI'TION [with *Orators*] is the proper order of the parts of the diſcourſe adhering to each other.

COMPOSITION [with *Logicians*] is a method of reaſoning, wherein a perſon proceeds from ſome general ſelf-evident truth to particular and ſingular ones.

COMPOSITION [with *Grammarians*] the joining of 2 words together, or the prefixing a particle to another word, to augment, diminiſh or change its ſignification.

COMPOSSIBIL'ITY, capableneſs of exiſting together.

COMPOS'SIBLE [of *con* and *poſſibilis*, L.] capable of exiſting together.

COMPOUND' [*compoſitus*, L.] that which is made up or compoſed of different parts.

COMPOUND *Quantities* [in *Algebra*] are ſuch as are joined together by the ſigns + and −, and are either expreſſed by the ſame letters unequally repeated, or by more letters than one, as $b\,d - b$ and $a - b - c$ are compound quantities.

A COMPOUND *Leaf* [with *Bot.*] is divided into ſeveral parts, each of which reſembles a ſingle leaf.

COMPOUND'ABLE, that may be compounded.

COMPREHEN'SION *of an idea* [among *Logicians*] is the comprehenſion of the attributes it contains in itſelf, and which cannot be taken away without deſtroying it, as the comprehenſion of the idea of a triangle includes extenſion, figure, 3 lines and 3 angles, *&c.*

COMPREHENSION [in *Metaphyſicks*] is an act of the mind, whereby it apprehends or knows any object which is preſented to it on all ſides, on which it is capable of being apprehended or known.

COMPREHENSION [with *Rhetoricians*] a trope or figure whereby the name of a whole is put for part, or that of a part for the whole; or a definite number or thing for an indefinite.

COMPREHEN'SIVENESS, aptneſs to comprehend, or to be comprehended.

COMPRES'SIBLENESS [*compreſſibilité*, F.] capableneſs to be preſſed cloſe.

To COMPROM'ISE [in a *figurative ſenſe*] to put to the hazard of being cenſured.

COMPUL'SIVE, of a reſtraining nature.

COMPUL'SIVENESS [of *compulſio*, L.] compelling quality.

COMPU'TABLE [*computabilis*, L.] that may be counted or reckoned.

COMPUTA'TION [in *Common Law*] ſignifies the true and indifferent conſtruction of time, ſo that neither party ſhall wrong the other, or that the determination of time referred to ſhall neither be taken the one way or the other; but ſhall be computed according to the cenſure of the law.

CO'MUS [among the *Ancients*] the God of banquetting.

CONA'TUS [in a *Body of Motion*] is that diſpoſition or aptitude to go on in a right line, if not prevented by other cauſes; it is the ſame as *attraction* or *gravitation*, in matter without motion.

CONCAMERA'TION, a vaulting or arching. *L.*

CONCATENA'TION *of Cauſes* [with *Philoſophers*] a term uſed to expreſs that an effect is the reſult of a long chain of cauſes linked to, or depending one upon another.

CONCAT'ENATENESS [of *concatenatio*, L.] the being chained together.

CON'CAVE [*concavus*, L.] hollow on the inſide or vaulted like an oven; alſo hollowneſs; *i. e.* the inſide of a hollow body, eſpecially if it be circular.

CONCAVE *Glaſſes*, are ſuch as are ground hollow, and are uſually of a ſpherical or round figure; though they may be of any other, as parabolical, *&c.*

CONCAVE'NESS [*concavitas*, L.] the hollowneſs of the inſide of a round body.

CONCAVO CONCAVE, concave on both ſides.

Plano-CONCAVE, concave on the one ſide, and plain on the other.

CONCAVO-*convex*, concave on one ſide, and convex on the other.

Convexo-CONCAVE, as when the one or the other ſurface is a portion of a leſs ſphere.

CONCEAL'EDNESS [of *concelare*, L.] hiddenneſs.

CONCEIT'EDNESS [of *concipere*, L.] a being ſelf-opinionated.

CONCEIV'ABLENESS, eaſineſs to be conceived.

CONCEIV'ING [with *Logicians*] is the ſimple view that we have of the things which preſent themſelves to the mind; as if we imagine the ſun, a tree, a globe, a ſquare, a thought, a being, without forming any particular judgment. This is the firſt of the four principal operations of the mind.

CONCENTRA'TION [with *Naturaliſts*] the higheſt degree of mixture, as when 2 or more particles or atoms of the mixture touch, by receiving and thruſting one into the other, or by

Reception

Reception and *Intruſion* one into the other; and this Dr. *Grew* takes to be the caſe of all fixed bodies, which are without taſte or ſmell, whoſe conſtitution is ſo firm, till that the particles are as it were *unprimed* from each other they cannot affect either of thoſe ſenſes.

CONCEP'TION [with *Logicians*] is an act of the mind or the product of it, as thought, notion, or principle; the ſimple idea or apprehenſion that a perſon has of any thing without proceeding to affirm or deny any matter or point relating to it.

Immaculate CONCEP'TION *of the holy Virgin* [with *Roman Catholicks*] a feaſt held on the 8th of *December*, in regard to the Virgin *Mary*'s being conceived and born immaculate.

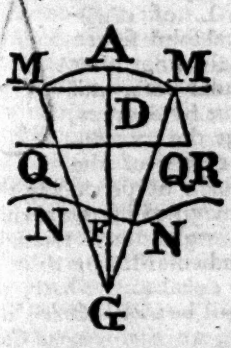
CONCER'T, agreement between perſons in action, *&c.*

CONCES'SIO [with *Rhet.*] a figure, the ſame as *Syncheſeſis*. *L.*

CONCES'SIONARY [of *conceſſion*, F. of L.] by way of grant or allowance.

CONCHI'LIS, the ſame as conchoid.

CONCHOI'D [of κόγχη, Gr. a ſhell-fiſh] is the name of a curve line invented by *Nichomedes*: It is a curve which always approaches nearer to a ſtrait line, to which it inclines; but never meets, it is deſcribed thus,



Draw the right line QQ. and another perpendicular to it in E; draw the right lines G M, G M, cutting Q Q, and make QM=QN=AE=EE, the curves wherein the points MM are, is the firſt conchoid, and thoſe where the points NN are found, the ſecond conchoid.

To CONCIL'IATE [*conciliare*, L.] to reconcile; alſo to procure.

CONCIL'IATORY [*conciliatorius*, L.] of reconciliation.

CONCIN'NATENESS [*concinnitas*, L.] decency, fitneſs, *&c.*

CONCIN'NOUS [*concinnus*, L.] fit, agreeable, *&c.*

CONCINNOUS *Intervals* [in *Muſick*] are ſuch as are fit for muſick, next to and in combination with concords.

CONCISE'NESS [of *concis*, F. *conciſus*, L.] briefneſs.

CONCITA'TION, a provoking, ſtirring up or pricking forward. *L.*

CON'CLAVE, a cloſet or inner room, that ſhuts up under lock and key. *L.*

CONCLU'SION [in *Oratory*] conſiſts of two parts, the *Recapitulation* or *Enumeration* and the *Peſſions*.

CONCLU'SIVENESS [of *concluſivus*, L.] the drawing of conſequences.

CONCOC'TION, a boiling together. *L.*

CONCOM'ITANCY, an accompanying together with.

CON'CORD [in *Gram.*] that part of *Syntax* or conſtruction, whereby the words of a ſentence agree among themſelves, whereby verbs are put in the ſame number and perſon with nouns, *&c.*

Simple CONCORDS, are thoſe whoſe extremes are at a diſtance, leſs than the ſum of any other 2 concords.

Compound CONCORDS, are equal to any 2 or more concords.

Imperfect CONCORDS [in *Muſick*] are the 3d and 8th, with all their octaves.

CONCOR'DANCY [*concordantia*, L.] agreement.

CONCOR'DANT *Verſes*, ſuch as have in them ſeveral words in common, but by the addition of other words have a quite different meaning; as,

Et { *Canis* / *Lupus* } *in Sylva* { *Venatur* / *Nutritur* } *Et omnia* { *Servat* / *Vaſtat*. }

CONCOR'DAT [in the *Canon Law*] a covenant or agreement in ſome beneficiary matter; as relating to a reſignation, permutation, or other eccleſiaſtical cauſe.

CONCOR'PORAL [*concorporalis*, L.] of the ſame body or company.

Natural CONCRE'TE [with *Philoſophers*] as antimony is a natural concrete, which has been compounded in the bowels of the earth.

Factitious CONCRETE [with *Philoſophers*] a concrete compounded by art, as ſoap is a *factitious Concrete*, or a body mixed together by art.

CONCRE'TENESS [of *concreſcere*, L.] being grown together, *&c.*

CON'CUBINE, is ſometimes uſed for a real, legitimate and only wife, and diſtinguiſhed by no other circumſtance but a diſparity of birth and condition to her huſband.

CONCUPIS'CIBLENESS, fitneſs or readineſs to deſire or be deſired earneſtly, *&c.*

CONCUR'RENTNESS [of *concurrens*, L.] agreeableneſs to or with ſome other.

CONCUS'SION, a publick extortion, when any officer or magiſtrate pillages the people by threats, or pretence of authority. *L.*

CONCUS'SIVE [of *concuſſus*, L.] ſhaking or jumbling together.

CONDEM'NABLENESS, worthineſs to be condemned.

To CONDEN'SATE [with *Philoſophers*] is to bring the parts of a natural body into leſs compaſs; the term oppoſite to *condenſate*, is to *rarefy*.

CONDENSA'TION [with *Philoſophers*] is when a natural body takes up leſs ſpace, or is confined within leſs dimenſions than it had before.

CONDEN'SER, a pneumatick engine, whereby an unuſual quantity of air may be crowded into a given ſpace.

CONDENSE'NESS [of *condenſitas*, L.] thickneſs, cloſeneſs, hardneſs.

CON'DERS [of a *Ship*] thoſe who *cond* or give direction to the ſteerſman for guiding or governing of a ſhip.

CONDIG'NESS [of *condignus*, L.] the being according to merit.

CONDISCI'PLE [*condiſcipulus*, L.] a ſchool-fellow, a fellow-ſtudent.

CONDI'TE [*conditus*, L.] ſeaſoned, pickled.

CON'DITION [in a *Legal Senſe*] a bridle or reſtraint annexed to a thing, ſo that by the non-performance of it, the party ſhall receive prejudice and loſs; but by the performance, benefit and advantage.

CONDITION [in *Deed*] is that which is knit and annexed by expreſs words to the feoffment, deed or grant either in writing or without.

CONDITION *implied*, is when a man grants to another an office of bailiff, ſteward, *&c.* though there be no condition in the grant, yet the law makes one covertly.

CONDITIO *ſine qua non* [in *Philoſophy*] a term uſed in ſpeaking of ſome accident or circumſtance, which is not eſſential to the thing, but yet is neceſſary to the production of it.

CONDI'TIONAL *Propoſitions* [with *Logicians*] are propoſitions that conſiſt of two parts joined together by the particle *if*, of which the firſt propoſition, that includes the condition, is called the *antecedent*, the other the *conſequent*. Thus *if the body of a man be material, it is mortal*, which is a continual propoſition, in which the clauſe, *if the body of a man be material*, is the *antecedent*, and the other is *mortal*, is the *conſequent*.

CONDI'TIONALNESS } [*conditio-*
CONDITIONAL'ITY } *nalitas*, L.] the being conditional.

CONDOLE'MENT [of *condolere*, L.] an expreſſion of feeling a ſympathy at the affliction of others.

CONDORMAN'TES [of *con* together and *dormire*, L. to ſleep] a religious ſect in *Germany*, ſo called of their lying all together, men and women, young and old.

CON'DOR } [in *Peru in America*] a
CON'TUR } ſtrange and monſtrous bird, ſome of which are ſaid to be five or ſix ells long, from one end of the wing to the other; they have very hard and ſharp beaks, that will pierce a hide, and two of them will kill and devour a bull: Their feathers are black and white like a magpye, having a creſt on the head in the ſhape of a razor. It is a very furious bird, and ſeveral *Spaniards* have been killed by them, and the ancient natives are ſaid to have worſhipped this bird as one of their deities; when theſe birds fly, they make a terrible noiſe.

CONDU'CTS, ſewers or gutters to convey away the ſuillage of a houſe.

CONDUPLICA'TION, a doubling, a folding together. *L.*

CONDY'LUS [κονδύλος, *Gr.*] a joint, a little round eminence, or protuberance at the extremity of a bone.

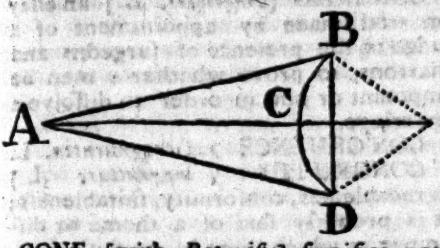
CO'NE [*conus*, L. of κῶνος, Gr.] a geometrical ſolid figure conſiſting of ſtrait lines that ariſe from a circular baſe, and growing narrower by degrees, end in a point at the top, directly over the center of the baſe. The manner of producing this figure may be imagined by the turning the plane of a right lined triangle, round the perpendicular leg or *Axis*, ſo that if the leg be equal to the baſe, the ſolid produced will be a *right Cone*; if it be leſs, it will be an *acute-angled Cone*, and if greater, an *obtuſe-angled Cone*; as in the figure.

Right CONE [with *Geo.*] a cone is ſaid ſo to be, with reſpect to the poſition of its axis, *i. e.* when it is not perpendicular to the horizon, it is called an oblique cone.

A Scalenous CONE, is when one ſide of it is longer than the other, as in the figure.

CONE *of Rays* [in *Opticks*] are all thoſe rays which fall from any point, as ſuppoſe A in a ſubject on the ſurface of any glaſs, as B, C, D, having the vertex

vertex in A, and the glaſs for its baſe, ſuch is the cone B, C, D, A.



CONE [with *Botaniſts*] ſignifies not only ſuch dry, ſquammous fruits as are properly of a conick figure, as the fir and pine-fruits; but alſo any fruit compoſed of ſeveral parts of a lignous ſubſtance, adhering together, and ſeparating when ripe, as the cypreſs.

CONE } cone, *Sax.* } an account
COLNE } colne, *Sax.* } or reckoning when a young woman, at the age of 14 or 15, is in law accounted to be of a competent age to *keep Cone and key of a houſe*, *i. e.* to take upon her the management of houſhold affairs.

CONFAB'ULATORY [of *confabulare*, L.] pertaining to talking together.

CONFARREA'TION [among the *Romans*] a ceremony uſed in the marriage of thoſe perſons whoſe children were deſtined to the honour of the prieſthood. This was the moſt ſacred of the three manners of contracting marriage amongſt them. The ceremony of which was this, the *Pontifex maximus* and *Flamen dialis* joined and contracted the man and woman by making them eat of the ſame cake of ſalt bread.

CONFEC'TION. See *Confect.*

CONFES'SION [with *Rhetoricians*] is a figure by which the perſon acknowledges his fault, to engage him whom he addreſſes to pardon him.

CONFES'SIONAL, a place in churches under the main altar, where they anciently depoſited the bodies of deceaſed ſaints, martyrs and confeſſors.

CON'FIDENTNESS [*confidentia*, L.] confidence.

CONFIN'ITY [*confinitas*, L.] nearneſs of place.

CONFIRMA'TION [with *Rhetoricians*] is the third part of an oration, wherein the orator undertakes to prove by reaſons, authorities, laws, *&c.* the truth of the propoſition advanced in his oration.

CONFISCA'TION, a forfeiting of, or a legal adjudication, or taking the forfeitures of goods, *&c.* to the fiſc or treaſury, for the king's uſe. *L.*

CONFLATI'LE [*conflatilis*, L.] caſt or molten.

CONFLA'TION, a caſting or melting of metal. *L.*

CONFLE'XURE [*conflexura*, *L.*] a bending together.

CONFLICT'ING, ſtruggling, engaging, fighting with. *Milton.*

CONFLUX'IBLENESS, aptneſs to flow together.

CONFORM'ABLENESS } [of *conformité*, F.
CONFORM'NESS } *conformitas*, L.] agreeableneſs in form.

CONFORMA'TIO *Membrorum* [with *Rhetoricians*] is when things, to which nature has deny'd ſpeech, are brought in ſpeaking. *L.*

CONFORMA'TION, the ſhaping, faſhioning, or ordering of a thing; alſo the particular texture and conſiſtence of the parts of a body, and their diſpoſition to make a whole.

CONFORMATION [in the art of *Phyſick*] an eſſential property of health or ſickneſs.

CONFORM'NESS [of *conformis*, L.] conformity, agreeableneſs.

CONFOUND'ED [*confondu*, F.] put into confuſion, *&c.*

CONFOUND'EDNESS, confuſedneſs, the being in confuſion.

CONFRAI'RY [*q. confratria*, L.] a fraternity, brotherhood, or ſociety united together, eſpecially upon a religious account.

CONFRONTA'TION, the action of ſetting two people in oppoſition to each other, to diſcover the truth of ſome fact which they relate differently.

CONFRONTE' [in *Heraldry*] ſignifies facing or fronting one another.

To CONFU'SE [*confuſum*, *Sup.* of *confundere*, L.] to mingle, perplex, or put out of order.

CONFU'SEDNESS [*confuſion*, F. of L.] a being in confuſion.

CONFU'SION [in a *Metaphyſical* ſenſe] as oppoſed to order, is a perturbation of which confuſion conſiſts, *ex. gr.* when things prior in nature do not precede, or poſterior do not follow.

CONFUSION [with *Logicians*] is oppoſed to diſtinctneſs or perſpicuity.

CONFUSION [in a *Phyſical* ſenſe] is a ſort of union or mixture by mere contiguity, as that between fluids of a contrary nature, as oil, vinegar, *&c.*

CONFUTA'TIO [with *Rhetor.*] a part of a narration, wherein the orator ſeconds his own arguments, and ſtrengthens his cauſe by refelling and deſtroying the oppoſite arguments of his antagoniſt.

CON'GE [with *Architects*] a moulding either in form of a quarter round

or

or of a cavetto, which ſerves to ſeparate two members one from another.

CON'GES [with *Architects*] the rings or ferrels anciently uſed about the ends of wooden pillars to keep them from ſplitting, and afterwards imitated in ſtone-work.

CONGEN'EROUSNESS [of *congener*, L.] the being of the ſame kind.

CONGEN'ERATED [*congeneratus*, L.] begotten together.

CONGE'NERS [*congeneres*, L.] of the ſame generation or kind.

CONGE'NIALNESS, the likeneſs of one kind to or with another.

CONGEN'ITURE [*congenitura*, L.] the birth of things at the ſame time.

CON'GER } [of *congrus*, L.] a ſocie-
CON'GRE } ty of bookſellers, to the number of 10 or more, who unite into a ſort of company, and contribute a joint ſtock for the printing of books: ſo called, becauſe as a large conger eel is ſaid to devour the ſmall fry, ſo this united body overpowers young and ſingle traders, who have neither ſo much money to ſupport the charge, nor ſo united an intereſt to diſpoſe of books printed; tho' (according to tradition) the foregoing was the original of the name *conger*, yet to be a little more compliſant, you may derive it of *congruere*, L. *i. e.* to agree together; or *ſi licet in parvis magnis exemplis uti*, of *congreſſus* congreſs. *Utrum horum mavis accipe.*

CONGES'TIBLE [of *congeſto*, L.] that may be heaped up or gotten together.

CONGES'TION, a heaping or gathering together. *F.* of *L.*

CONGLO'BATED [*conglobatus*, L.] heaped or gathered round together.

CONGLO'BATELY [of *congoblatio*, L.] in a round maſs or lump, *&c.*

CONGLUTINA'TION [with *Phyſicians*] a joining of bodies by means of their oily, ſticky and clammy parts.

CONGLU'TINATIVE [of *conglutinare*, L.] gluing, ſticking, or faſtened together.

CONGRAT'ULANT [*congratulans*, L.] congratulating. *Milton.*

CONGRAT'ULATORY [of *congratulator*, L.] of or belonging to congratulation.

CONGREGA'TION [with ſome *Philoſophers*] the leaſt degree of mixture, in which the parts of the mixed body are inconſiſtent, or do not adhere to or touch each other but in a point; which properly, they ſay, is peculiar to the particles of water and all other fluids.

CON'GRESS, an aſſembly, or the meeting together of the deputies or plenipotentaries of ſeveral princes to treat about a peace or any other affair of importance.

CONGRESS [*congreſſus*, L.] an eſſay or trial made by appointment of a judge in the preſence of ſurgeons and matrons, to prove whether a man be impotent or not, in order to diſſolve a marriage.

CON'GRUENCE } [*congruentia*, L.
CONGRU'ITY } [*congruitas*, L.] agreeableneſs, conformity, ſuitableneſs; it is properly ſaid of a theme or diſcourſe in which there is no fault committed contrary to the rules of grammar.

CONGRU'ITY [with *Schoolmen*] is a ſuitableneſs or relation between things whereby we come to a knowledge of what is to come to paſs therein.

CONGRUITY [with *Geometricians*] is a term applied to figures, lines, *&c.* which exactly correſpond when laid over one another, as having the ſame terms or bounds.

CO'NIC *Section*, is a figure which is made by the ſolidity of a cone, being ſuppoſed to be cut by a plane.

If the ſection be made by the *axis*, or thro' the *vertex*, the figure ariſing in a *triangle*. If the ſection be made by a parallel to the baſe of the corner, or ſuccentrarily poſited, the figure produced is a *circle*.

If the ſection be made parallel to one ſide of the cone, it will be an *ellipſis*.

If the ſection be made thro' one ſide of the cone, thro' the baſe, and not parallel to the other ſide of the cone, it will be an *Hyperbola*.

CO'NICALNESS [of *conicus*, L.] the being in the form of a cone.

CONJEC'TURABLE [of *conjecturo*, L.] that may be conjectured or gueſſed.

To CONJOB'BLE, to chat together.

CONJOI'NT *Degrees* [in *Muſick*] are two notes which immediately follow each other in the order of the ſcale, as *Ut* and *Re*.

CONJOINT *Tetrachords* [in *Muſick*] are 2 tetrachords, where the ſame chord is the higheſt of the one, and the loweſt of the other.

CONJOINT'LY [of *conjoint*, F. *conjuncte*, L.] unitedly.

CON'JUGALLY [of *conjugal*, F. of *con* with and *jugum* a yoke, L.] after the manner of man and wife.

CON'JUGATED [*conjugatus*, L.] coupled or yoked together.

CONJUGA'TION [with *Anatomiſts*] is underſtood of a pair of nerves, or two nerves ariſing together and ſerving for the ſame operation, ſenſation or motion. *L.*

CON-

CONJUNCT'NESS [of *conjonction*, F. of L.] the being close joinred.

CONJURA'TION, a plot or conspiracy, secret cabal or league to do any publick harm, as to subvert the government, attempt the life of the prince, *&c.*

CONJURATION [in *Common Law*] is in a more especial manner taken to intend a personal conference with the devil or evil spirits, either to compass some design, or to attain the knowledge of some secret; magick words, characters or ceremonies, whereby evil spirits, tempests, *&c.* are supposed to be raised and driven away.

To CONJU'RE [*conjurare*, L.] to charge upon the sacredness of an oath; to desire earnestly, to intreat with the greatest importunity; also to conspire or plot together.

To CON'JURE [*conjurer*, F. of L.] to practise conjuration, or the raising, *&c.* of spirits.

A CONN, a blow with the fist clutched.

CONNAS'CENCE [of *con* and *nascens*, L.] the being born together with another.

CONNATURAL'ITY, a being of the same nature with some other.

CONNI'VENCE [*conniventia*, L.] a feigning not to see, a winking at a fault, a passing it by without punishment.

CONNOISEU'R [of *connoitre*, F.] to know] a person well skilled in any thing.

CONOID' *Elliptical* [in *Geometry*] is a solid figure, made from the plain of a semi-ellipsis turned about one of its axes.

CONOID *Parabolical* [in *Geometry*] is a solid made by the turning of a parabola upon its axis.

CONOI'DES [with *Anatomists*] a particular gland or kernel in the brain, the same with *Conarium*, or *Glandula Pinealis*.

CON'QUERABLE [of *conquerant*, F.] that may be conquered.

CONSAN'GUINOUS [of *consanguineus*, L.] a kin by blood.

CON'SCIENCE [*conscientia*, L.] a secret testimony or judgment of the soul, whereby it gives approbation to things it does that are naturally good, and reproaches itself for those that are evil.

CONSCIEN'TIOUSNESS [of *conscienticux*, F.] the having a good conscience.

CON'SCIONABLENESS [of *conscientia*, L.] agreeableness to conscience.

CONSECRA'TION *of Emperors*, took its original from the deification of *Romulus*, which *Herodian* describes as follows.

The emperors, who leave either sons or designed successors at their death, are consecrated after this manner, and are said to be enroll'd among the number of the gods. On this occasion the whole city maintains a publick grief mix'd as it were with the solemnity of a festival. The true body is buried in a sumptuous funeral, according to the ordinary method. But they take care to have an image of the emperor made in wax done to the life, and this they expose to publick view, just at the entrance of the palace gate, on a stately bed of ivory, cover'd with rich garments of embroidered work of cloth of gold. The image lies there all pale, as if under a dangerous indisposition, the whole senate dress'd in black sit the greatest part of the day round the bed on the left hand, and the aged matrons, who either on account of their parents or husbands are reputed noble, on the right hand. They wear no jewels, or gold, or other ornaments; but are attired in close white vests. This ceremony continues seven days together, the *Physicians* being admitted every day to the bedside, and declaring the patient continually to grow worse and worse. At last, when they suppose him to be dead, a select company of young gentlemen of the senatorian order take up the bed upon their shoulders, and carry it thro' the *via sacra*, or the holy way, into the old *forum*, the place where the *Roman* magistrates used to lay down their offices. On both sides there are raised galleries with seats one above another, one side being fill'd with boys nobly descended, and of the most eminent patrician families; the other with a like set of ladies of quality; who both together sing hymns and pæans composed in very mournful and passionate airs, to the praise of the deceased. When these are over, they take up the bed again and carry it into the *Campus Martius*, where in the widest part of the field is erected a four square pile, intirely composed of large planks in shape of a pavilion, and exactly regular and equal in dimensions. This in the inside is filled with dry chips, but without is adorned with coverlids of cloth of gold, and beautified with pictures and curious figures in ivory. Above this is placed another frame of wood, less, but set off with the like ornaments with little portico's. Over this is placed a third and

fourth

fourth pile, each leſs than that whereon it ſtands; and ſo others perhaps till they come to the leaſt of all, which forms the top. The figure of the ſtructure taken all together may be compared to thoſe watch-towers which are to be ſeen in harbours of note, and by the fire on their top direct the courſe of ſhips into the haven. After this, hoiſting up the body into the ſecond frame of building, they get together a vaſt quantity of all manner of ſweet odours and perfumes, whether of fruits, herbs or gums, and pour them in heaps all about it: There being no nation, city, or indeed any eminent men, who do not rival one another in paying theſe laſt preſents to their prin[illegible] When the place is quite filled with a huge pile of ſpices and drugs, the whole order of knights ride in a ſolemn proceſſion round the ſtructure, and imitate the motions of the *Pyrrhic* dance. Chariots too in a very regular and decent manner are drove round the pile, the drivers being clothed in purple, and bearing the images of all the illuſtrious *Romans*, renowned either for their councils, or adminiſtration at home, or their memorable atchievements in war. The pomp being finiſhed, the ſucceſſor takes a torch in his hand and puts it to the frame, and at the ſame time the whole company aſſiſt in lighting it in ſeveral places; when on a ſudden the chips and drugs catching fire, the whole pile is quickly conſumed. At laſt from the higheſt and ſmalleſt frame of wood an eagle is let looſe, which, aſcending with the flames towards the ſky, is ſuppoſed to carry the prince's ſoul to heaven.

CONSEC'TARY [*conſectarium*, L.] that which follows upon the demonſtration of an argument; a conſequence drawn from a propoſition that went before; alſo an addition, inference or deduction, and is the ſame as corollary.

CONSECTARY [in *Geometry*] is ſome conſequent truth which is gained from ſome demonſtration.

CONSECU'TIVELY [in *School Philoſophy*] is a term uſed in oppoſition to *antecedently*, and ſometimes *effectively* or *cauſally*.

CONSENT' [*Anatomy*] is the mutual ſympathy or correſpondence between the ſeveral parts of the body; as when one nerve is affected with the hurt that is received by another: as when the inflammation of the *Pleura* is communicated to the lungs.

CONSENT [among *Moraliſts*] is our ſimple approbation of means, as we judge them proper for our work; and thoſe means, when they are placed within our reach and power, employ the two acts of the will, called *Elicit* and *Imperati*, which ſee.

CONSENT [with *Phyſicians*] is the depending of one diſtemper upon another, as a difficulty of breathing is ſaid to proceed by conſent from a pleuriſy; and when ſo, it ceaſes immediately upon the removal of the diſeaſes on which it depends.

CONSENTA'NEOUSNESS, agreeableneſs, ſuitableneſs.

CON'SEQUENT *of a Ratio* [with *Mathemat.*] is the latter of the two terms of proportion or the term between which and the antecedent the compariſon is made, as in the reaſon of proportion of the number 4 to 6, 6 is the conſequent with which the antecedent 4 is compared, or if the proportion were a magnitude or quantity, as B to C, C is ſaid to be the conſequent.

CON'SEQUENTLY } [*conſequem-*
CONSEQUEN'TIALLY } *ment*, F. *conſequenter*, L.] by conſequence.

CONSEQUEN'TIALNESS [of *conſequentia*, L.] the following by way of conſequence, or the being of conſequence.

CONSERVA'TOR, a keeper or maintainer, a protector or defender, an officer eſtabliſhed for the ſecurity and preſervation of the privileges granted ſome cities, bodies, communities, *&c.*

CONSERVATOR [in *Law*] an umpire choſen or appointed to compoſe differences between two parties.

CONSERVATORS [in *Catholick Univerſities*] are two perſons; *viz.* the conſervator of the royal privileges or thoſe granted by the king; who takes cogniſance of all cauſes between the regents ſtudents, *&c.* and the conſervator of the apoſtolical privileges or thoſe granted by the pope, who takes cogniſance of eccleſiaſtical affairs.

CONSER'VATORY [of *conſervator*, L.] of a preſerving quality.

CONSID'ERABLENESS [of *conſiderable*, F.] the deſerving notice, *&c.*

CONSID'ERATENESS [*conſideration*, F. of L.] deliberation, conſiderate temper.

CONSIDERATENESS, conſidering and deliberating faculty.

CONSIGN'MENT [in a *Legal Senſe*] is the putting a ſum of money, *&c.* into ſure hands until the deciſion of a controverſy or law-ſuit that hinders the delivery of the ſaid truſt.

CONSIS-

CONSIS'TENCE [in *Phyſick*] is that ſtate of a body, wherein its component particles are ſo connected or entangled among themſelves, as not to ſeparate or recede from each other.

CONSIS'TENTNESS } [of *conſiſtente*,
CONSIS'TENCY } F. *conſiſtentia*, L.] agreeableneſs, &c.

CONSIS'TORY [of *Rome*] the principal court or tribunal belonging to the Pope, held with much ſplendor and ſolemnity.

In this court the pope preſides, ſeated on a chair of cloth of gold, placed upon a throne, covered with ſcarlet, dreſs'd in his pontifical habit.

The cardinal prieſts and biſhops are ſeated on his right hand, and the cardinal deacons on his left. The other prelates, protonotaries, auditors of the *Rota* and other officers ſit on the ſteps of the throne, and the other courtiers ſit on the ground, embaſſadors on the right, and the fiſcal advocates or thoſe for the exchequer and conſiſtory behind the cardinal biſhops. And here it is that cauſes are pleaded before his holineſs.

Beſides this there is alſo a ſecret conſiſtory held in a private chamber, call'd the chamber of pope *Gay*, where the popes throne is only 2 ſteps high. To this none but the cardinals are admitted.

The bulls for biſhopricks and abbies are not paſs'd, till they have paſſed this conſiſtory. Here the cardinals votes are taken at every debate.

CONSO'CIATED [*conſociatus*, L.] joined together in mutual ſociety.

CONSO'LABLENESS [of *conſolabilis*, L.] capableneſs of being comforted.

CONSOLA'TION [with *Rhetor.*] one of the places whereby the orator endeavours to temper and aſſwage the grief and concern of another.

CONSO'LATORINESS, aptneſs to give comfort.

CONSO'LE [in *Architecture*] an ornament cut upon the key of an arch, a ſort of bracket or ſhoulder piece, having a projecture and ſerving to ſupport a cornice and bear up figures, buſts and vaſes.

To CONSOL'IDATE [with *Surgeons*] a term uſed concerning broken bones, or wounds, as *the parts begin to conſolidate, i. e.* to join together in one piece, *as they were before the fracture, or the ſolution of the continuity.*

CONSOL'IDATIVES [with *Surgeons*] healing medicines to cloſe up a ſcar.

CON'SONANTNESS [of *conſonance*, F. *conſonantia*, L.] conformity, agreeableneſs to or with.

CON'SONOUS [*conſonus*, L.] of the ſame tune or ſound, agreeing in ſound; alſo agreeable, very like.

CONSPI'CUTABLE [*conſpicabilis*, L.] eaſy to be ſeen.

CONSPICU'ITY } [*conſpicuitas*,
CONSPIC'UOUSNES } L.] plainneſs or eaſineſs to be ſeen.

CONSPI'RING *Powers* [in *Mechanicks*] are all ſuch as act in a direction not oppoſite to one another.

CONS'TABLESHIP [of *conêtable*, F. or *conſtabulus*, L. and *ſhip*, *Eng.* office] the office of a conſtable, which is to take care that the peace be duly kept within his diſtrict, and has alſo the power to take up and carry offenders before the juſtices, and thoſe who are committed by them to priſon.

CONSTEL'LATED [of *conſtellatio*, L.] formed into a conſtellation.

CONSTER'NATED [*conſternatus*, L.] put into ſudden fear.

To CON'STIPATE [with *Phyſicians*] to bind or make coſtive.

CONSTIPA'TION, a crowding or thruſting cloſe together.

CONSTIT'UENCE [of *conſtituens*, L.] that of which a thing is compoſ'd.

CONSTITU'TION, the temper of the body or a natural diſpoſition; the temperament of the body, or that diſpoſition of the whole, ariſing from the quality and proportion of its parts.

Apoſtolical CONSTITUTIONS, are a collection of regulations attributed to the apoſtles, and ſuppoſed to have been collected by St. *Clement*, whoſe name they bear.

CONSTITU'TIVENESS, conſtitutive quality.

CONSTRAIN'INGNESS, compelling nature or quality.

CONSTRIC'TION, a binding faſt, or tying hard, drawing the parts of a thing cloſer together. *L.*

To CONSTRUC'T [*conſtructum*, L.] to build, to frame; alſo to contrive.

CONSTRUC'TION [in *Geometry*] is the drawing ſuch lines of a figure, as are neceſſary beforehand, in order to render the demonſtration more plain and undeniable.

CONSTRUC'TIVENESS, the eſtate of a thing, as to its capacity of producing a conſtruction.

CONSTRUC'TIVE, that tends to conſtruction, that may be framed or made.

To CONSTU'PRATE [*conſtuprare*, L.] to deflower a woman.

CONSUA'LIA [among the *Romans*] certain feaſts and games appointed by *Romulus*, when he ſtole the *Sabine* virgins in honour of *Conſus*, the god of counſels.

CONSUBSTANTIAL'ITY } [*con-*
CONSUBSTAN'TIALNESS } *ſubſtantialitas*, L.] a being of the ſame ſubſtance.

To CONSUBSTAN'TIATE [of *con* and *ſubſtantia*, L.] to make of the ſame ſubſtance.

CONSUBSTANTIA'TION, the rendering a body of the ſame nature or ſubſtance with ſome other.

This term is commonly apply'd to the Euchariſt and is different from *Tranſubſtantiation* in this, that thoſe who hold *Tranſubſtantiation* believe the bread and wine, receiv'd at the ſacrament, is the ſame numerical and identical body and blood, which Chriſt in his human ſtate poſſeſs'd; but thoſe who hold the doctrine of conſubſtantiation are of opinion that the bread and wine are as really bread and wine after conſecration as it was before; but that by the conſecration it is become as efficacious to the ſalvation of mankind, as the very body of Chriſt which ſuffered on the croſs.

CONSUL'TER [*qui conſulte*, F. *conſultor*, L.] one who aſks counſel.

CONSUMP'TIVENESS } [of *conſump-*
CONSUM'TIVENESS } *tio*, L.] waſting condition or quality.

CONTACT'ION [*contactus*, L.] a touching.

CONTAGIO'SE } [*contagioſus*, L.]
CONTA'GIOUS } full of contagion, infectious, apt to infect.

CONTA'GIOUSNESS [of *contagieux*, F. *contagioſus*, L.] infectiouſneſs.

CONTAM'INATED [*contaminatus*, L.] defiled, polluted.

CONTEM'ERATED [*contemeratus*, L.] violated.

CONTEMPLA'TION, an act of the mind, whereby it applies itſelf to conſider of, reflect on, &c. any thing.

CONTEM'PLABLE [*contemplabilis*, L.] that may be meditated on; openly to be ſeen.

CONTEM'PORARINESS [of *contemporarius*, L.] the being at the ſame time.

CONTEM'PLATIVENESS [of *contemplativus*, L.] addictedneſs to contemplation.

CONTEM'PORAL [*contemporalis*, L.] of the ſame time.

CONTEMPORA'NEOUS [*contemporaneus*, L.] living both at the ſame time, or in the ſame age.

CONTEMP'TIBILITY [*contemptibilitas*, L.] contemptibleneſs.

CONTEMP'TIBLENESS } [of *con-*
CONTEMT'IBLENESS } *temptibilis*, L.] deſervingneſs to be deſpiſed, meanneſs, vileneſs.

CONTEMPT'UOUSNESS } [of *con-*
CONTEMT'UOUSNESS } *temptuoſus*, L.] ſcornfulneſs.

CONTEN'EMENT [*Old Law*] the countenance, credit or reputation a perſon has with and by reaſon of his freehold; according to *Spelman*, &c. it ſignifies what is neceſſary for the ſupport and maintenance of men according to their ſeveral qualities, conditions or ſtates of life.

CONTENT'ED [*contentus*, L.] ſatisfied.

CONTENT'EDNESS [*contentement*, F. *contentatio*, L.] ſatisfaction of mind.

CONTENT'FUL, full of content; alſo appeaſing.

CONTEN'TIOUSNESS [of *contentieux*, F. *contentioſus*, L.] contentious humour.

CONTENT'LESS, diſcontented, unſatisfied.

CONTERRA'NEOUS [*conterraneus*, L.] of the ſame country.

CONTER'MINOUS [*conterminus*, L.] bordering near or upon.

CONTEST'ABLENESS, liableneſs to be conteſted.

CONTEST'ED [*conteſté*, F. *conteſtatus*, L.] diſputed.

CON'TINENTNESS [*continence*, F. *continentia*, L.] continency.

CONTIN'GENTNESS [*contingence*, F. *contingentia*, L.] contingency.

CONTIN'GENT, the quota of money, &c. that falls to any perſon upon a diviſion.

Future CONTINGENT [with *Logicians*] a conditional propoſition that may or may not happen according as circumſtances fall.

CONTIN'UALNESS [of *continuel*, F. *continuus*, L.] the being continual.

CONTIN'UANCE *of a Writ or Action*, is from one term to another, in a caſe where the ſheriff has not returned or executed a former writ, iſſued out in the ſaid action.

CONTIN'UATIVE, cauſing continuance.

CONTINUA'TOR, one who continues or carries on an affair.

CONTIN'UED *Thorough Baſs* [in *Muſick*] is that which continues to play conſtantly,

conſtantly, both during the recitatives, and to ſuſtain the chorus.

CONTINUED *proportion* [*Arithmetick*] is that where the conſequent of the firſt *Ratio* is the ſame with the antecedent of the ſecond, as 3, 6, 4, 8.

CONTINU'ITY [*Mathematical*] is merely imaginary and fictitious, in that it ſuppoſes real or phyſical parts where there are none.

CONTINUITY *Phyſical*, is ſtrictly that ſtate of 2 or more parts or particles, whereby they appear to adhere or conſtitute one uninterrupted quantity or *continuum*.

CONTIN'UOUS *Body*, a body whoſe parts are no way divided.

CONTIN'UUM. See *Continued quantity*.

CONTO'RE, a counting-table or ſcriptore.

CONTORT'ED [*contortus*, L.] wreathed.

CONTORT'EDNESS, wreathedneſs.

CONTOU'R [in *Architecture*] the outline of any member, as that of a baſe, a cornice, *&c.* F.

CONTOUR [in *Painting*, &c.] the out-line or that which terminates and defines a figure, it makes what we call the draught or deſign.

CONTOURNE' [in *Heraldry*] ſignifies a beaſt ſtanding or running with his face to the ſiniſter ſide of the eſcutcheon; being always ſuppoſed to look to the right; if not otherwiſe expreſs'd, as in the eſcutcheon annexed.

CONTOUR'NIATED [with *Antiquaries*] a term uſed of a ſort of medallions ſtruck with a kind of hollowneſs all round, leaving a circle on each ſide; the figures having ſcarce any relievo, if compared with true medallions.

Good CON'TRACT [in *Law*] a covenant or agreement with a lawful cauſe or conſideration, as when a ſum of money is given for the leaſe of a manour, *&c.* or where one thing is given for another, which is called *Quid pro quo*.

Bad or *nude* CONTRACT [in *Law*] where a man promiſes to pay 10 ſhillings, and afterwards refuſes to do it, no *action* will be againſt him to recover it, becauſe the promiſe was no contract, but a bare promiſe, but if any thing, tho' but the value of two pence, had been given for the 10 ſhillings, it had been a good contract.

CONTRAC'TILE *Force*, is us'd of ſuch a body which when extended has a property of drawing itſelf up again to the ſame dimenſion, that it was in before the extenſion.

CONTRAC'TION [in *Phyſicks*] is the diminiſhing the extent or dimenſions of a body; or a bringing of its parts cloſer to each other; upon which it becomes heavier, harder, *&c.*

CONTRACTION [in *Grammar*] the reduction of two vowels or ſyllables into one.

CONTRACTION [*Anatomy*] the ſhrinking up of a fibre or an aſſemblage of fibres, when extended.

CONTRADIC'TION, a ſpecies of direct oppoſition, wherein one thing is directly oppoſed to another. *F.* of *L.*

CONTRADIC'TIOUSNESS } [of *con-*
CONTRADIC'TORINESS } *tradictio*, L.] aptneſs, *&c.* to contradict.

CON'TRA *Harmonical Proportion* [in *Muſick*] that relation of three terms, wherein the difference of the *firſt* and *ſecond* is to the difference of the *ſecond* and *third*, as the *third* is to the *firſt*.

CONTRANI'TENCY [of *contra* and *nitens*, L.] a reſiſting againſt oppoſition.

CONTRAPOSI'TION, a putting againſt, *L*

CONTRAPOSITION [with *Logicians*] an altering of the whole ſubject into the whole predicate; and *e contra*, retaining both the ſame quantity and the ſame quality; but altering the terms from *Finite* to *Infinite*; as *every man is an animal*; *therefore every thing that is an animal is not a man*.

CONTRARI'ETY [*contrarietas*, L.] oppoſition, diſagreement.

CONTRA'RIES [with *Logicians*] is when one thing is oppoſed to another, as *light* to *darkneſs*, *ſight* to *blindneſs*.

CONTRA'RINESS [*contrarieté*, F. *contrarietas*, L.] contrariety.

CONTRA'RY [*contrarius*, L.] oppoſite things are ſaid to be contrary, the natures or qualities of which are abſolutely different, and which deſtroy one another.

CONTRAST' [*contraſté*, F.] a difference, an oppoſition. *L*

CONTRAST [in *Painting*, &c.] ſignifies an oppoſition or difference of poſition, attitude, *&c.* of two or more figures to make a variety in the deſign, as when in a group of three figures one appears before, another behind, the other ſideways.

To CONTRAST [with *Architects*] is the avoiding the repetition of the ſame thing in order to pleaſe by variety.

Well CONTRAST'ED *Figures* [in *Painting* and *Sculpture*] are ſuch as are lively and expreſs the motion proper to

the deſign of the whole piece, or of any particular *group*.

CONTRAVEN'TION, a contravening, infringement, *&c.* a failure in a man of performing or diſcharging his word, obligation, duty or the laws and cuſtoms of the place; ſometimes it is uſed to ſignify the non-execution of an ordinance or edict, ſuppoſed to be only the effect of negligence or ignorance.

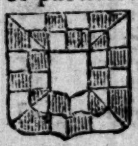
CONTRAYER'VA, a plant in the *Weſt-Indies* much uſed with others in counter-poiſons, and which diſtillers with us uſe in ſtrong waters.

CONTRECHAN'GED [in *Heraldry*] or as it is moſt commonly written counter-changed, is uſed when any field or charge is divided or parted by any line or lines of partition, conſiſting all interchangeably of the ſame tinctures, as in the eſcutcheon annexed.

CONTRE-BANDE' [in *Heraldry*] is in *French*, what we call *Bendy* of ſix *per Bend* ſiniſter counter-changed.

CONTRE-BARRE [in *Heraldry*] is with the *French* the ſame as our *Bendy* ſiniſter *per Bend* counter-changed.

CONTRE-CHEV'RONNE [in *Heraldry*] ſignifies a ſhield parted by ſome lines of partition. *F.*



CONTRE-COMPONE' [in *Heraldry*] or *Counter componne*, is when the figure is compounded in two panes, as in the eſcutcheon annexed.

CONTRE-ER'MINE [in *Heraldry*] ſignifies contrary to ermine, being a black field with white ſpots, as ermin is a white field with black ſpots; and ſome writers call this ermines; ſee eſcutcheon.

CONTRE-ESCARTELE' [in *Heraldry*] ſignifies counter-quartered, and denotes the eſcutcheon, after being quartered, to have each quarter again divided into two, ſo that there may be ſaid (tho' improperly) to be eight quarters, or diviſions. *F.*

CONTRE'ESPALIER [in *Horticulture*] a paliſade or pole-hedge.

CONTREFACE' [in *Heraldry*] ſignifies what we call *Barry per Pale* counter-changed.

CONTRE-PALLE' [in *Heraldry*] is when an eſcutcheon is divided into 12 pales, parte *per Feſſe*, the two colours being counter-changed ſo, that the upper are of one colour or metal, and the lower of another. *F.*

CO'NTRE-POTENCE' [in *Heraldry*] or potent counter. Potent is counted a furr as well as *vare* and *ermine*; but compoſed of ſuch pieces as repreſent the tops of crutches, called in *French* potences, and in *old Engliſh* potents, and ſome have called it *Vary Cuppe* and *Vary Taſſe*, as in the eſcutcheon.

CON'TRE-POINTE' [in *Heraldry*] is when two chevrons in one eſcutcheon meet in the points, the one riſing as uſual from the baſe and the other inverted ſetting from the chief, ſo that they are counter or oppoſite one to the other in the points, as in the figure. They may be alſo counter-pointed the other way, *i. e.* when they are founded upon the ſides of the ſhield, and the points meet that way, which we call counter-pointed in *Feſſe*, and the *French*, *Contre-pointe in Paſce*.

CONTREQUE'UE *d'hironde* [in *Fortification*] *i. e. the counter ſwallow-tail*, is an outwork in the form of a ſingle tenail, being wider next the place or at the gorge than at the head or towards the country; and in this it is contrary to the *ſwallow tail*, or *queuë d'hironde*, this laſt being wideſt at the head. *F.*

CONTREVAI'RE [in *Heraldry*] is repreſented as in the eſcutcheon annexed.

CONTRIB'UTOR [*contribuant*, F.] one that gives or does towards the doing of ſomething. *L.*

CONTRIB'UTORY [*qui contribuë*, F. *contributorius*, L.] belonging to contribution.

CONTRIT'ENESS, a true and ſincere ſorrow for ſin, proceeding from love to God more than fear of puniſhment. *F.* of *L.*

CONTRIVE'MENT, device, ingenuity in contriving. *F.*

CONTROL'LERSHIP, the office of a controller.

CONTROL'MENT [of *controller*, F.] controlling.

CONTROVER'SIALNESS, controverted nature or circumſtances.

CONTROVER'SIOUS [*controverſioſus*, L.] full of controverſy.

CONTUMA'CIOUSNESS [*contumace*, F. *contumacia*, L.] ſtubborneſs.

CONTUME'LIOUSNESS [of *contumelioſus*, L.] reproachfulneſs.

CONTU'SED

CONTU'SED [of *contuſus*, L.] bruiſed.

CONVE'NIENTNESS [*convenientia*, L.] convenience.

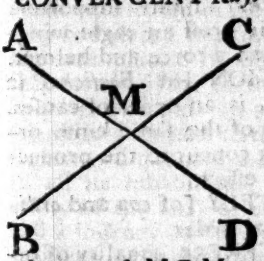
CONVEN'TICLE [*conventiculum*, L.] a little private aſſembly for religious exerciſes, a name firſt given to the meetings of *John Wicliff*, more than 300 years ago, but ſince to the meetings of the *Nonconformiſts*.

CONVEN'TION, a treaty, contract or agreement between two or more parties.

CONVER'GENT } [*convergens*, L.]
CONVER'GING } bowing or bending together.

CONVERGENT *Lines* [in *Geometry*] are ſuch as continually approximate, or whoſe diſtances become leſs and leſs.

CONVER'GING *Rays* } [in *Opticks*]
CONVER'GENT *Rays* } are thoſe rays that iſſue from divers points of an object, and incline towards one another, till at laſt they meet and croſs, and then become diverging rays, as the rays A M B M are converging to the point M, and then diverge and run off from each other in the lines MC MD.



CONVERGING *Hyperbola* [*Mathem.*] is one whoſe concave legs bend in towards one another, and run both the ſame way.

CONVERGING *Series* [in *Mathematicks*] a method of approximation ſtill nearer and nearer towards the true root of any number or equation, even tho' it be impoſſible to find out any ſuch true roots in numbers.

CONVER'SABLENESS [of *converſer*, F. *converſari*, L.] eaſineſs of being converſed with, ſociableneſs.

CONVER'SE [in *Geometry*] a propoſition is ſaid to be the converſe of another, when after drawing a concluſion from ſomething firſt ſuppoſed, we proceed to ſuppoſe what had been before concluded, and to draw from it what had been ſuppoſed.

CONVER'SION [in *Milit. Affairs*] is when ſoldiers are ordered to preſent their arms to the enemy, who attack them in flank, whereas they are ſuppoſed to be before in the front.

CONVERSION *of Equations* [with *Algebraiſts*] a particular manner of changing an equation, which is commonly done when the quantity ſought or any member or degree of it is a fraction; the manner of doing it is by multiplying the whole number by the denominator of the fractional part, and then omitting the denominators, the equation is continued in the numerators only; as ſuppoſe $a-b=\frac{aa+cc}{d}+b+b$, then multiply all by d and it will ſtand thus $da-db=aa+cc+db+db$.

CONVERSION *of Ratio's* [with *Arithmeticians*] is the comparing the antecedent with the difference of the antecedent and conſequent in two equal ratio's or proportions. As if there be the ſame *ratio* of 3 to 4 as of 9 to 12, it is concluded, there is the ſame ratio of 3 to 2, as of 9 to 6.

CONVERSION [with *Rhetoricians*] a figure the ſame as *Apoſtrophe* or the changing the ſubject into the place of the predicate, and *e contra*; but always retaining the ſame quantity of propoſitions, as *every living creature is an animal, every animal is a living creature.*

CONVER'SIVE, ſociable, *&c.*

CONVERS'LY [in *Mathematicks*] tranſlatively; as when two right lines are ſuppoſed to be parallel and another croſſes them, it may be demonſtrated that the alternate angles are equal, the lines which are croſſed, muſt be parallel.

CONVER'TIBLENESS } [of *converſible*, F. *convertibilis* L.]
CONVERTIBIL'ITY } poſſibility, *&c.* of being changed or turned.

CON'VEX *Glaſſes*, are ſuch as are oppoſite to *Concave*, thicker in the middle than at the edges; or, properly ſpeaking, when their ſurface riſes up regularly above the plain of the baſe; and *e contra*, thoſe glaſſes are ſaid to be concave, when the ſurface ſinks down regularly, or with a regular crookedneſs below it; ſo that the ſame glaſs or other thing is oftentimes convex on the outſide and concave within.

CONVEX *Lens*, is either convex on both ſides, and called *convexo-convex*, or it is plain on one ſide, and convex on the other, and is called *Plano-convex*.

CONVEX'ITY [*convexitas*, L.] the exterior ſurface of a convex; *i. e.* a gibbous and globular thing, in oppoſition to concavity or the inner ſurface which is hollow or depreſſed.

CONVEX'NESS [*convexé*, F. *convexitas*, L.] convexity.

CONVIC'TION, full proof, *F.* of *L.*

CONVIN'CINGNESS } [of *convincere*, L.]
CONVIC'TIVENESS } convincing or condemning quality.

To

To CON'VOCATE [*convocare*, L.] to call together.

CONVOCATION [of *convocare*, L. to call together] is a general assembly or synod of all the clergy in the nation, convened by the kings writs to consult about the affairs of the church.

The king directs his writ to the archbishop of each province, requiring him to summons all the bishops, deans, archdeacons, *&c.* Upon this the archbishop directs his mandate to his dean provincial, first citing him peremptorily, then willing him in like manner to cite the bishops, *&c.* directing him that one proctor from a cathedral and collegiate church and two for the body of the inferior clergy of each diocese is sufficient.

The convocation is divided into two bodies called the *upper* and *lower*: The upper for *Canterbury* consists of 21 bishops, of which the archbishop is president, and the lower house of 32 deans; 24 prebendaries, 54 arch-deacons and 44 clerks.

Matters are first proposed, in the upper house and afterwards communicated to the lower.

All the members of both houses have the same privileges for themselves and menial servants, as the members of parliament have.

CONU'SANCE, cognisance, knowledge.

CONVUL'SED [*convulsus*, L.] drawn or pulled together.

CONVUL'SIVE [*convulsivus*, L.] pertaining to convulsions; a term applied by physicians to those motions, which naturally should depend on the will: but which become unvoluntary by some external cause.

CONVULSIVE *Motions* [with *Physicians*] are sudden and swift convulsions and shakings, that cease and return again by turns.

CONVUL'SION, a pulling or drawing together; also a distortion, *L.*

COOKS, were incorporated in the year 1481 and confirm'd by queen *Elizabeth*, and afterwards by king *James* II. Their armorial ensigns are, *argent* a chevron ingrayl'd sable between three columbines, the creft a pheasant standing on a mount (upon a helmet and torse) the supporters a buck and doe, each vulned with an arrow all proper. The motto, *Vulnerati non victi.*

Their hall is on the *east* side of *Alderſ-gate-ſtreet* near *Little-Britain.*

COOL'NESS [ceal-ner]ꝛe, *Sax.*] cool quality.

To COOP *up* [of cofa, *Sax.*] to put up in a pen.

COOP'ERATIVE [of *cooperari*, L.] working together with.

COOPERS, were incorporated *anno* 1530 in the 16th of *Henry* VII. by the name of *Maſter* and *Wardens* or *Keepers* of the commonality of the freeman of the myſtery of *Coopers* in *London* and the ſuburbs of the ſame city. Their arms are party per pale *Gules*, and *or* a chevron between three hoops, in a chief azure. Their ſupporters two camels, their creſt an eagle winged, ſurmounted on a torce and helmet.

COORDINA'TION [in *Phyſicks*] in reſpect of cauſes, is an order of cauſes, wherein ſeveral of the ſame kind, order and tendency concur to the production of the ſame effect.

COOR'DINATELY [of *con* and *ordinatus*, L.] in equal order.

COOR'DINATENESS, equality of order, rank or degree.

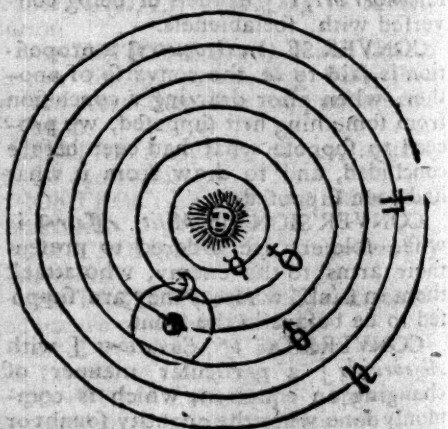
COPART'NERSHIP [of *con* and *particeps*, L.] a being partners together.

COP } at the beginning of a name
COPE } ſignifies a top of an hill, as *Copeland.*

COPAY'VÆ *Balſamum*, a ſort of gum, which diſtils like turpentine from a certain tree in *Braſil.*

COPE [in *Doomſday Book*] an hill.

COPE [cop, *Sax.*] a tribute paid to the king out of the lead mines in *Wickſworth* in *Derbyſhire.*



COPER'NICAN *Syſtem* [ſo called of *Nicholus Copernicus* the inventor or rather

ther reviver of it] is a ſyſtem of the world, wherein the ſun is ſuppoſed at reſt, and the planets with the earth to deſcribe ellipſes round him. The heavens and ſtars are here ſuppoſed at reſt; and that diurnal motion they ſeem to have from *Eaſt* to *Weſt* is reputed to be the earth's motion from *Weſt* to *Eaſt*.

The ſun being found to be a body more than 300 times bigger than our earth, it ſeemed prepoſterous that ſo mighty a body of fire ſhould whirl round ſo large a circle as this ſphere, according to the *Ptolemaick* ſyſtem in ſo ſhort a time as 24 hours (when, according to its computed diſtance he muſt move 7570 miles in a minute) It was therefore more reaſonable to believe that the earth was ſeated in the ſphere that *Ptolemy* had placed the ſun in, and that the ſun was placed in the center; for by that means, if the earth but turn round upon its own axis in 24 hours, every ſide of it is turned to the ſun, and conſequently a day and a night is afforded to all its inhabitants, without the neceſſity of the ſun's or earth's making ſo vaſt a journey as the circle of its ſphere requires. He therefore placed the ſun in the center, with no other motion than turning round upon its own axis, which it performs in 27 days and a half. He alſo ſuppoſes the ſun to be ſurrounded with a vaſt ſpace of *Æther*, of many millions of miles extent, which is called its *Vortex*, which *Æther* is carried round with the ſun; and becauſe the planets float in it, they alſo are carried in a continual circuit from *Weſt* to *Eaſt* round the ſun in certain periodical times according to their nearneſs or diſtance from the ſun. The earth is one of theſe planets and has another attending her, *viz.* the moon; for that planet belongs to us only, being in a continual circuit round this earth, and with it carried on in the annual circuit that the earth makes round the ſun. The uſe of it being to reflect the ſun beams to us at ſuch times as he is gone from us. The other planets have the like concomitants. *Jupiter* has four, and *Saturn* five, as is ſuppoſed for the ſame reaſon; and becauſe thoſe planets are ſo much farther diſtant from the ſun than we are, they have of conſequence occaſion for more moons than we have. It is certain by ocular demonſtration, that there are four little planets, called *Satellites*, which are in continual circuit round about *Jupiter*, and are ſo regular in their motions that the eclipſes of them are calculated, and thereby a great help found out to the correcting of the maps. See the above ſcheme.

COPER'NICUS, an inſtrument contrived by Mr. *Whiſton* for the calculation and ſhewing of eclipſes, and the motions of the planets. It conſiſts of ſeveral concentrical circles of wood, upon which are marked numbers taken out of the aſtronomical tables, anſwering to the ſeveral purpoſes above mentioned and which come very near to exactneſs.

CO'PING [in *Architecture*] the top of a building or the brow of a wall, made ſloping to carry off the wet.

CO'PIOUSNESS [of *copieux*, F. *copioſus*, L.] plentifulneſs.

COP'PER [*cuprum*, L. **kopper**, *Du.*] a red metal. The ſpecifick gravity of copper comes next to that of ſilver; being to that of gold as 8 to 19, to that of water as 8 to 1, and to that of ſilver as 8 to 10. It is the moſt elaſtick and ſonorous of all metals.

COPPER [in *Chymical Writings*] is expreſſed by this character. ♀

Burnt COPPER [in *Chymical Writings*] is expreſſed by theſe characters. ♀ ♀

COPROCRIT'ICA [of κόπρος dung and *ſecretus* of *ſecerno*, L.] medicines which purge away the excrement of the guts.

COP'TIC *Language*, the ancient language of the *Egytians*, mixed with much *Greek*, and in the *Greek* characters.

To COP'ULATE [*copulare*, L.] to join together.

To COQUET' [*coqueter*, F.] to be a coquet or general lover.

CORACOBRACHIÆ'US [of κόραξ and *brachium*, L. an arm] a muſcle ariſing from the end of the *Proceſſus coracoides* of the ſhoulder-blade, and is inſerted to the middle part of the *Os humeri*. This muſcle moves the arm upwards and turns it ſomewhat obliquely outwards.

CORACOHYOIDÆ'US [with *Anatomiſts* of κόραξ and ὑοειδὴς, *Gr.* form] muſcles which take their riſe from the proceſs of the ſhoulder-blade, called *coracoides*, and go as far as the bones *hyoides*, the uſe of them is to move obliquely downwards.

COR'AL [*coralium*, L. of κοράλλιον, *Gr.*] a ſhoot from a rock, that recieves the form of a plant, it grows under deep hollow rocks in many places in the *Mediterranean* ſea and elſewhere, and is, while growing, of ſeveral colours, as white, red, black and ſky-blue; and ſome is of two colours red and black, ſome is found green, aſh coloured, yellow and brown;

brown; the ends of the branches are ſaid to be plainly nothing but wood, tho' the other parts are coral; from whence it has been concluded that it is formed by a petrefying juice, and that like fruit it is not red till ripe.

CORAL-WORT [of *coralium*, L.] an herb.

CORBAN, a ſort of vow among the *Jews* to be uncharitable, whereby the perſon put himſelf under an execration if he aſſiſted his friend and neighbour, nay even in the moſt preſſing neceſſity, was not excepted.

Sometimes it ſignifies an *offering, gift* or *preſent* made to God or his temple; the *Jews* ſometimes ſwore by *Corban* or the thing given or dedicated; which practice was condemned by our Saviour *Chriſt*.

Sometimes it is uſed to ſignify the ſeparating or dedicating a perſons ſelf to perform particular religious offices; at other times it is uſed for the treaſury or place where the gifts or offerings were kept.

COR'BELS [in *Fortification*] ſmall baſkets filled with earth, and placed upon the parapets, *&c.* having port-holes left between to fire upon the enemy under covert.

CORBEI'LLES [in *Architecture*] a piece of carved work in form of a baſket full of flowers and fruits for finiſhing ſome ornament.

CORDEAU' [in *Fortification*] a line divided into fathoms, feet, *&c.* for marking of outworks upon the ground.

CORD'ED [in *Heraldry*] as a croſs-corded, is a croſs wound about with cords, but yet ſo that the cords do not hide all the croſs, as in the figure annexed.

COR'DOVAN *Leather* [ſo called of *Cordova* in *Spain*] a ſort of leather made of goat-ſkins.

CORD'WAINERS, [*Cordonniers*, F. which *Menagius* derives of *Cordovan* a kind of leather brought from *Cordova* in *Spain*, of which they formerly made the upper leather of their ſhoes.

The *French* workmen, who prepare the leather are called *Cordouanniers*.

There are in *Paris* two ſocieties, who bear the title of *Freres Cordonniers*, Brothers Shoemakers; eſtabliſhed by authority about the middle of the XVIIth century, the one under the protection of St. *Criſpin*, and the other of St. *Criſpanus*, two ſaints who had formerly honoured the profeſſion.

They live in community, under the direction of fixed ſtatutes and officers, the produce of the ſhoes they make goes into the common ſtock to furniſh neceſſaries for their ſupport, and the ſurpluſage goes to be diſtributed among the poor.

CORINTH'IAN *Order* [in *Architect.*] ſo called becauſe columns were firſt made of that proportion at *Corinth*. It is the nobleſt, moſt delicate and rich of all others. Its capital is adorned with two rows of leaves, between which ariſe little ſtalks or *Cauliculos*, whereof the volutes are formed that ſupport the *abacus*, and which are in number ſixteen, the height of the pillars contains nine of their diameters.

COR'NEA *Luna*, a tough, taſteleſs maſs, almoſt like horn, made by pouring ſpirit of ſalt or ſtrong brine of ſalt and water on chryſtals of ſilver prepared, or by diſſolving ſilver in *aqua fortis* or ſpirit of nitre.

CORNEA *oculi tunica*, [with *Anatomiſts*] the ſecond coat of the eye, otherwiſe called *Sclerotes* and *tunica dura*, which proceeds from a membrane or ſkin in the brain, called *dura meninx*, being tranſparent forward, inorder to ſend forth the viſible *ſpecies*, and containing the aqueous matter. *L.*

To CORN, to ſeaſon with ſalt lightly.

CORN'ED [ȝecorneo, *Sax.*] ſeaſoned with ſalt.

COR'NER *Teeth* [of a *Horſe*] are the 4 teeth which are placed between the middle teeth and the tuſhes; being two above and two below on each ſide the jaw, which put forth when a horſe is 4 years and an half old.

CORNER-*Wiſe* [of **cornel**, *Brit.*] by way of corners.

COR'NET [with *Chymiſts*] a paper head in form of a cone to cover a chymical veſſel.

CORNET [of *paper*] a piece of paper wound about in the ſhape of a horn, ſuch as grocers, *&c.* wrap up ſmall quantities of wares in.

COR'NICE [with *Architects*] the creſt or flouriſhing works at the upper end of a pillar, which differs according to the ſeveral orders.

CORNICE [with *Joiners*] an ornament ſet round the top of a room, *&c.*

Architrave CORNICE [*Architecture*] is that immediately contiguous to the architrave, the frize being retrenched.

Coving

Coving CORNICE, one which has a great caſemate or hollow in it; commonly lath'd and plaſtered upon compaſs ſprockets or brackets.

Cantaliver CORNICE, one that has cantalivers underneath it.

Modilion CORNICE, a cornice with modilions under it.

Mutilated CORNICE, is one whoſe projecture is cut or interrupted, to the right of the larmier, or reduced into a platband with a cimaiſe.

CORNI'CULATE [*corniculatus*, L.] horned or having horns.

CORNI'GENOUS [*cornigenus*, L.] of that kind that has horns.

COR'NU *Ammonis*, an extraordinary kind of ſtone which in vinegar, juice of lemons, *&c.* has a motion like that of an animal. *L.*

CORNUCO'PIA [*i. e.* the plentiful horn] a horn out of which (as the poets feign) proceeded all things that could be wiſhed for in abundance, by a privilege that *Jupiter* granted his nurſe, who they ſuppoſed to be the goat *Amalthea.*

Some interpret the moral of the fable to be, a little territory not unlike a bull's horn, exceeding fruitful, which king *Ammon* gave to his daughter *Amalthea.*

CORNUCOPIA [in *Painting*, &c.] is repreſented by the figure of a large horn, or a woman holding it, out of the wide end of which iſſue out flowers, fruits, *&c.*

CORNU'TE [with *Chymiſts*] a ſtill or luted mattraſs, having a crooked neck covered with earth or loam an inch thick, to which is joined a receiver, ſet in water, to draw ſpirits or oils out of woods, minerals, and other things which require a ſtrong heat.

COR'ODIES, allowances from ſome monaſteries to biſhops.

COROL'LARY [with *Mathematicians*] is an uſeful conſequence drawn from ſomething that has been advanced before; as *viz.* that *a triangle that has* 3 *ſides equal, has alſo* 2 *angles equal*; and this conſequence ſhould be inferred, *that a triangle, all whoſe* 3 *ſides are equal, has alſo its* 3 *angles equal.*

CORO'NA, *or the flat crown* [in *Architecture*] a member in a *Dorick* gate, made by ſo extraordinary an enlargement of the drip or larmier, that it has 6 times more breadth than the projecture.

CORONA *Borealis* [with *Aſtronomers*] a northern conſtellation conſiſting of about 20 ſtars. *L.*

CORONA *Meridionalis* [with *Aſtronomers*] a ſouthern conſtellation of 13 ſtars.

CORONA [on *Globes*] this is ſaid to be *Ariadne's* crown, which *Bacchus* placed among the ſtars, when the gods celebrated his marriage in the iſland *Dia.* For the new bride was crowned with this, having been firſt preſented by the *Hours* and *Venus.* It was the work of *Vulcan*, made of moſt fine gold, and jewels of *India*; and had ſo great a luſtre, that by the help of it *Theſeus* is ſaid to have been delivered out of the labyrinth. This crown has 9 ſtars in the circuit, of which 3 are bright, placed at the ſerpent's head near the bears.

COR'ONAL, belonging to a crown.

CORONA'LE [with *Anatomiſts*] the coronal bone or forehead-bone. *L.*

COR'ONARY *Garden*, a flower-garden.

CO'RONET of a horſe. See *Cornet.*

CORO'NIS [in *Architecture*] the cornice or top ornament of a pillar or other member of a building.

COR'PORAL *of a Ship*, an officer whoſe buſineſs it is to look to all the ſmall ſhot and arms, to keep them clean with due proportions of match, *&c.* and to exerciſe the muſketeers on ſhip-board.

COR'PORALNESS, COR'PORATENESS, CORPO'REALNESS } [*corporalitas*, L.] bodilineſs, bodily ſubſtance.

CORPORA'TION [*Common Law*] a company of men united and joined together into one fellowſhip, of which one is the head, and the reſt are the body, having a charter from the king, empowering them to have a common ſeal, and to be able by their common conſent to grant or receive in law any thing within the compaſs of their charter.

CORPORATION *Spiritual, and of dead Perſons in Law*, was a corporation eſtabliſhed by the king and pope, conſiſting of an abbot and convent.

CORPO'REOUS [*corporeus*, L.] that is of or belonging to a bodily ſubſtance.

CORPORIFICA'TION, a making into a body.

CORPS [with *Architects*] a term ſignifying any part that projects or advances beyond the naked of a wall, and which ſerves as a ground for ſome decoration.

COR'PULENCY, COR'PULENTNESS [*corpulentia*, L.] bigneſs, bulkineſs or groſſneſs of body.

COR'PUS [*q. d. corruptus*, becauſe it is ſubject to corruption] the bulk or material part of animals, vegetables, *&c.*

COR'PUSCLES [with *Natural Philoſophers*] thoſe minute parts or particles, or phyſical atoms of a body, by which it is not meant the *elementary* parts, nor thoſe principles, which chymiſts call *hypoſtatical*; but ſuch particles, whether of a ſimple or compounded nature, the parts of which will not be diſſolved, disjoined or diſſipated by ordinary degrees of heat.

CORPUSCULAR *Philoſophy*, a method of philoſophizing, that claims the greateſt antiquity, which attempts to explain things, and give an account of the *Phænomena* and appearances of nature by the figure, ſituation, motion, reſt, *&c.* of the corpuſcles or very ſmall particles of matter, according to the principles of the philoſophers, *Leucippus*, *Epicurus*, *Democritus*, &c.

CORPUSCULA'RIAN, one who holds the corpuſcular principles.

CORPUSCULAR'ITY [of *corpuſculum*, L.] corpuſcular quality.

CORREC'TIO [with *Rhetoricians*] is a figure, when the orator unſays what he has already ſaid, and ſays ſomething more fit in the ſtead of it. The ſame as *Epanorthoſis*.

CORRECT'NESS [of *correctus*, L.] the being correct.

CORRECT'OR, one who corrects or amends. *L.*

CORRECTO'RIUM [in the *Medicinal Art*] any thing that ſerves to correct or improve medicines.

CORREL'ATIVENESS [of *correlativa*, L.] the having a mutual relation one to another.

CORRESPON'DENCY [*correſpondence*, F.] a holding a mutual intelligence, commerce and familiarity with; alſo an anſwering, fitting, agreeing, or the proportion of one thing with another.

CORRESPON'DENTNESS, ſuitable quality.

CORRO'SIBLENESS [in *Chymiſtry*] the faculty or liableneſs of being corroded.

CORRO'SION [in *Medicine*] an eating away by any ſalt humour or corroſive medicine.

CORRO'SIVENESS, a quality that ſome liquors, called *menſtruums*, have of diſſolving bodies.

COR'RUGATED [*corrugatus*, L.] wrinkled.

CORRUPTIBIL'ITY } [in *Meta-*
CORRUPT'IBLENESS } *phyſicks*] a liableneſs to be corrupted, a power not to be.

CORRUPTIBILITY *from within*, is when a thing contains within itſelf, the principles of its own deſtruction.

CORRUPTIBILITY *from without*, is when a thing is liable to be deſtroy'd by ſome external principle.

CORRUPT'IBLENESS [*corruptibilité*, F. *corruptibilitas*, L.] corruptibility.

CORRUPTI'COLÆ, a ſect of hereticks, who hold that the body of *Jeſus Chriſt* was corruptible.

CORRU'PTION *of Blood* [in *Law*] is an infection that happens to the blood, iſſue and eſtate of a man attainted of treaſon and felony, whereby he forfeits all to the king or other lord of the fee, and both he and his children are rendered ignoble; and beſides, his iſſue cannot be heir to him, or to any other anceſtor of whom he might have claimed by him.

CORRUPT'NESS, badneſs, naughtineſs.

COR'TES, the ſtates or the aſſembly of the ſtates in *Madrid*.

COR'TEX *Winterianus*, a kind of cinnamon, firſt brought from the *Indies* by one captain *Winter*.

COR'TICAL part of the brain [with *Anatomiſts*] the external barky ſubſtance of the brain, full of turnings and windings on the outſide, it is covered with a thin ſkin of an aſh and griſly colour. The uſe of it is thought to be to breed the animal ſpirits, and many anatomiſts do there place the ſeat of memory and ſleep.

COR'TICATED [*corticatus*, L.] having the bark pulled off.

COR'TICOUSNESS [of *corticoſus*, L.] fulneſs of, or likeneſs, *&c.* to bark.

COR'VETS [in *Horſemanſhip*] are leaps of an indifferent height, made by a horſe in raiſing firſt his fore-legs in the air, and making the hinder feet follow with an equal cadence, ſo that his haunches go down together, after the fore-feet have touched the earth in continual and regular reprizes.

CORUSCA'TIONS [*coruſcationes*, of *coruſcare*, L. to lighten, *&c.*] flaſhes that may be cauſed by an exhalation ſpread under one cloud only, which by motion, running downwards, is ſet on fire, and flaſheth much after the ſame manner as a torch newly put out, and yet ſmoaking, which is by ſome violence and ſudden motion again enkindled.

The CORYBAN'TES [of κορύπτειν, Gr. to wag the head in dancing, or *q.* κρύβαν-

ing of κρύπτω, *Gr.* to hide, of the ſounding the tympany to drown the noiſe of *Jupiter*'s crying being heard by his father *Saturn*] the prieſts of *Cybele* were *Phrygians*, and being moſt of them eunuchs, were therefore called *Semiviri*: *Phryges* their chief prieſt was called *Archi-gallus*, who was likewiſe an eunuch.

They performed their ſolemnities with a furious noiſe of drums, trumpets, beating on braſs and muſical inſtruments.

They were called *Jupiter*'s life-guard; becauſe they brought him up. For *Titan* the eldeſt ſon of *Cœlus*, having reſigned the kingdom of the world to *Saturn* his younger brother, to hold the ſcepter for life, upon condition that he ſhould never ſuffer any male children to live, that the empire ſhould after his deceaſe return to *Titan*'s poſterity, *Saturn* was uſed to devour all his male children as ſoon as they were born; but his wife *Cybele* being brought to bed of twins, *Jupiter* and *Juno*, ſhe cauſed little *Jupiter* to be conveyed away and put into the hands of the *Corybantes* to be brought up, and let *Saturn* her huſband know of none but *Juno*. The *Corybantes*, to prevent the diſcovery of *Jupiter* by his crying, invented a new ſport, which was to leap and beat the ground in a certain meaſure called *dactyle*. And holding in their hands little braſs bucklers, and in their dancing, when they met one another, they ſtruck on them in a certain order; the noiſe of which drowned the crying of *Jupiter*, ſo that it could not be heard by *Saturn*. Poetical.

CORYM'BIATED [*corymbiatus*, L.] ſet about with berries.

CORYM'BUS [with *Botaniſts*] is the extremity of a ſtalk or branch, divided into ſeveral pedicles, in ſuch manner as to form a ſpherical figure, as in the garden *Angelica*; or it is uſed to ſignify a compound diſcous flower, the ſeeds of which are not pappous, or do not fly away in down, as *Corn-Marigold*, *Daiſies*, &c.

COSCIN'OMANCY, COSKIN'OMANCY [κοσκινομαντεία, Gr. of κόσκινον a ſieve, and μαντεία, divination] divination by a ſieve, to find out perſons unknown, and alſo to diſcover the ſecrets of thoſe who were known. The manner of performing it was as follows. The ſieve being ſuſpended, the diviner rehearſed a *formula* of words, and then taking it between two fingers only repeated the name of the parties ſuſpected, and when at the mention of any name the ſieve turns, trembles or ſhakes, that perſon is ſuſpected as guilty of the evil, concerning which the enquiry is made. The ſieve was alſo ſometimes ſuſpended by a thread, or fixed to the points of a pair of ſhears, having room left to turn, and then the names of perſons ſuſpected were rehearſed. After this manner it is ſtill practiſed in ſome parts of *England*.

To COS'EN, to defraud, to cheat.

COS'ENAGE, cheating, defrauding.

COSMOG'ENY [κοσμογενία of κόσμος the world, and γενεὰ, Gr. generation] the creation or original of the world.

COSMOLA'BE [of κόσμος and λαβεῖν, Gr. to take] an ancient mathematical inſtrument for meaſuring diſtances both in heaven and earth.

COSMOPOL'ITAN [of κόσμος and πολίτης, Gr. a citizen] a citizen of the world; one who has no fixed living or place of abode.

COS'SACKS, a warlike people of *Aſia*, who at firſt liv'd by plundering the *Turkiſh* gallies and people of *Natolia*; but were afterwards form'd into a regular army by *Stephen Batori* in the year 1576. to defend the frontiers of *Ruſſia* and *Podolia* from the incurſions of the *Tartars*.

COS'SE, COS'SICK as *Coſſick Numbers*. This was the old name of the art of *Algebra*, and is derived from *caſa*, Ital. for *res* or the root, for the *Italians* called *Algebra*, *Regula Rei & Cenſus*, *i. e.* the rule of the root and the ſquare.

COS'SICK *Numbers* [with ſome *Algebraiſts*] are the powers or numbers, as the roots, the ſquare, the cube, &c.

COS'SET, a lamb, colt, calf, &c. fallen and brought up by hand without the dam.

To COST [*conſtare*, L.] to be purchaſed for a price.

COS'TÆ, the ribs, or thoſe bones which with other bones make the *thorax* or cheſt, being joined backwards with the *vertebra's* of the back, and forward with the cartilages or griſtles of the *ſternum*; they are 12 in number on each ſide.

COS'TAL [of *coſtæ*, L.] belonging to the *Coſtæ*.

COST'IVENESS, a being bound in the belly.

COST'LY, of great price.

COST'LINESS, the coſting a great price.

COST'MARY, an herb.

COS'TONS, chards of artichokes.

COT, COTE [of cot, *Sax.* a little houſe, cottage or hut] added to the

name of a place, intimate that the place was denominated from ſuch a thing; as *Cotchill*, *Cotſwold* in *Glouceſterſhire*, &c.

COTEM'PORARY [of *con* and *temporarius*, L.] of, belonging to, or being at the ſame time.

COTYL'EDON [in *Anatomy*] the cavity of the huckle bone, that is appointed to receive the head of the thigh-bone.

COTYLED'ONES [*Anatomy*] certain glandules that are in ſome creatures, but not in women; they are diſpoſed up and down the *chorion* or outermoſt membranes which cover the *fœtus*: their uſe is to ſeparate the nutricious juice from the womb for the nouriſhment of the *fœtus*. They are called *Cotyledones* from the reſemblance they bear to the leaves of the herb called *Cotyla* or penny wort; alſo the gaping meetings of the veins in the womb.

COTYT'TIA [κοτυτλία, *Gr.*] a nocturnal feſtival celebrated in honour of *Cotytto* the goddeſs of wantonneſs. It was celebrated by the *Grecians* with ſuch rites as were moſt acceptable to the goddeſs, who was thought to be delighted with nothing ſo much as lewdneſs and debauchery.

To COUCH [with *Writers*, &c.] to comprehend or compriſe.

COUCH [with *Painters*] a lay or impreſſion of colour, whether in oil or water, wherewith the painter covers his canvas; or it is the ground bed or baſis on which any colour lies.

COUCH'ANT [*Heraldry*] ſignifies lying down, couching, or along; but with the head lifted up; ſpoken of a beaſt ſo born in an eſcutcheon, and the holding up the head diſtinguiſhes a beaſt couchant from dormant, as in the eſcutcheon annexed *F.*

COUCHE' [in *Heraldry*] denotes any thing lying along, as a *Chevron couchè*, ſignifies a *Chevron* lying ſideways, with the two ends on the ſides of the ſhield which would properly reſt on the baſe.

COUCH'ED [of *coucher*, F.] compriſed or concealed in.

COUDEE'S [in *Fortification*] are lines that return back from the end of the trenches, and run almoſt parallel with the place attacked *F.*

COVE'ING [in *Architecture*] a term uſed of houſes that are built projecting forth over the ground-plot, and that is turned with a quadrant of a circle (or ſemi arch) of timber, which is lathed and plaiſtered, under which people may walk dry.

COV'ENANT, the name of a writ that lies for the breach of covenants.

COVENANT *Perſonal*, is where a man agrees with another to do him ſome work or ſervice, &c.

COVENANT *real*, is that by which a man obliges or ties himſelf to paſs a thing that is real, as lands or tenements, to levy a fine, &c.

CO'VENT [in *Law*] the ſociety or members of an abbey or priory.

CO'VENTRY *Bells* [with *Florifts*] a kind of flower.

COV'ERLICT [*couvrelict*, F.] a covering for a bed.

COV'ERT [among *Hunters*] a thicket or ſhady place for deer or other beaſts; a ſhelter or hiding place.

COV'ERTNESS [of *couvert*, F.] hiddenneſs.

COUN'CIL [in *Church Hiſtory*] is a ſynod or aſſembly of prelates and doctors met for the regulating of matters relating to the doctrine or diſcipline of the church.

A *Provincial* COUNCIL, is an aſſembly of the prelates of a province, under the metropolitan.

A *National* COUNCIL, is an aſſembly of the prelates of a nation under their primate or patriarch.

An *Oecumenial* COUNCIL } is an aſ-
A *General* COUNCIL } ſembly of all the prelates in Chriſtendom.

A COU'NCIL *of War*, is an aſſembly of the principal officers of an army or fleet, occaſionally called by the general or admiral to conſider of the preſent ſtate of things and concert meaſures for their conduct, with reſpect to ſieges, retreats, engagements, &c.

COUN'SEL [among *Moraliſts*] is when a man endeavours by reaſons taken from the nature of a thing to induce another perſon to ſome performance or omiſſion, having, at leaſt as to the preſent buſineſs, no power over that perſon, ſo that he can lay no direct obligation on him; but muſt leave it to his pleaſure and choice, whether he will do it or not.

COUN'TER [*of a Horſe*] is that part of the fore-hand of a horſe, that lies between the ſhoulder and under the neck.

COUNTER-*time* [with *Horſemen*] is the defence or reſiſtance of a horſe, that interrupts his cadence and the meaſure of his manage.

COUNTER *marked* [with *Horſemen*] is when the teeth of a horſe are made hollow artificially, by a graver in imitation of the eye of a bean, in order to make the horſe appear not to be above ſix years old.

To

COUNTER-*mark of a Medal*, is a mark added to it a conſiderable time after it had been ſtruck.

To COUNTER-DRAW [with *Painters*] is to copy a deſign by the help of an oiled paper, or any tranſparent matter, by tracing the ſtrokes appearing through with a pencil.

COUNTER-*Proof* [with *Rolling-preſs Printers*] a print taken from another juſt printed, which has paſs'd through the preſs and gives the figure inverted.

To COUNTER-*prove* [at the *Rolling-preſs*] is to paſs a deſign in black lead or red chalk thro' the preſs after they have been firſt moiſten'd with a ſponge, both that and the paper on which the counter-proof is to be taken.

COUNTER-*light* [with *Architects*] a light oppoſite to any thing, which makes it appear to a diſadvantage.

COUNTER-*diſtinction*, a diſtinction with reſpect to the oppoſite ſide.

COUNTER-*chevroned* [in *Heraldry*] a ſhield *Chevronny*, or parted by ſome line of partition.

COUNTER *Compound*
COUNTER *Compone*
COUNTER *Compony*

[in *Heraldry*] is when a border is compounded of two ranks of panes; or rows of checkers of different colours ſet checkerwiſe.

COUNTER-*Barry* [in *Heraldry*] is uſed by the *French* for what we call *Bendy ſiniſter per Bend countercharged*.

COUNTER-*pointed* [in *Heraldry*] is when two chevrons in one eſcutcheon meet in the points.

COUNTER *quartered* [in *Heraldry*] denotes the eſcutcheon being quartered, to have each quarter again divided into two.

COUNTER-LATH [with *Builders*] a lath that is laid in length between the rafters.

COUNTERPASSANT [in *Heraldry*] is ſaid when there are two lions or other beaſts on the ſame eſcutcheon, the one paſſing or walking one way, and the other another, ſo that they look the direct oppoſite ways.

COUNTER *trench* [in *Fortif.*] a trench made againſt the beſiegers and which of conſequence has its parapet turned towards them.

COUNTER-*gage* [in *Carpentry*] a method uſed in meaſuring the joints, by transferring the breadth of a mortoiſe to the place in the timber where the tenon is to be, in order to make them fit together.

COUNTER-*vallation* [in *Fortif.*] a counter-line or ditch made round a place beſieged, to prevent the ſallies and excurſions of the garriſon.

COUN'TERPOISE [with *Horſemen*] is the balance of the body or the liberty of the action and ſeat of a horſeman, acquired by practiſing in the manage, ſo that in all the motions the horſe makes, the horſeman does not incline his body more to one ſide than the other, but continues in the middle of the ſaddle, bearing equally on the ſtirrups, in order to give the horſe the ſeaſonable and proper aids.

COUNTER-*ſcuffle*, a falling out of friends one with another; alſo a ſcuffle among priſoners in the counter.

COUNT'ING-*houſe*, an apartment or cloſet where merchants enter down and keep their accounts.

COUNT'LESS, *numberleſs*, *innumerable*.

COUP'ED } [in *Heraldry*] is that ho-
COUPEE' } nourable partition which we call *Party per Feſſe*, or a line drawn acroſs the eſcutcheon from ſide to ſide at right angles, by ſome ſuppoſed to denote a belt; by others a cut received in battle acroſs the ſhield. *F.*

COUPE [*Heraldry*] from the *French Coupe* cut, ſignifies the head or any limb of an animal cut off from the trunk, ſmooth, diſtinguiſhing it from that which is called *eraſed*, that is, forcibly torn off, and therefore is ragged and uneven, as in the figure.

COU'PED, alſo denotes croſſes, bars, bends, chevrons, *&c.* as do not touch the ſides of the eſcutcheon, but are as it were cut off from them.

COUPEE' [in *Dancing*] a motion wherein one leg is a little bent, and ſuſpended from the ground, and the other makes a motion forwards.

COUP'LET, a diviſion of an hymn, ode, ſong, *&c.* wherein an equal number or an equal meaſure of verſes are found in each part.

COURA'GEOUSNESS [of *courageux*, F.] courage, boldneſs.

COURA'NT [in *Heraldry*] running, as a buck courant, ſignifies a buck in a running poſture, as in the figure annexed; and the like of any other animal.

COU'RANT, a term uſed to expreſs the preſent time, as *the year* 1736 *is the courant year, the* 20*th courant is the* 20*th day of the month now running.*

Price

Price COURANT *of any Merchandiſe*, is the known and common price given for it.

COURANT *Coin*, common and paſſable money.

COURSE [with *Architects*] a continued range of bricks or ſtones of the ſame height throughout the length of the work.

COURSE *of Plinths* [in *Maſonry*] is the continuity of a plinth of ſtone, *&c.* in the face of a building.

Civil COURSE, the collection of the *Roman* laws compiled by order of *Juſtinian*.

Canonical COURSE, the collection of the *Canon* law made by *Gratianus*.

COURSE, is often uſed for the time ordinarily ſpent in learning a ſcience, as a courſe of ſtudies, anatomy, philoſophy, *&c.*

To go under a pair of COURSES [*Sea* phraſe] is when a ſhip ſails under the main ſail and fore ſail, without lacing on any bonnets or tops.

COUR'SEY [in a *Galley*] a ſpace or paſſage about a foot and a half broad, on both ſides of which ſlaves are placed.

COURT *of Delegates*, a court where delegates or commiſſioners are appointed by the king's commiſſion to ſit in the court of *Chancery* or elſewhere, upon an appeal made to it. This is granted in three caſes; *firſt*, when the ſentence is given by the archbiſhop or his official in an eccleſiaſtical cauſe; *ſecondly*, when a ſentence is given in an eccleſiaſtical cauſe in places exempt; *thirdly*, when a ſentence given is in the admiralty court, in ſuits civil or marine, by order of the civil law.

COURTAUD' [with *Horſemen*] a crop or cropped horſe, a bob-tail.

COURTAUD [with *Muſicians*] a ſhort baſſoon.

COURTAUD [with *Gunners*] a ſhort kind of ordnance uſed at ſea.

COUR'TEOUSNESS [*courtoiſie*, F.] courteous behaviour.

COURT'LINESS [of *cour*, F. *curia*, L. a *court*] court-like behaviour.

To COUS'EN [*couſiner*, F.] to defraud or cheat.

COUSINET' [with *Architects*] a cuſhion is the ſtone which crowns a piedroit or pier, or that lies immediately over the capital of the impoſt, and under the ſweep; alſo the ornament in the *Ionic* capital between the *Abacus* and *Echinus*, or quarter-round, ſerving to form the *Volutes*.

COUS'IN, a title of honour which the king beſtows to peers or nobles, foreign princes of the blood, *&c.*

Paternal COUSINS, are ſuch as iſſued from relations on the father's ſide.

Maternal COUSINS, thoſe iſſuing from the mother's ſide.

COU'SINET [in *Maſonry*, *&c.*] the firſt ſtone, whence a vault or arch commences.

COUSU' [in *Heraldry*] is the ſame as *Rempli*, and ſignifies a piece of another colour or metal placed on the ordinary, as it were ſewed on. This is generally of colour upon colour, or metal upon metal, contrary to the general rule of heraldry; and therefore this word is uſed, according to the ſignification of the *French* word, to diſtinguiſh that the piece is not properly upon the field, but in the nature of a thing ſewed on. *F.*

COU'VERT [in *Heraldry*] denotes ſomething like a piece of hanging, or pavilion falling over the top of a chief or other ordinary, ſo as not to hide, but only to be a covering to it.

COW'ARDLINESS [of Cow and ærd, nature, *Teut.* or *Cowardiſe*, F.] want of courage.

COX-BONES } a vulgar and odd un-
COX-NOONS } intelligible oath.

COX-COM'ICAL [probably of the *Comb* or *Creſt* of a cock] conceited.

COXEN'DIX [with *Anatomiſts*] is the ſame with *Coxa* and *os Iſchium* and is the third and lower of the nameleſs bones called *Oſſa innominata*, and has a large cavity or hollow called *Acetabulum Coxendicis*, that receives the head of the thigh bone: The circumference of this hollow being tipped with a griſtle called its *ſupercilium*. L.

COY'NESS [not improbably of *quoi*, F. why] ſhineſs, ſeeming modeſty.

CRAB [cnabba, *Sax.* krabbe, *Dan.*] a ſea ſhell-fiſh; alſo a wild apple.

A CRAB *Fiſh* [in *Hieroglyphicks*] was uſed by the *Egyptians*, to ſignify holy myſteries that were brought to light, becauſe it lives in holes under the rocks; and alſo it was the ſymbol of an unconſtant perſon, becauſe it does not always go in the ſame manner, but ſometimes forwards and ſometimes backwards.

To be CRAB, to be croſs-grained, ſour or ſurly.

CRAB [with *Shipwrights*] an engine with 3 claws for launching of ſhips, or heaving them into the dock.

To CRAC'KLE [of *craquer*, F. of krackhen, *Dut.*] to make a crackling noiſe.

CRACKT *boiling of Sugar* [with *Confectioners*] a boiling of ſugar to ſuch a degree, that if you dip the tip of your finger

finger into cold water, and thruſt it into the boiling ſugar, and then immediately into to water again, rubbing the ſugar off with the other fingers, it will break, making a crackling noiſe.

CRA'DLE [of a *Lobſter*] the belly.

CRADLE *Scythe* [with *Husbandmen*] a ſcythe with a wooden frame fixt to it for moving corn, and the better laying it in order.

CRAFT'INESS [*creſt*, *Brit.* cnæꝼt, *Sax.*] cunningneſs.

CRAG'GEDNESS } [probably of
CRAG'GINESS } *kraig*, *Brit.* the top of a rock] fulneſs of crags.

CRAMP [with *Falconers*] a diſeaſe happening to hawks in their ſoarage, it lies in their wings, and proceeds from cold.

CRAMP [of *crampe*, *Dan.* the cramp] puzzling.

CRAMPONNEE' [in *Heraldy*] as a croſs *Cramponnée* ſo called, has a cramp at each end, or ſquare piece coming from it; that from the arm in chief towards the ſiniſter angle, and from the arm on that ſide downwards, that from the arm in baſe towards the dexter ſide, and that from the dexter arm upwards, as in the eſcutcheon.

CRANE [*kran*, *Teut.* cnæn, *Sax.*] a fowl with a long neck, bill and legs.

A CRANE [in *Hieroglyphicks*] repreſents democracy. It is ſaid of them, that when any of their company fall upon one, as the mob are apt to do in nations, *&c.* they will ſtrive to injure him, who has the unhappineſs to have an ill report. It is ſaid, that when cranes fly together, they repreſent the *Greek* Δ; and from this their form of flight in company, *Palamedes* took the letter Δ.

CRANE [in *America*] a fowl of an hideous form, having a bag under the neck, which will contain two gallons of water.

A CRANK [in *Mechanicks*] a machine reſembling an elbow, excepting that it is in a ſquare form, projecting out of an axis or ſpindle, which by its rotation ſerves to raiſe or lower the piſtons of engines for raiſing water.

CRANK-*Sided* [*Sea* term] a ſhip is ſaid to be crank-ſided when ſhe cannot bear her ſails, or can bear but a ſmall ſail, for fear of being overſet.

CRANK'NESS, briſkneſs, livelineſs.

CRASH, a great noiſe; alſo a quarel, a ſcuffle.

CRA'SIS [in *Pharmacy*] a convenient mixture of qualities, either *ſimple* or *compound*; *ſimple* when one quality exceeds the reſt, as *hot*, *cold*, *moiſt*, *dry*, &c.

CRAS'SITY [*craſſitas*, L.] fatneſs, thickneſs, groſsneſs. *L.*

CRA'VINGNESS, an earneſt or eager deſire after.

To CRAWL, to creep along ſlowly.

CRA'ZINESS [prob. of κρᾶσις, *Gr.*] weakneſs, indiſpoſition of body or mind.

CRAY'ON, a ſmall pencil of any ſort of colouring ſtuff made up in a paſte and dried, to be uſed for drawing and painting in dry colours, either upon paper or parchment.

To CREAM, to ſkim off cream.

CREAM'Y [of *cremor*, L.] having or full of cream.

CRE'AT [with *Horſemen*] an uſher to a riding maſter, or gentleman educated in an academy of *horſemanſhip*, with intent to qualify himſelf for teaching the art of riding the horſe.

CREA'TABLE, capable of being created.

CREA'TE } [*creatus*, L.] created,
CREA'TED } made, framed, formed.

CRE'BRITUDE [*crebritudo*, L.] frequency, oftenneſs.

CRED'IBLENESS [*credibilité*, F.] probableneſs, likelihood; alſo reputableneſs.

CRED'ITABLE [*croyable*, F.] true; alſo reputable.

CRED'IT [in *Traffick*] a mutual loan of merchandizes, *&c.* on the reputation of the honeſty and ſolvability of the perſon negociating; alſo the courſe which papers or bills, *&c.* of commerce have in negociating the actions of a company as the *Bank*, *South-Sea*, &c. which is ſaid to riſe when they are received and ſold at prices above *par*, or the ſtandard of their firſt appointment.

CREDIT [in *Ancient Writers*] a right which lords had over their vaſſals, to oblige them to lend money for a certain time.

Letters of CREDIT [in *Commerce*] are letters given by a merchant, *&c.* to ſuch perſons as he can truſt to take money of his correſpondent.

CRE'DITIVES, credentials.

CREED [among *Chriſtians*] is a ſummary of the principal articles of the chriſtian faith; of which 3 are allowed by the canons of the church, *viz.* that called the *Apoſtles Creed*, which notwithſtanding it bears their names is generally ſuppoſed to have been compoſed long after their time; the *Athanaſian Creed*, and the *Nicene Creed*.

To CREEK [prob. of ſchrynger, *Dan.*] to make a noiſe as a door does when its hinges are ruſty.

CRENELLE' [in *Heraldry*] or *embattled* in *Engliſh* from the *French* word *Cren*, ſignifying a notch or interval, is uſed when any honourable ordinary is drawn like the battlements on a wall to defend men from the enemies ſhot; that is the wall ariſing at ſmall intervals, ſo as to cover them, and lower at thoſe intervals; and the uſe of it is taken from ſuch walls, either for having been the firſt at mounting them, or the chiefeſt in defending them; as in the figure.

To CREPITATE [*crepitatum*, L.] to make a noiſe often, to crack,

CREPITUS, a *fart*, L.] alſo a certain deity worſhipped by the *Egyptians* under an obſcene figure, which is to be ſeen in ſome curious collections of antiquity.

CRES'CENT [in *Heraldry*] is the half moon, with the horns turned upwards. It is uſed either as an honourable bearing, or a difference to diſtinguiſh between elder and younger families; this being aſſigned to the ſecond ſon, and to thoſe that deſcend from him. See *the Figure*.

CRESTS [in *Heraldry*] ſeem to take their name of *Criſta*, the comb or tuft on the head of a cock, peacock, heathcock, &c. and as theſe occupy the higheſt part of the heads of birds, ſo do theſe cognizances. Creſts are ſeated upon the moſt eminent part of the helmet; but yet ſo that they admit an interpoſition of ſome eſcrol, wreath, chapeau, crown &c. Heralds ſay, they were taken from great men and prime commanders in former times wearing on the top of their helmets the figures of animals or other things, as well to appear formidable to their enemies as to be known by their own ſoldiers, that they might ſtick to them in battle, and rally about them, if diſperſed.

It appears that creſts were very ancient, *Alexander the Great* wore a ram's head for his creſt, and *Julius Cæſar* a ſtar, and the Chriſtians in their firſt religious wars were wont to wear a croſs darting forth rays, for their creſt.

Thoſe former creſts were made of either leather ſtiffened, or of paſte-board painted and varniſhed, to be proof againſt rain; and ſometimes of thin iron.

Thoſe creſts were taken for ſome particular cauſe or motive, and accordingly they had ſome myſterious ſignification to expreſs ſome remarkable action or other notable thing, appertaining to their family or country, as *Julius Cæſar's* ſtar, to denote that he deſcended from *Venus*.

Eſquires who had no notable command, were not permitted to wear ſuch creſts on their helmets; but a only ſteel creſt, from which hung down feathers or ſcrolls upon their armour.

CRETA'CEOUS [*cretaceus*, L.] of or belonging to chalk.

CRETO'SITY [*cretoſitas*, L.] chalkineſs

CREUX' [in *Sculpture*] a hollow cavity, out of which ſomething has been ſcooped or digged.

CRI'ANCE } [with *Falconers*] a line
CRI'ANTS } of fine ſtrong even pack-thread faſtened to the leaſh of a hawk when he is firſt lured. *F.*

CRICOARYTÆNOI'DES [of κρίκος a ring, ἀρύω to drink, or ἀρυτὴς a ſort of cup to drink out of, and εἶδος form] certain muſcles which ariſe from the cartilage called *Cricoides*, and are inſerted into the *Arytenoides*, which, while they draw ſideways and outwardly, the *Rimula* of the *Larynx*, is widened.

CRIM'INALNESS [of *criminel*, F. *criminalis*, L.] guiltineſs of a crime.

CRIMINATION, a blaming or accuſing. L.

CRIM'INATORY [*criminatorius*, L.] full of accuſations or crimes.

CRIMNOI'DES } [with *Phyſicians*]
CRIMNO'DES } urine with thick ſediments at the bottom like bran.

CRIMP'LING [probably *q. crippling*] as to go crimpling, *i. e.* as if the feet were tender.

CRIMP, a dealer in coals, or an agent or factor for merchants or maſters of ſhips who trade in coals or are concerned in the coalery.

CRI'NATED [*crinatus*, L.] having long locks.

CRINI'GEROUS [*criniger*, L.] wearing hair or long locks.

CRINO'NES [of *crinis*, L. hair] a ſort of worms ſometimes found under the ſkin in children, reſembling ſhort thick hairs or briſtles.

Imperfect CRI'SIS *for the better* [with *Phyſicians*] is a criſis which does not quite take away the diſeaſe, but enables the patient to bear it better.

Imperfect CRISIS *for the worſe* [with *Phyſicians*] is when the diſeaſe becomes more violent and dangerous.

CRISP'ED

CRISP'ED [*criſpatus*, L.] curled; alſo made friable or brittle.

CRISP'NESS, brittleneſs, aptneſs to crumble or break.

CRISP'ITUDE [*criſpitudo*, L.] curlednes.

CRIS'TATED, [*criſtatus*, L.] having a creſt or comb.

CRIS'TÆ [with *Phyſicians*] excreſcences of fleſh growing about the fundament, the roots of which are often chapt and cleft.

CRI'THE [with *Phyſicians*] a little oblong puſh or ſwelling growing to the eye-brows where the hairs are, ſo called from its reſembling a barley-corn.

CRI'THOMANCY [of κριθὴ barley, and μαντεία, *Gr.* divination] a kind of divination performed by conſidering the dough or matter of the cakes offered in ſacrifice, and meal ſtrewed over the victims that were to be killed.

CRIT'ICALLY [*en critiquant*, F. *critico more*, L.] like a critick; alſo in the very nick of time.

CRIT'ICALNESS, an aptneſs to judge and cenſure mens actions, words or writings.

CROCODILE [of κροκοδείλος, of κροκὸν ſaffron, and δείλιν fearing, *Gr.* becauſe it abhors the ſmell and flower of ſaffron] an amphibious, cruel, voracious animal, in ſhape almoſt like a lizard, but much larger. It is found principally in the river *Nile* in *Egypt*.

It is covered with very hard ſcales, which are not to be pierced without great difficulty; excepting under the belly, where the ſkin is tender. It has a wide throat with teeth ſharp and ſeparated, which enter one within another; of theſe it has ſeveral rows. It is very low upon its feet and crawls almoſt upon the earth. It runs with great ſwiftneſs; but does not eaſily turn it ſelf. It lives a long time and is ſaid to grow continually till its death. There have been ſome of 15 or 18 cubits length.

The crocodiles lay their eggs on the ground or in the ſand, near the water ſide, their eggs are like gooſe eggs and ſometimes there are 60 of them. They cover them in the ſand that the heat of the ſun may contribute to hatch them; when their bowels are taken out or they are wounded they ſmell very agreeably.

There are ſeveral ways of taking them, ſometimes they are caught with great hooks, baited with hogs fleſh, with which they are much delighted: At other times they are taken in pits covered with boughs and earth, into which when they fall they are not able to get out.

It is reported that the *Ichneumon* or *Indian* rat, which is about the bigneſs of a tame cat, breaks the crocodiles eggs as often as it finds them on ſhore. and that it will get into the belly of the crocodile, while it is ſleeping with its throat open, and by gnawing it's entrails will kill it.

Its ſight is very piercing when upon the land; but in the water it ſees but dimly. It is ſaid to ſpend the four winter months under water, without eating any thing.

The *Egyptians* paid divine honours to this animal, eſpecially the inhabitants of *Arſinoe* and the neighbourhood of *Thebes* and the lake *Mæris*, but the people of *Teutyra* and *Elephantis*, kill'd and eat them.

The *Egyptians* worſhipped God under the form of a crocodile, becauſe it is a creature which is ſaid to be the only one without a tongue; and ſo they imagined it hieroglyphically to repreſent God, beholding all things both in heaven and earth with a profound ſilence.

The CROCODILE was worſhipped by the *Egyptians*, becauſe one of theſe creatures is ſaid to have ſav'd *Menas*, an ancient king of *Egypt*, from being worried by his own dogs, which purſued him to the lake *Mæris*, where a crocodile took him on his back and carried him to the other ſide of the lake. Tho' the crocodile ſeems to be one of the laſt animals to whom mankind could be tempted to pay adoration, yet, that it might be done with ſafety, one of thoſe creatures was trained up to be tame and familiar, for the purpoſe; and had his ears adorned with ſtrings of jewels and gold, and his fore-feet with chains. He was fed with conſecrated proviſions at the publick charge; and when ſtrangers went to ſee him, they alſo carried him a preſent of a cake, dreſſed meat and wine, which was offered to him by the prieſts, one opening his mouth and the other feeding him. When he died, his body was embalmed and buried in a ſacred coffin at *Arſinoe*.

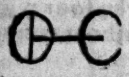
CROCODILE, *bearing on the head the feather of an* Ibis [*Hieroglyphically*] repreſented a ſlothful man; becauſe the bird *Ibis* is ſaid to have a ſecret power on the crocodile, ſo that if the body of this ſerpent be ſtroaked with it, tho' it be in its nature cruel and rapacious, it loſeth its former diſpoſitions, and becomes extreme ſlothful and idle for a time.

CROCODILI'TES [with *Rhetoricians*] a captious and ſophiſtical kind of argumenta-

mentation, ſo ordered as to ſeduce the unwary, and draw them ſpeciouſly into a ſnare.

CROCODILI'NE [*crocodilinus*, L. of χροκοδείλινος, *Gr.*] like a crocodile; alſo ſophiſtical.

CRO'CUS *Martis* [in *Chymical Writers*] is expreſſed by theſe characters.



CROCUS *of Copper* [in *Chymical Writers*] is expreſſed by this character.

CROFT, a ſlip of ground adjoining to an houſe, which is called toft; ſo formerly they uſed this ſaying of a very poor man, *he had ne toft ne croft*, i. e. *he had neither houſe nor land.*

CROISA'DE, a name given to a Chriſtian expedition againſt *Infidels*, for conquering the *Holy Land*, becauſe thoſe that engaged in the expedition wore a croſs on their boſoms, and bore a croſs in their ſtandards. There were at ſeveral times 8 croiſades, the firſt was begun at the ſolicitation of the patriarch of *Jeruſalem*, in the year 1095; the 2d in 1144 under *Lewis* VII; the 3d in 1188 by *Henry* II. of *England*, and *Philip Auguſtus* of *France*; the 4th in 1195 by pope *Celeſtin* III. and the emperor *Henry* VI.; the 5th and 6th was publiſhed in 1198 and 1213 by pope *Innocent* III; the 7th was undertaken by St. *Louis* about the year 1245; and the laſt was in the year 1268.

CRO'ISIERS, a religious order, or a congregation of regular canons.

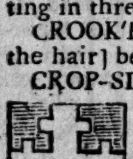
CROISI'ER } [of *croix*, F.] a ſhep-
CROIZI'ER } herd's crook, a ſymbol of paſtoral authority; being a ſtaff of gold or ſilver, crooked at the top, carried before biſhops and abbots, and held in the hand when they give benedictions.

CROISSANTE' [in *Heraldry*] as *la croix croiſſante*, F. is a croſs creſcented, *i. e.* having a creſcent or half-moon fixt at either end.

CRO'NEL }
CRO'NET } is the iron at the end
COR'ONET } of a tilting ſpear, having a ſocket for the end of the ſtaff to go into, and terminating in three points.

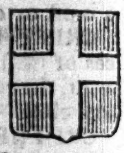
CROOK'EDNESS [of *krock*, a curl of the hair] bendingneſs.

CROP-SICK, ſick at the ſtomach.



CROS'LET [in *Heraldry*] as a *Croſs Croſlet*, is a croſs croſſed again at a ſmall diſtance from each of the ends, as in the figure.

CROSS [*crux*, L. *croix*, F.] a gibbet on which the ancients uſed to hang their ſlaves and malefactors, who were either tied thereto with ropes, or nailed with nails; who having their bones broken to diſpatch them the ſooner, always died upon it.



A CROSS [with *Heraldſ*] is an ordinary compoſed of 4 lines, two of which are perpendicular, and the other two tranſverſe, that meet by couples in 4 right angles, and contains one fifth of the ſhield, as in the figure. Croſſes are of various ſorts.

To make a CROSS *in Corvets* } [with
To make a CROSS *in Balotades* } *Horſemen*] is to make a ſort of leap or air with one breath forwards and backwards, as in the figure of a croſs.

CROSS-TREE *yard* [in a *Ship*] is a yard ſtanding ſquare juſt under the mizzen-top, and is faſtened below to fit the mizzen-top-ſail.

CROUCH'ING [of *crocher*, F.] bowing down, ſtooping.

CROUPA'DES [with *Horſemen*] are leaps of a horſe that are higher than corvets, which keep the fore and hind-quarters of a horſe in an equal height, ſo that he truſſes his hind legs under his belly without yerking or ſhewing his ſhoos.

To gain the CROUPE [in *Horſemanſhip*] is one horſeman's making a demi-tour upon another, in order to take him upon the croup.

Without ſlipping the CROUP [in *Horſemanſhip*] a term which ſignifies *without traſverſing*, without letting the croup go out of the volte or the tread of the gallop.

A CROW [cnape, *Sax.*] a bird well known.

A CROW [*Hieroglyphically*] repreſents a ſoothſayer, becauſe it is dedicated to *Apollo* the god of ſoothſaying and prophecy. When crows are put together they ſignify diſcord and war.

CROW-NET, a net to catch wild fowl in.

Two CROWS [*Hieroglyphically*] being put together, ſignified diſcord and war, and were generally accounted unhappy birds, and the foretellers of misfortunes. This bird was dedicated to *Apollo*, the god of prophecy and ſoothſaying, and ſo it was the ſymbol of a ſoothſayer, and as ſome ſay in later times of an impoſtor; becauſe thoſe that pretend to foretel future events by ſuch means, muſt play the impoſtor.

CROWNS

CROWNS [in *Heraldry*] horns were the original of crowns, the ancients, both *Jews* and *Gentiles*, look'd upon horns as a token of ſupreme power, and we find in the ſacred ſcripture the horn mentioned as a token of royal dignity, and the *Hebrew* word קרן, ſignified both a horn and a crown.

The more ancient knights and warriers wore horns for their creſts; but in proceſs of time, the horns being made to repreſent cuckolds, great men left them off, and wore crowns inſtead of them.

The moſt ancient kings wore only wreaths of white and purple in the form of *Turkiſh* turbants, as the token of regality, or elſe circles of gold with points riſing from them, like ſome of our preſent coronets. The firſt *Roman* emperors wore no other than crowns and garlands of laurel, which betokened victory, becauſe the people of *Rome* abhorred all ſigns of regality. *Domitian* was the firſt that wore a creſt of gold, and that as pretending to be a god. We are told by *Aurelius Victor* that the emperor *Aurelian* made himſelf an imperial crown, adorned with jewels of great value, and was followed therein by all his ſucceſſors.

At this time there are not only crowns

for kings or emperors; but coronets for princes, dukes, marquiſſes, earls, viſcounts, barons, which ſee under their proper articles; the *Engliſh* crown is in the form repreſented in the eſcutcheon.

The Engliſh CROWN is adorn'd with 4 croſſes, in the manner of thoſe of *Malta*, between which are *Flower-de-lis's*. It is cover'd with 4 diadems, which meet at a little globe ſupporting a croſs.

Papal CROWN is compoſed of a *Tiara*, and a triple crown encompaſſing the *Tiara*, having 2 pendants like the mitres of biſhops. Theſe three crowns repreſent the pretended triple capacity of the pope, *viz.* as high prieſt, ſupreme judge and ſole legiſlator of the Chriſtians.

Imperial CROWN, is a *Bonnet* or *Tiara* with a ſemi circle of gold, ſupporting a globe with a croſs at top.

The *French* CROWN is a circle of 8 *Flower-de-lis's*, encompaſs'd with 6 diadems, bearing at top a double *Flower-de-lis*, which is the creſt of *France*.

The *Spaniſh* CROWN is adorn'd with large indented leaves, covered with diadems bordering on a globe ſurmounted with a croſs.

CROWN [in a *Figurative Senſe*] ſignifies kingdom, empire or dominion.

CROWN *Thiſtle* [with *Botaniſts*] a plant called Frier's Crown-thiſtle.

Radiated CROWN } one which has
Pointed } 12 points.

Pearled CROWNS } crowns with
Flowered } pearls or
Parſley, &c. } leaves of ſmallage, *&c.*

CROWN [with *Geometricians*] a plane included between two parallel or excentrick perimeters of circles that are unequal, generated by the motion of ſome part of a right line round a centre, the moving part not being contiguous to the centre.

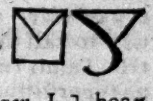
CROWN'D [in *Horſemanſhip*] a horſe is ſaid to be crown'd, when he is ſo hurt or wounded in the knee by a fall or any other accident, that the hair ſheds and falls off without growing again.

CROWN'ING [with *Architects*] any thing that terminates or finiſhes a decoration of architecture; as a corniſh, a pediment, acroteria, *&c.*

CROWNS *of Colours* [with *Meteorologiſts*] certain coloured rings which appear like *Halo's* but of the colours of the rainbow, and at a leſs diſtance than the common *Halo's* about the bodies of the ſun and moon.

CRU'CIAL *Inciſion* [with *Chirurgeons*] an inciſion or cut in ſome fleſhy parts in the form of a croſs.

CRU'CIBLE [in *Chymical Writ.*] is expreſs'd by theſe characters.



CRUCI'GEROUS [*cruciger*, L.] bearing a croſs.

CRUDE [*crudus*, L.] that has not had the degree of coction, *i. e.* heat requiſite to prepare it for eating or ſome other purpoſe.

CRUDE *Humours* [with *Phyſi.*] are ſuch humours as want that preparation and elaboration which they ordinarily receive from digeſtion.

CRUDEL'ITY [*crudelitas*, L.] cruelty.

CRUDE'NESS [*crudité*, F. *cruditas*, L.] rawneſs.

CRU'DITY [with *Phyſicians*] may be defined to be that eſtate of a diſeaſe, in which the morbifick matter is of ſuch bulk, figure, coheſion, mobility or inactivity, which create or increaſe the diſeaſe.

CRU'ELNESS [*crudelitas*, L. *cruauté*, F.] barbarouſneſs, fierceneſs, hard heart

edneſs, ill uſage, rigour, unmerciful temper.

CRUM'BLINGNESS [of accpumian, *Sax.*] aptneſs to crumble.

CRUM'MY [of cpuma, *Sax.*] ſoft as bread; alſo full of crumbs.

CRUMP'LED [of cpump, *Sax.*] full of crumples or creaſes.

CRUSE [*cruche*, F. kruꝫ, *Du.*] a phial for oil or vinegar.

CRUSTA'CEOUS *Shell-fiſhes*, are fiſhes covered with ſhells, which are made up of ſeveral joints, ſuch as lobſters, crabs, cray-fiſh, *&c.*

CRUSTA'CEOUS *Shells*, are generally ſofter than teſtaceous ones, which are intirely of one piece, and are much harder, thicker and ſtronger than cruſtaceous ones, as ſcallops, oyſters, cockles, *&c.*

CRUSTA'CEOUSNESS [*cruſta*, L. a ſhell.] hardneſs, like or being covered with a ſhell, as ſhell-fiſh.

CRUST'INESS [of *crouteux*, F. *cruſtoſus*, L.] hardneſs of bread; alſo pettiſhneſs of temper.

CRY *de Guerre*, a general cry throughout an army, upon its approach to battle, with which the aſſailants animate their friends, and endeavour to diſcourage their enemies; the true cry of war was originally no other than confuſed ſhouts made by the ſoldiers to expreſs their alacrity and readineſs to engage.

When the Chriſtian religion prevail'd, the *European* nations having choſen a tutelar Saint, made him their cry of war, thus the *Engliſh* anciently us'd to call upon St. *George* as their patron Saint, this being now look'd upon as ſuperſtitious, it is at preſent reduced only to *Huzza's*. The Cry of *France* is *Monjoye St. Denys*, or as others ſay *Moult Joye St. Denys*, he being choſen for the patron ſaint of *France*, which was firſt taken up by *Clovis* the firſt Chriſtian king of *France*. The cry of the *Spaniards* is *Santiago*, *i. e.* St. *James* the patron ſaint of *Spain*. This *Cry de Guerre* is not only uſed at the firſt engaging of armies; but when they have been broken and diſperſed, in order to their knowing where the remains of their party are in order to their rallying again.

CRYPHAGEN'ITUS [κρυφᾶ or κρυφαγένης, Gr. ſecretly born] was a god of *Thebes* in *Phrygia*, whom they accounted immortal. *Herodotus* relates, that the *Thebans* were the only people in all *Egypt* that refuſed to admit the extravagant ſuperſtitions of other cities, and that they would never give divine honour to mortal gods. It is probable, that this ſingularity might proceed from ſome impreſſions the *Iſraelites* had left among them. For the city of *Thebes* was next neighbour to the land of *Goſhen*.

CRYP'TICK [*cryptícus*, L. of κρυπτικός, Gr.] hidden, ſecret, hid under ground.

CRYS'TAL [in *Chymical Writings*] is expreſſed by this character, ♆.

CRYSTAL *mineral*, is ſalt-petre prepared with ſulphur, the ſalt-petre being put in a crucible and ſet in a furnace, and when it is in fuſion, a ſmall quantity of flour of ſulphur is added at ſeveral times, the quantity of two drams of ſulphur to eight ounces of ſalt-petre.

CRYSTAL'LOMANCY [of χρυσάλλος and μαντία, Gr.] a ſort of divination or foretelling future events by means of a mirror or looking-glaſs.

CRYS'TALS *of Copper* [with *Chymiſts*] is a ſolution of copper in ſpirit of nitre, evaporated and cryſtallized to gain the ſalt; thoſe cryſtals are uſed as cauſticks, but will diſſolve if expoſed to the air.

CRYSTALS *of Venus* [with *Chymiſts*] common verdegreaſe diſſolved in diſtilled vinegar, and ſet in a cool place to cryſtallize.

CRYSTALS *of Allum*, is allum purified and reduced into cryſtals in the ſame manner as tartar; the cryſtals are quadrangular and brilliant like diamonds.

CRYSTALS *of Tartar*, is tartar purified and diſſolved, and again coagulated in form of cryſtals. To do this, they boil the tartar in water, ſkim it and ſtrain it, and when it is cool, little, white, ſhining cryſtals are formed at the edges, and alſo a pellicle or cream ſwimming at the top.

CRYSTALS *of Tartar chalybeated*, is when the tartar is impregnated with the moſt diſſoluble parts of iron.

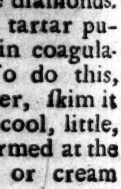
CRYSTALS *of Tartar emetick*, is when it is charged with the ſulphureous parts of antimony to make it vomitive.

CRYSTALS *of Mars*, is iron reduced into ſalts by an acid liquor.

CU'BA [among the *Romans*] a deity ſuppos'd to rock infants in their cradles.

CU'BATORY [*cubatorium*, L.] a dormiter or dormitory.

CUBE, is a figure comprehended under ſix equal ſides, each being a geometrical ſquare, the ſame as a die, as in the figure.



CUBE

CUBE *Square* [in *Geometry*] is the biquadrate or 4th power, which is produced by the root or ſide being thrice multiplied into itſelf; thus taking 3 for the ſide, 9 is the ſquare, 27 the cube-ſquare or biquadrate.

CU'BIC [κυβικὸς, Gr.] of or pertaining to or having the figure of a cube.

CU'BUS CUBI, the 9th power, or a number multiplied 8 times into itſelf.

CUCUR'BITA } a cupping-glaſs
CUCURBIT'ULA } or hollow veſſel made of tin, *&c.* uſed commonly in bagnio's, they apply it to the body either with or without ſcarification, to divert or drive the blood into ſome other part; or if it be corrupt, to evacuate it or let it out.

CUCURBITA *cæca* } a cupping
CUCURBITA *ventoſa* } veſſel uſed without ſcarification, and is commonly applied or ſet on to the moſt fleſhy parts, where there is no danger of hurting the large veſſels and nerves, *L.*

CUCUR'BIT [in *Chymical Writings*] is expreſſed by theſe characters.

CUCUR'BITE [with *Chymiſts*] a veſſel of glaſs, *&c.* for diſtillations and rectifications, uſually by them called a body, in this form.

CUCURBITA'CEOUS *Plants*, ſuch as reſemble a gourd.

CUD-WEED } [with *Botaniſts*] a
CUD-WORT } plant whoſe leaves are made uſe of inſtead of cotton, and thence it is called cotton-weed.

CUL DE LAMP [*Architecture*] ſeveral decorations in maſonry, *&c.* in vaults and cielings to finiſh the bottom of works, and ſomewhat wreathed in the manner of a teſtudo. *F.*

CUL DE FOUR [*Maſonry*] a ſort of low ſpherical vault like an oven. *F.*

CUL DE FOUR *of a Niche* [*Maſonry*] the arched vault of a niche on a plan that is circular.

CULDEE'S, a ſect of religious people, anciently in *Scone* in *Scotland*, *&c.* ſo called *à colendo Deum*, *i. e.* from their worſhipping God.

CU'LINARY *Fire* [according to *Boorhave*] a portion of pure elementary or ſolar fire, attracted by the oily or ſulphureous parts of the fuel, with ſuch velocity that it moves the ſame, agitates and whirls them violently about, and by degrees breaks and attenuates them, renders them volatile, and diſperſes them into air.

CUL LENDER. See *Colander*.

CUL'LIAGE } a cuſtom of the lords
CUL'LAGE } lying the firſt night with their vaſſal's brides.

CULMIF'EROUS [of *culmus* and *fero*, L.] bearing ſtems and ſtalks.

CUL'MINANT [*culminans*, L.] riſing up to the top or height, culminating.

CULMINA'TION, an aſcending or coming to the top.

CUL'PABLENESS } [*culpabilitas*, L.]
CULPABIL'ITY } blame-worthineſs, guiltineſs, faultineſs.

CULPA'TION, a blaming, a finding fault. *L.*

CUL'VENAGE, faint-heartedneſs; turning tail to run away.

CUL'VERIN [*couleuvrine*, F. of *coluber*, L. a ſnake] a piece of ordnance of ſeveral ſizes.

CULVERIN *of the leaſt ſize* [with *Gunners*] a piece of ordnance of 5 inches diameter at the bore, weight about 4000 pound, carries a ball of 4 inches 3 quarters diameter, and 14 pound weight, and requires a charge of 10 pound of powder.

CULVERIN *Ordinary* [with *Gunners*] is a larger gun of about 5000 pound weight, is 5 inches 1 quarter diameter at the bore, carries a ball of 17 pound 5 ounces weight, and 5 inches diameter, and requires a charge of 11 pound 6 ounces of powder.

CULVERIN *Extraordinary* [with *Gunners*] a large piece of ordnance in length about 13 foot, weighing 8000 pound, the diameter at the bore being 5 inches and a half, carries a ſhot of 5 inches 1 quarter diameter, and 20 pound weight, and requires a charge of 12 pounds and a half of powder.

CUL'VER-TAILING [with *Shipwrights*] is the faſtening or letting one timber into another, ſo that they cannot ſlip out, as the carlings into the beams of a ſhip.

CUM'BRANCES, incumbrances.

CUM'BROUS, cumberſom. *Milton.*

CUM'BERSOMNESS [prob. of *cumulus*, L. an heap or kummern, *Teut.*] unweildineſs.

CUM'IN [κύμινον, Gr.] an herb like fennel, but leſs; the ſeed of which is good in colicks, *&c.*

CUNCTI'POTENT [*cunctipotens*, L.] all powerful.

CUNCTI'TENENT [*cunctitenens*, L.] holding or poſſeſſing all things.

CU'NEATED [*cuneatus*, L.] made in form of a wedge.

CUN'NING } [*Sea Term*] directing,
CON'DING } as the cunning of a ſhip

ſhip is the directing the perſon at helm how to ſteer her.

CUN'NINGNESS [cunnunge, *Sax.*] craftineſs, *&c.*

CU'PID [*cupido*, L.] the fabulous god of love; painters, *&c.* repreſent him like a boy naked, and having wings, carrying a quiver on his ſhoulder, and holding a torch in one hand, and a bow with darts in the other, to give deſperate wounds to the hearts of lovers; but with a veil caſt over his eyes to intimate that love is blind.

As there were two *Venus's*, ſo there were two *Cupids*, the firſt named *EROS*, the ſon of *Jupiter* and *Venus*, the encourager of a celeſtial love, which imprints that ſpirit in nature itſelf, from whence ariſes the harmony of the elements, and the copulation of animals: The other *Cupid* was named *ANTEROS*, the ſon of *Venus* and *Mars*, a vulgar deity, whoſe followers are drunkenneſs, ſorrow and contention: He is likewiſe the deity that revenges ſlighted love.

They are both of them repreſented as boys, naked, winged and blinded, arm'd with a bow, arrows and a torch: They have two darts of different natures, one golden which procures love, and the other leaden which cauſes hatred.

Cupid is alſo painted crown'd with roſes, holding a roſe in one hand and a dolphin in the other: Sometimes ſtanding cloſe by fortune; ſometimes between *Hercules* and *Mercury*, to intimate that love is moſt prevalent when it is attended on by eloquence and valour.

CU'PULO [in *Architecture*] an arched room or turret, ſtanding on the very top of a dome or great building in form either of a circle or polygon; otherwiſe called a lanthorn.

CU'RABLENESS [of *curare*, L. to heal and *neſs*] capableneſs of cure.

To give a leap upon the CURB [with *Horſemen*] is in a leap firſt to ſhorten the curb by laying one of the mails or S like joints of the chain over the reſt

A CURB [with *Farriers*] is a hard and callous tumour running on the inſide of a horſe's hoof, *i. e.* on that part of the hoof that is oppoſite to the leg of the ſame ſide.

CURE [with *Falconers*] a remedy which they give their hawks in form of little balls or pellets of hemp, cotton or feathers, to imbibe or drink up their phlegm.

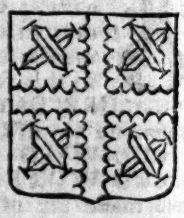
CURE'TES, are ſaid to be deſcended of the *Dactyli*, who were prieſts of the goddeſs *Veſta*. They firſt taught men how to manage flocks of ſheep, and to tame and breed up herds of other cattle, to gather honey, to live in ſocieties to hunt, caſt darts, uſe ſwords, targets and helmets, of which they were ſaid to be the inventors.

To theſe *Curetes*, *Rhea* is ſaid to have committed the care of *Jupiter*, to preſerve him from his father *Saturn*; and they by dancing in armour and claſhing their weapons to the ſound of pipes, drums and cymbals, made ſuch a noiſe as drowned the cry of this infant god.

CU'RIOUSNESS [*curioſitas*, L.] overmuch care; a paſſion or deſire of ſeeing or knowing; alſo delicateneſs or niceneſs; a rarity or curious thing.

CUR'RENTNESS [of *currens*, L.] currency, having a free courſe.

CUR'RENTS [with *Navigators*] are impetuous motions of the waters, which in certain latitudes run and ſet on particular points of the compaſs: And uſually their force is conformable to the courſe of the moon, ſo as to be more rapid or ſtrong when ſhe is at the change or full, and the weaker when ſhe is in the wane.



CUR'RIERS were incorporated *anno* 1438, in the 12th of K. *Henry* I. and bear for their armorial enſigns; *Sable*, a croſs engrail'd *or* between 4 pair of ſhares in ſaltire *argent*. The creſt 2 arms, the hands holding a ſhave, the ſupporters a buck *or* and a goat *argent*. The motto, *Spes noſtra Deus*.

Their hall is ſituate near the *Weſt*-end of *London-wall*.

CUR'RISH [of *kurren*, *Teut.* to grin] cur-like, doggiſh, churliſh, ſurly, ill-natured.

CUR'RISHNESS [probably of *Cur*, a mongril-dog] doggiſhneſs, ſnarling.

CUR'SEDNESS [of curſe, *Sax.*] the being deſerving of a curſe, vileneſs, *&c.*

CUR'SOR, a little braſs ruler, repreſenting the horizon; a ruler or label. *L.*

CUR'SORINESS [of *curſorius*, L.] haſtineſs, running over ſlightly.

CUR'TATE *Diſtance* [with *Aſtronomers*] is the diſtance of a planet's place from the ſun reduced to the ecliptick.

CUR'TESY *of England*. See *Courteſy*.

CURT'LASS [*q. d. curtailed* or *curt axe*] a ſhort ſword, a kind of hanger.

Rectification of a CURVE, is the finding of a right line equal to a curve.

Quadrature

Quadrature of a CURVE, is the finding out of the area or ſpace included by a curve; or the aſſigning of a quadrangle equal to a curvilineal ſpace.

Family of CURVES, an aſſemblage or collection of ſeveral curves of different kinds, all which are defined by the ſame equation of an indeterminate degree; but differently according to the diverſity of their kind.

CUSPIDATED *Hyperbola* [with *Math.*] a kind of *Hyperbola*, whoſe 2 parts concur and terminate in the angle of contact.

CUSTOM, was firſt paid in *England* in the reign of *Henry* VI. when the parliament ſettled a duty in the year 1425 of 12*d.* in the pound upon all merchandizes imported or exported, this cuſtom was ſettled but for 3 years, and in the act was a proviſo, that the king ſhould not make a grant to any perſon, nor that it ſhould be any preſident for the like to be done; but yet all the kings ſince his time have had it for life.

General CUSTOM [in *Law*] is a cuſtom which is allowed throughout the whole kingdom of *England*.

Particular CUSTOM [in *Law*] is that which belongs to this or that particular as *gavel kind* to *Kent*, or ſuch as that of a lordſhip, city or town.

CUSTOM [with *Tradeſmen*] the practiſe or buſineſs of a ſhop.

CUSTOMABLENESS } [of *coûtume* F.]
CUSTOMARINESS } cuſtomarineſs, liableneſs to pay cuſtom

To CUT *the round* } [in *Horſeman-*
To CUT *the Volte* } *ſhip*] is to change the hand, when a horſe works upon volts of one tread; ſo that dividing the volte in two, he turns and parts upon a right line to recommence another volte.

CUT *and* LONG-TAIL. all together univerſally.

CUTE [*acutus*, L.] ſharp, quick-witted.

CUTIS [in *Anatomy*] the inner ſkin, which lies under the cuticle or ſcarf ſkin, is thickiſh, alſo full of pores. It conſiſts of ſeveral filament of the veins, arteries, nerves and fibres, interwoven one with another and full of glandules, lympheducts, *&c.*

CUTTING [with *Painters*] is the laying one ſtrong lively colour on another without any ſhade or ſoftening.

CUTTING [with *Horſemen*] is when the feet of a horſe interfere; or when he beats off the ſkin of thepaſtern joint of one foot with another.

CUTTLE *Fiſh*, a ſea fiſh, which throwing out a black juice like ink, lies hid in the water in that obſcurity, and ſo eſcapes the fiſher.

CUTLERS were firſt incorporated *Anno* 1413 by *Henry* VI. confirm'd by ſeveral of our kings ſince, and by K. *James*, 1 Their arms are *Gules* 6 daggers in 3 ſaltire croſſes *argent*, handled and hilted *or* pointing towards the chief The ſupporters 2 elephants *argent*, the creſt a third, with a caſtle on his back *or*.

Their hall is on the ſouth ſide of *Cloke lane*.

CUZ, a name or title among *Printers* given to one who ſubmits to the performance of ſome jocular ceremonies; after which, and a drinking bout, he is entitled to ſome peculiar privileges in the chapel or printing-houſe.

CYBELE [according to the *Pagan Theology*] was the wife of *Saturn*. She was alſo called *Dyndimene*, *Berecynthia* and the grand-mother; not only becauſe ſhe was the mother of the gods, but becauſe ſhe was the goddeſs of the earth. And for that reaſon the *Latins* called her *Ops* and the *Greeks Rhea*, ſhe was alſo called *Veſta*. She is ſometimes taken for fire, and ſometimes for the earth.

She was alſo called *Syria Dea*, becauſe ſhe was born in *Syria*.

She was repreſented with towers on her head, ſitting in a chariot drawn by lions and a great number of trees and animals round about her. Her ſolemn feſtivals were called *Megaleſia*, and were held every fourth month. Her prieſts were called *Gallantes* or *Galli*, and the chief of them *Archigallus* becauſe they were choſen out of *Gallo Greciæ*, a province of *Aſia Minor*, joining to *Phrygia*; they were alſo called *Corybantes*, and in their celebration of her rites acted the part of madmen with their drums, trumpets and ſuch other inſtruments, ſingings, howlings, cutting themſelves deſperately and all that they met.

Thoſe *Gauls* that had planted themſelves in *Phrygia*, in theſe *Magaleſia* raiſed themſelves to ſuch a pitch of fury by the forementioned inſtruments, *&c.* that they became really mad, and in wantonneſs often wounded one another with ſwords and other weapons, and at the concluſion waſhed their bodies and wounds in ſome river dedicated to this goddeſs.

Cybele was the daughter of *Menoe*, a king of *Phrygia*, and upon ſome diſtaſte that

that her father had taken againſt her mother, was thrown into a wood to be devoured by the wild beaſts. But being happily found by a ſhepherd, he brought her home, and bred her up as his own.

She was extraordinary beautiful, and as ſhe grew to years of underſtanding became very famous for her ſkill in muſick, and curing the diſeaſes of infants; ſo that the king acknowledged her for his daughter, and granted her a train according to her quality.

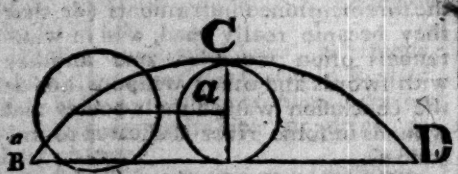
She afterwards fell in love with a young man named *Atys*; but he not obtaining liberty to marry her, ſhe was got with child by him, for which *Atys* was condemned to die, which cauſed her to run mad for grief, and leaving her father's court, ſhe run up and down the country with a pipe and drum in her hand.

After her death the *Phrygians*, being afflicted with ſcarcity of corn and divers diſeaſes, upon conſulting the oracle, they were adviſed to worſhip *Cybele*, as a goddeſs, in order to get themſelves extricated out of thoſe calamities.

The *Romans* had no great knowledge of this goddeſs till *Hannibal* with his army was in the bowels of *Italy*, and the ſenate of *Rome* being terrified with ſeveral prodigious accidents that happened at that time, they ſent to conſult the books of the *Sibyls*, and being informed that the *Carthaginians* might be expelled *Italy*, if the *Mater Idea* came to *Rome*, they ſent ambaſſadors to *Attalus* king of *Phrygia*, to intreat him to ſend them the ſtone ſtatue of this goddeſs, which was in the town *Peſſinunte*. It being brought to *Rome*, all the dames in the city went out to meet and welcome it as far as the mouth of the *Tiber*; and the next year they erected a temple for her.

The pine-tree and the box were conſecrated to this goddeſs.

CY'CLOID [in *Geometry*] is a curve as BCD deſcribed by the point *a* in the periphery of a circle, while the circle rolls along a right line; as BD from the point B where the curve begins, to the point D where it ends: this is alſo called a trochloid.



CY'CLOPS [κύκλωψ, *q. d.* having a round eye, *Gr.*] the firſt inhabitants of *Sicily*, men of a gigantick ſize, as appeared by bones found in ſeveral tombs; they were very ſavage, and frequented chiefly the neighbourhood of mount *Ætna*, whence the poets took occaſion to repreſent them as *Vulcan*'s workmen, whom he employed to make thunderbolts for *Jupiter*.

CY'CLUS [κύκλος, *Gr.*] a circle or round; a cycle, as of the ſun, moon, *&c.* L.

CYG'NUS, a ſwan. The poets tell us, that *Jupiter* lov'd *Nemeſis* under that form (for ſhe turned herſelf into all forms that ſhe might preſerve her virginity) and laſt of all into the form of a ſwan. Whereupon *Jupiter* took upon him the form of this bird, and flew to *Rhamnus* in *Attica*, and there trod *Nemeſis*. She laid an egg, from whence *Helena* was produced, as the poet relates. Moreover *Jupiter*, becauſe he did not put off the form of the ſwan, but flew back to heaven under that form, made the form of a ſwan among the ſtars, that he had aſſumed when he flew.

CYL'INDER [with *Surgeons* &c.] a roll of plaiſter.

CYLIN'DRICALNESS [of *cylindre*, F. *cylindrus*, L. of κυλίνδρος, *Gr.*] the being of a cylindrical form.

CYLINDRO-METRIC *Scale*, an inſtrument for meaſuring of cylindrical dimenſions.

CYLIN'DRUS [with *Phyſicians*] a plaiſter made oblong, which ſome phyſicians call *Magdaleo*.

CYMA'TIUM [κυμάτιον, *Gr.*] a little wave.

CYMATIUM [with *Architects*] a member or moulding of the cornice, whoſe profile is waved, *i. e.* concave at the top and convex at the bottom.

Doric CYMATIUM [*Architecture*] is a cavetto, or a cavity leſs than a ſemicircle, havine its projecture ſubduple its height.

Lesbian CYMATIUM, is a concavo-convex member, having its projecture ſubduple its height.

Tuſcan CYMATIUM, conſiſts of an ovolo or quarter round.

CYNAN'CHE [κυνάγχη, of κύων a dog, and ἄγχη pain *Gr.*] a ſquinancy or quinſey, an inflammation of the inner muſcles of the throat, attended with a difficulty of breathing and continual fever; a diſeaſe that dogs are frequently troubled with.

CYN'ICALNESS [of *cynique*, F. *cynicus* L. of κυνος, *Gr.* a dog] churliſhneſs, moroſeneſs.

A CY-

A CYNOCE'PHALUS [*Hieroglyphically*] was by the ancient *Egyptians* uſed to repreſent the moon, and ſignifyed the different motions of that planet by the different motions of that animal. To ſignify the riſing and increaſe of the moon, they painted it ſtanding upright upon his hindermoſt feet, and to ſhew the decreaſe, it was repreſented lying upon its back as if dead. And *Naturaliſts* have made this obſervation, that apes do ſympathize with the moon, and on this account ſome of them were nouriſhed by the learned *Egyptians*, in order to diſcover more eaſily and ful'y the myſteries relating to the moon at the time of its conjunction with and oppoſition to the ſun.

A CYNOCEPHALUS riding upon a fiſh in a river, did hieroglyphically repreſent a prieſt or a man whoſe office obliged him to attendance on the ſervice of the gods. The *Egyptian* prieſts abſtained from eating all kinds of fiſh, and thence ſome are of opinion that this hieroglyphick intimated abſtinence, which is therefore recommended to prieſts, *&c.* but others rather that the river is a ſymbol of the ſoul and pleaſures of the body, which ought to be oppoſed and overcome by thoſe who would offer acceptable ſacrifice to Almighty God, and be worthy of that divine office of the prieſthood.

CY'PHONISM, a ſort of torture or puniſhment uſed by the ancients, which ſome ſuppoſe to be the ſmearing the body over with honey, and expoſing the perſon bound to flies, waſps, *&c.*

CY'PRESS [*cupreſſus*, L. κυπαρισσος, Gr.] a tree which the ancients accounting an emblem of death, uſed to adorn their ſepulchres with it.

CYPRESS [ſo called from the iſlands of *Cyprus*, from whence they were firſt brought] a ſort of ſtuff, partly ſilk, and partly hair, with which formerly hoods and other veſtments for women were made.

CY'PRUS [with *Botaniſts*] a ſhrub or buſh much like privet with the flowers of which the inhabitants of the iſle of *Cyprus* uſed to make ſweet-oil; alſo the drug called camphire. *L.*

CYRENI'ACI [from *Ariſtippus* of *Cyrene*] a ſect of philoſophers who held that man was born for pleaſures, and that virtue was only ſo far laudable as it conduced thereto.

CYS'TICA [with *Phyſicians*] medicines good for diſeaſes in the bladder.

CYS'TICK [κύστις, Gr.] a bladder, eſpecially that out of which the urine and gall comes.

CYS'TIS [κύστις; Gr.] a bladder.

CYS'TIS [with *Surgeons*] a bag or ſkin which contains the matter of an impoſthume.

CYZICE'NES [of the iſland *Cyzico*] magnificent banqueting houſes among the *Greeks*, always expoſed to the north, and commonly opening upon gardens.

D

D d *Roman*, *D d* Italick, D d *Engliſh*, D ð *Saxon*, Δ δ *Greek*, ד *Hebrew*, are the fourth letters of their reſpective alphabets.

D, is pronounced in moſt or all *Engliſh* words except *Wedneſday*.

D in *Latin* numbers ſignifies 500, and a daſh over it as $\overline{D}$, 5000.

D. D [in *Inſcriptions*] frequently ſtands for *Dediçavit Deo*, *i. e.* he has dedicated to God, or for *Dono Dedit*, *i. e.* he preſented. *L.*

D. D. D. [in *Inſcriptions*] ſtands often for *Dignum Deo Donum dedit*, *i. e.* he offered an acceptable preſent to God, *L.*

D. D. D. Q. [in *Inſcriptions*] ſtands for *Dat*, *dicat*, *dedicatque*, *i. e.* he gives, ſets apart, and dedicates. *L.*

D. D. Q. S. [in *Inſcriptions*] ſtands for *Diis Deabuſque Sacrum*, *i. e.* conſecrated to the gods and goddeſſes. *L.*

D. N. [in *Inſcriptions*] ſtands for *Domini Noſtri*, *i. e.* of our Lord. *L.*

DA'BITIS [with *Logicians*] one of the moods of ſyllogiſms.

DAB'BLER [of Dabberen, *Du.*] one that ſplaſhes or ſtirs water about; alſo one ſlightly furniſhed with an art, *&c.* as a *Dabbler in Politicks*, &c.

DACTYL'IOMANCY [of δακτύλιος a ring, and μαντεία, Gr. divination] they hold a ring ſuſpended by a fine thread over a round table, on the edge of which was made divers marks with the twenty four letters of the alphabet. The ring in its vibration ſtopping at certain letters, they joining theſe together, compoſed the anſwer for what they ſought for. But the operation was preceded by a great many ſuperſtitious ceremonies.

DACTY'LOGY [of δακτυλος, a finger, and λογος, Gr. ſpeech] a converſing by ſigns made by the fingers.

DACTYLON'OMY [of δάκτυλος a finger, and νόμος law, *Gr.*] the art of numbering on the fingers: The rule is this; the left thumb is reckoned 1, the index 2, and ſo on to the right thumb

which is the 10th, and denoted by the cypher 0.

DAD } [tad, *C. Br. dadda*, Ital.]
DAD'DA } a name by which young children, call their fathers.

DADU'CHI [of δὰς an unctuous and reſinous wood of which the ancients made torches, and ἴχω to hold or have] torch-bearers; prieſts of *Cybele*, who ran about the temple with lighted torches in their hands.

DÆ'DALUS [δαίδαλος, *i. è.* artificial, of τὸ δαιδάλλειν to do artificially, or of δαίω to know] an *Athenian* artificer, the ſon of *Micion*, ſaid to have lived *A. M.* 2874, about the time that *Gideon* judged *Iſrael*. To him is attributed the invention of the ſaw and ax, the plummet, augre, glue, and cement; and he is ſaid to have made ſtatutes with machinery, that the eyes would move as tho' living. Being accuſed for the death of *Perdix*, his nephew, he fled into *Crete*, and there made a labyrinth for *Minos*, into which *Minos* put him and his ſon *Icarus*, as the poets ſay, for making a cow of wood, into which *Paſiphae* being put, was lain with by a bull; ſee *Paſiphae*. The grounds of which fable is, *Dædalus* was privy to the adultery of *Paſiphae* the wife of *Minos* with his ſervant *Taurus*. They tell us likewiſe, that being priſoner in the labyrinth, he deſired to have feathers and wax, in order to make a curious preſent for the king; but with them made wings for himſelf and his ſon *Icarus*, and flew away out of priſon, and got away by ſhip from *Crete* to *Sardinia*, and from thence to *Cuma*, where he built a temple for *Apollo*; but his ſon *Icarus* ſoared ſo high, that the beams of the ſun melted the wax, and ſo he fell into the *Icarian* ſea. The moral of which is, that he eſcaped with ſome diſcontented perſons from *Crete* in ſhips, and *Minos* purſuing them hard, *Icarus*'s ſhip was ſplit upon a rock, but *Dædalus* overſailed the king, and arrived ſafe in *Sicily*, failing ſwifter becauſe he had then invented ſail-cloths, where as none before him knew any ſpeedier way of ſailing than by the help of oars.

The poets tell us, that *Dædalus* made walking ſtatues; but the truth of the fable is, the carvers and ſtatuaries of that time made their ſtatues with their feet in a ſtanding poſture; but *Dædalus* made his ſtatues with one of the feet extended and before the other, as in a walking poſture.

DÆDA'LEAN [*Dædaleus*, L. of δαίδαλος, of δαιδάλλω, I do artificially, *Gr.*] cunning, witty, artificial, ingenious.

DÆ'MON [δαίμων, either of δαίζεσθαι to adminiſter; becauſe ſuppoſed to attend on, and to miniſter to men; or, as others ſay, of δαίειν, *i. e.* καίειν, becauſe of an æthereal ſubſtance; or of δαίω to know, *Gr.*] a devil, a ſpirit either good or bad; ſome *Heathen* writers uſe it to ſignify the devil or an evil ſpirit.

A DÆMO'NIACK [*dæmoniacus*, L. of δαιμονιακὸς, Gr.] one poſſeſſed with a devil, furious, mad.

DA'GON [דגון of דג, *Heb.* a fiſh] an idol of the *Philiſtines* that upwards was of a human ſhape, but downwards reſembled that of a fiſh, having ſcales and a finny tail turning upwards. Some imagine it to have been the image of *Neptune* or a *Triton*.

DAI'DALA [of δαίδαλα, Gr.] certain ſtatues, made as follows: The *Plateans*, &c. having aſſembled in a grove, expoſed pieces of ſodden fleſh to the open air, and carefully obſerving whether the crows that prey'd upon them directed their flight, hewed down all thoſe trees, and formed them into ſtatues.

DAI'DALA, a feſtival of the *Grecians*, wherein a ſtatue adorned in woman's apparel was accompanied by a woman in habit of a bride-maid, followed by a long train of *Bœotians* to the top of mount *Citheron*, upon which was a wooden altar erected, furniſhed with a great ſtore of combuſtible matter, they offered on it a bull to *Jupiter*, and all the *Daidala's* were thrown into it and conſumed together.

The original of this cuſtom was this, *Jupiter* and *Juno* having had a quarrel, ſhe parted from him into *Eubœa*, whence *Jupiter*, by all his arts and perſuaſions not being able to engage her to return to him, dreſſed up a ſtatue in woman's apparel, and placing it in a chariot gave it out that it was *Platea*, to whom he was contracted in order to marriage. *Juno* hearing this, poſted in all haſte to meet the chariot, and being well pleaſed at the contrivance, became reconciled to her huſband.

DAI'LY [dæglice, *Sax.*] every day, day by day.

DAIN'TINESS [of *dain*, obſ. *F.*] delicacy, niceneſs in eating, &c.

DAI'RY [of *dayeria* of *day*, or dæg, *Sax.* which at firſt ſignified the daily yield of milch-cows, or profit made of them, or others of *derriere*, F. behind, *q.* a houſe backwards] a place where milk and milk-meats are made and kept.

DA'MAGES [in *Common Law*] the hindrances that the plaintiff or demandant

dant hath ſuffered by means of the wrong done to him by the defendant.

To DAMAGE [*dommager*, F.] to do hurt, to prejudice.

DAMAGE *clear* [*Law Term*] a duty formerly paid to the prothonotaries and other clerks, being a third, ſixth or tenth part of the damage recovered, upon a trial in any court of juſtice; but was diſannulled the 17th of *Charles* II.

DAMAGE *Feaſant* [*q. d.* doing hurt or miſchief] a term uſed when the beaſts of a ſtranger get into another man's ground, and feed there, ſpoiling graſs or corn, in which caſe the owner of the ground may diſtrain or impound them, as well in the night as in the day.

DAM'AGEABLE [*dommageable*, F.] prejudicial, hurtful.

DAMASKEE'NING [ſo called of *Damaſcus* in *Syria*] the art of adorning ſteel, iron, *&c.* by making inciſions in them, and filling them up with wire of gold or ſilver, as in ſword-blades, locks of piſtols, *&c.*

DA'MIANISTS, an ancient ſect, a branch of the *Acephali*, who deny'd the trinity, affirming that there could be no ſuch thing as a diſtinction of perſons in one nature.

DAMNABIL'ITY [*damnabilitas*, L.] damnableneſs, capableneſs of condemnation.

DAM'NATORY [*damnatorius*, L.] condemning, or that is condemned.

DAMNIF'ICK [*damnificus*, L.] that bringeth damage or hurt, endamaging.

DAM'NABLENESS [*damnable*, F. *damnabilis*, L.] damning impiety, horribleneſs.

DAMP'ISHNESS } moiſtneſs, wet-
DAMP'NESS } neſs.

DAMPS [in *Mines*] are noxious exhalations, which ſometimes ſuffocate thoſe that work in them, and are otherwiſe prejudicial, they are diſtinguiſhed into 4 ſorts.

1. *The Peas-Bloom* DAMP [at the mines at the *Peak* in *Derbyſhire*] this damp is ſuppoſed to proceed from the multitude of the red trefoil flowers, called honeyſuckles, with which the lime-ſtone meadows do there abound. It takes its name from the likeneſs to the ſmell of peas bloſſoms. It is ſaid always to come in the ſummer-time, but is not mortal.

2. *The fulminating* DAMPS, theſe are found frequently in cole-mines, but very ſeldom, if at all, in lead-mines, If the vapour of theſe ſort of damps is touched by the flame of a candle, it immediately catches fire, and has all the effects of lightening or fired gun-powder.

3. *The common* DAMPS, affect perſons with ſhortneſs of breath and difficulty of breathing; but are ſeldom injurious any farther, if the perſons affected with it do not ſwoon, which if they do, though they are not quite ſuffocated, are yet tormented with very violent convulſions on their recovery. The coming of theſe ſort of damps is known by the flame of the candles becoming round, and growing leſſer and leſſer till it go quite out. The method of curing thoſe that ſwoon, is by laying them on their bellies with their mouth to a hole dug in the ground, and if that does not recover them, they fill them full of ale, and if that fails, they look upon their caſe deſperate.

4. *The Globe* DAMP, this by miners is ſuppoſed to gather from the ſteam of the bodies and the candles, which aſcending up into the higheſt part of the vault, do there condenſe, and in time a film grows over it, which corrupts and becomes peſtilential. It appears of a round form about the bigneſs of a foot-ball, hanging in the higheſt part of the roof, of ſuch paſſages of the mine, as branch out from the main grove. It is covered with a ſkin about the thickneſs of cobweb. If this ſkin be broken by a ſplinter or any other accident, the damp preſently flies out and ſuffocates all that are near it, the workmen have a way of breaking it at a diſtance by the help of a ſtick and a long rope, which being done, they afterwards purify the place with fire.

DAM'SEL, a ſort of utenſil put into beds to warm the feet of old men.

DANAI'DES [in the ancient *Mythology*] the daughters of *Danaus* the ninth king of *Argos* and brother of *Ægyptus*. They were 50 in number, and eſpous'd to the 50 ſons of their uncle *Ægyptus*. *Danaus* fearing the accompliſhment of an oracle which had foretold that he ſhould be expell'd his kingdom by a ſon-in-law, perſuaded his daughters to murder each of them their huſbands on the wedding night, which they performed all but *Hypermneſtra*, who ſpared her huſband *Lynceus*. In vengeance for this crime of the 49 *Danaides* the poets have condemn'd them to hell, to be continually employ'd in filling a caſk bored full of holes at the bottom. The *Danaides* are alſo ſometimes call'd *Belides* from their grandfather *Belus*.

DANCHE' [in *Heraldry*] the ſame as indented.

DANCET'TE [in *Heraldry*] a term uſed, when the out-line of any bordure or ordinary is notched in and out very largely, and is the ſame as indented; only that it is deeper and wider. There is alſo a bend called a *Double Dancette*, as he bears *azure, a bend, double dancette.* See the eſcutcheon.

DANE-LAGE [Dane-leaȝ, *Sax.*] the laws that were in force in *England*, during the time of the *Daniſh* government, which took place chiefly in 15 counties, *York, Derby, Nottingham, Middleſex, Norfolk, Cambridge* and *Huntington, Leiceſter, Lincoln, Northampton, Hertford, Eſſex, Suffolk, Cambridgeſhire* and *Huntingdon.*

DAN'GER } a payment of money
DANGE'RIUM } anciently made by the foreſt-tenants to their lords, that they might have leave to plow and ſow in the time of pannage or maſt-feeding, it is otherwiſe called *lief* or *lef-ſilver.*

DAN'GEROUSNESS [of *dangereux*, F.] hazardouſneſs.

DANG'LING [*q. d.* down and hanging] hanging down, pendulous.

The DANK, the moiſture or ſeat of dankneſs or wetneſs.

DANK'ISH, a little moiſt or wet.

DANK'ISHNESS, moiſtneſs.

DANTELLE' [in *Heraldry*] in *Engliſh* commonly call'd *Dancette*, is only a larger ſort of indenting than that which we call by that name.

DAPHNEPHORI'A [Δαφνηφορία, *Gr.*] a feſtival obſerved every 9 years by the *Bœotians*, on account of a victory obtain'd by the aid of *Apollo*: the manner of the feſtival was thus, a beautiful boy having a crown of gold on his head, *&c.* ſumptuouſly apparelled, carried an olive-bough adorned with garlands of laurel and various ſorts of flowers, on the top of which was a globe of braſs, from which hung other leſſer globes; about the middle was a purple crown, and a ſmaller globe and other ornaments. The upper globe was an emblem of the ſun, by whom they meant *Apollo*; the leſſer globes the ſtars; and 365 crowns in number repreſented the days in a year. This boy was followed by a choir of virgins with branches in their hands to *Apollo*'s temple, where they ſung hymns to the god.

DAPHNO'PHAGI [of δαφνίτις and φαγεῖν, Gr. to eat] certain prophets or diviners in ancient times, that pretended to be inſpired after the eating of bay-leaves.

DAP'PLED *Bay Horſe*, is a bay horſe that has marks of a dark bay.

DAPPLED *Black Horſe*, is a black horſe that in his black ſkin or hair has ſpots or marks, which are yet blacker and more ſhining than the reſt of the ſkin.

DARDANA'RIUS, an uſurer, a monopoliſt, ſuch as caus'd a ſcarcity and dearneſs of proviſions, and particularly of corns by buying them up and hoarding them, to raiſe their value in order to ſell them at an extravagant price.

DA'RINGNESS [ðeapꝛcippe of ðeapꝛnan, *Sax.*] adventurouſneſs, boldneſs.

DARK *Tent*, a portable *camera obſcura*, made not unlike to a deſk, and fitted with optick glaſſes, to take proſpects of landſkips, buildings, fortifications, *&c.*

DARK'NESS [ðeoꝛcneꝛꝛe, *Sax.*] want of light, obſcurity, hiddenneſs.

DARK'LING, obſcuring, making dark. *Milton.*

DARK'SOMNESS, obſcureneſs darkiſhneſs.

To DARN [probably of ðýrnan, *Sax.* to hide] to ſew croſs-wiſe in imitation of what is woven.

DARREIN' [of *dernier*, F. laſt] a *Law* term.

DAS'TARDLY, cowardly, faint-heartedly.

DAS'TARDY, cowardlineſs.

DA'TIVE *Tutelage* [*Civil Law*] a tutelage of a minor appointed by a magiſtrate.

A la DAUBE' [*Cookery*] a particular way of dreſſing a leg of veal. *F.*

DAVID's *Staff* [with *Navigators*] an inſtrument conſiſting of two triangles joined together, each having its baſe arch'd, and containing a quadrant of 90 degrees between them in the circle of their baſes.

DA'VIDISTS [ſo called of one *David George*, a glaſier or painter of *Ghent*] an heretical ſect about the year 1535, who were his adherents. He declared that he himſelf was the true *Meſſiah*, and that he was ſent to earth to fill heaven, which was quite empty for want of people. He rejected marriage, denied the reſurrection, and laugh'd at ſelf-denial and held divers other errors.

DAUNT'ED [*domi*, F. *domitus*, L. tamed] diſheartened.

DAUNT'LESNESS, a being without fear or diſcouragement.

DAUPHIN, the next heir to the crown of *France*, which is ſuppoſed to have proceeded from the name, the *Dauphins* of *Viennois*, who were ſove-

raigns

raigns of the province *Dauphine* in *France*, having taken the *Dolphin* for their arms; the laſt of thoſe princes having no iſſue, gave his dominions to the crown of *France*, upon condition that the heir of the crown ſhould be called *Dauphin*, and ever after bear a dolphin for his arms.

DAWN'ING, the beginning of the day.

DAY, as to the beginning of the day, we in *England* begin the natural day at 12 a clock at night, which cuſtom we ſeem to have borrowed from the *Egyptians*, or *Romans*, who began it at that time. The *Jews*, *Chaldeans* and *Babylonians* begin their religious natural day at ſun-ſet, and thus do the *Italians*, *Bohemians* and *Polanders*. The *Jews*, *Chaldeans* and *Babylonians* began their day at ſun-riſing, and ſo do the *Perſians*; but the *Arabians* from noon.

DAY *Civil* or *Political*, is divided into the following parts. 1. After midnight. 2. The cock's crow. 3. The ſpace between the firſt cock's crow and break of day. 4. The dawn of the morning. 5. Morning. 6. Noon or mid-day. 7. The afternoon. 8. Sun-ſet. 9. Twilight. 10. The evening. 11. Candle time. 12. Bed-time. 13. The dead of the night.

To be diſmiſſed without DAY [*Law* term] is to be abſolutely diſcharged the court.

To have a DAY *by the Roll* [*Law* term] to have a day of appearance aſſign'd.

DAY *Werg of Land* [among the *Ancients*] as much land as could be plough'd up in one day's work; or, as it is ſtill called by farmers, *one journey*.

DEA'CINATED [*deacinatus*, L.] cleanſed from the kernels.

DEA'CONSHIP [of *diaconus*, L. and *ſhip* an *Engliſh* termination for office] the office or dignity of a deacon.

To DEAD'EN [of ðeaþ, *Sax.*] to take away from the force of a weight, blow, &c.

DEAD *Water* [with *Mariners*] is the eddy water that is next behind the ſtern of the ſhip, which is ſo termed, becauſe it does not paſs away ſo ſwiftly, as that water does that runs by her ſides; ſo that when a ſhip has a great eddy following her ſtern, they ſay ſhe makes much dead water.

DEAD'LY [of ðeaðlic, *Sax.*] cauſing death.

DEAF'ISH, ſomething hard of hearing.

DEAF'NESS [ðeafneſſe *Sax.*] hardneſs or want of the ſenſe of hearing.

DEAL'ING [ðælinȝ, *Sax.*] trading; alſo diſtributing.

DEAL'ER [of ðælan, *Sax.* to divide] a trader, buyer or ſeller.

DEAME'NA [with the *Romans*] a goddeſs ſuppoſed to preſide over menſtruous women.

DEAR [ðeon, *Sax.*] coſting a great price; alſo indeared.

DEAR'NESS [of ðeonneſſe, *Sax.*] coſtlineſs, &c.

DEARTICULA'TION. See *Diarthroſis*.

To DEAR'TUATE [*deartuatum*, L.] to diſjoint, quarter or cut in pieces; to diſmember.

DEATH [ðeaþ, *Sax.*] a privation of life, which is conſidered in the ſeparation of the ſoul from the body.

DEATH-WATCH, a ſmall inſect.

Mr. *Allen*, in the *Philoſophical Tranſactions*, relates, that it is a ſmall inſect or beetle 5 1 6ths of an inch long, of a dark brown colour ſpotted; having pellucid wings under the *vagina*, a large cap or helmet on the head and two *Antennæ* proceeding from beneath the eyes, and doing the office of *Proboſcides*. The part it beats withal, as he obſerv'd, was the extreme edge of the face, which he calls the upper lip, the mouth being protracted by this bony part, and lying underneath out of view. Mr. *Derham* confirms this account; but that inſtead of ticking with the upper lip, he obſerv'd the inſect to draw its mouth back and beat with its fore-head. He had two, a male and a female, which he kept alive in a box ſeveral months, and could bring one of them to beat when he would, by imitating its beating. By his ticking noiſe, he could frequently invite the male to get upon the other in way of coition, and thence he concludes that ticking or pulſation to be the way that theſe inſects woo one another.

There is alſo another of theſe ticking inſects different from the firſt, which will beat ſome hours together without intermiſſion, and his ſtrokes are more leiſurely and like thoſe of a watch, whereas the former only beats 6 or 8 ſtrokes and leaves off. This latter is a ſmall grey inſect, much like a louſe, and is very common in all parts of the houſe in the ſummer months. It is very nimble in running to ſhelter, and ſhy of beating when diſturb'd. The ticking of this as well as the other he judges to be the wooing act.

DEATH [with *Phyſicians*] is defined a total ſtoppage of the circulation of the blood, and the ceſſation of the animal and vital functions, which follow thereupon, as *reſpiration*, *ſenſation*, &c.

DEATH'LESS

DEATH'LESS [ᵭeaᵭleaſ, *Sax.*] immortal.

DEATH'LESNESS [ᵭeaᵭleaſneſſ, *Sax.*] immortality.

DEBACCHA'TION, a raging or madneſs. *L.*

DEBAR'RED [of *debarré*, F.] hindered or kept from.

DEBASE'MENT [*abaiſſement*, F.] a being brought low.

DEBA'TABLE [of *debate*, F.] that may be diſputed.

To DEBATE [*debâtre*, F.] to diſpute, to argue deliberately on a matter.

DEBAUCH'ED [*debauché*, F.] lewd, incontinent.

A DEBAUCH'E [*un debauché*, F.] a riotous perſon.

DEBEN'TURE [in the *Exchequer* and *King's-houſe*] a writing given to the ſervants for the payment of their wages.

Eſſential DEBILITIES *of a planet* [in *Aſtrology*] is when a planet is in its detriment, fall or peregrine.

Accidental DEBILITIES *of a planet* [with *Aſtrologers*] is when a planet is in the 6th 8th or 12th houſes; or combuſt, *&c.* ſo that by each of theſe circumſtances it is ſaid to be more or leſs afflicted, and *to have ſo many or ſo few debilities.*

DEBIL'ITY [with *Phyſicians*] a weakneſs that proceeds from ſwooning, fainting, hunger, or ſome other indiſpoſition; or it is a relaxation of the ſolids, which induces weakneſs and fainting.

DEBOIST'NESS, debauchedneſs, *&c.*

DEBONNAI'RITY } [*debonairetè*,
DEBONNAIR'NESS } F.] good humour, courteouſneſs, affability, *&c.*

Chirographary DEBT, is a debt due by virtue of a note or writing under one's hand, and not proved in a court of judicature.

Hypothecary DEBT, a debt which is due by virtue of ſome contract or condemnation.

Predicatory DEBT, is a debt which ariſes from alienation of lands, *&c.* the whole purchaſe of which has not been paid.

Priviledged DEBT, is a debt that muſt be ſatisfied before all others, as a king's tax, *&c.*

Regular DEC'AGON [in *Fortification*] a fortified town that has ten ſides and as many angles, or ten baſtions; the angles of which are all equal one to another.

DECAP'ILLATED [*decapillatus*, L.] having the hair pulled or fallen off.

DECAPITE' [*Heraldry*] ſignifies that the beaſt has the head cut off ſmooth, and is different from erazed, which is when the head is as it were torn off, leaving the neck ragged. *F.*

DECAS'TYLE [*decaſtylus*, L. of δεκα and στυλος, *Gr.*] that has ten pillars.

DECEAS'ED [*decedé*, F. *deceſſus*, L.] dead.

DECEIT'FULNESS [of *deceptio*, L.] falſe dealing, deceiving, *&c.*

DECEI'VABLENESS [of *deceptibilis*, L.] deceitful quality.

DECEI'VED [with *Horſemen*] a horſe is ſaid to be deceived upon a demivolt of one or two treads; when working as for inſtance, to the right, and not having yet furniſhed above half the demivolt, he is preſſed one time or motion forwards with the inner leg, and then is put to a reprize upon the left, in the ſame cadence.

DECEM'BER [of *decem*, L. ten] the laſt month in our year beginning at *January*, or the 10th beginning at *March*. The time when the ſun enters the tropick of *Capricorn* making our ſhorteſt day.

In *Romulus*'s year it was the 10th month and conſecrated to *Saturn*; upon the 5th of this month the ancient *Romans* obſerved the feſtivals called *Faunalia*, on the 17 the *Saturnalia*; on the 22d the *Laralia* and on the laſt the *Ludi Juveniles* and the peaſants obſerved the feſtival of the goddeſs *Vacuna*, they having gathered their fruits of the land and ſown their corn.

DECEMBER [*Hieroglyphically*] was repreſented by a man with a horrid aſpect, clad in a ſhagged rug; with three or four night-caps upon his head, and over them a *Turkiſh* turbant; his noſe red and beard hung with icicles; at his back a bundle of holly and ivy, holding in furred mittins a goat.

DECEM'VIRAL *Laws*, the laws of the 12 tables.

DECEM'VIRI [among the *Romans*] the magiſtrates elected to govern the commonwealth; inſtead of conſuls; theſe had an abſolute power; but abuſing it, they were baniſhed, and their eſtates confiſcated.

DE'CENTNESS } [*decence*, F. *decen-*
DE'CENCY } *tia*, L. comelineſs, ſeemlineſs.

DECEP'TIBLE [*deceptilis*, L.] eaſy to be deceived.

DECEP'TIVE [*deceptivus*, L.] deceiving, deceitful.

DECERP'TIBLE [of *decerpere*, L.] that may be cropped off.

DECES'SION [*deceſſio*, L.] a departing or going away.

DECID'UOUSNESS [of *deciduus*, L.] aptneſs to fall.

DECIMA'TION [in the time of the civil wars in *England*] the ſequeſtring the tenth part of a man's eſtimation.

DECIRCINA'TION [of *decircinare*, L.] a drawing a circle with a pair of compaſſes.

DECI'SIVENESS [of *deciſif*, F.] deciſive property.

Half DECK [in a *great ſhip*] a deck which reaches from the main-maſt to the ſtern.

Quarter DECK, reaches from the ſteerage aloft to the maſter's round houſe.

Spare DECK [in a *ſhip*] is the uppermoſt deck of all that lies between the main maſt and the miſſen; and is alſo called the *Orlope*.

To raiſe a DECK [*Sea* term] is to put it up higher.

To ſink a DECK [*Sea* term] is to lay it lower.

DECLA'RABLE [*declarabilis*, L.] that may be declared.

North or *South* DECLINA'TION *of any Star or point of Heaven* [with *Aſtronomers*] is the diſtance of the ſtar, *&c.* from the equator, accordingly as it declines northwards or ſouthward.

True or *Real* DECLINATION *of a Planet* [with *Aſtronomers*] is the diſtanee of its true place from the equator.

Circle of DECLINATION [*Aſtronomy*] a great circle of the ſphere, paſſing thro' the poles of the world.

Parallax of the DECLINATION [*Aſtronomy*] is an arch of the circle of *Declination*, whereby the parallax of the altitude increaſes or diminiſhes the declination of the ſtar.

Refraction of the DECLINATION [*Aſtronomy*] an arch of the circle of the *Declination*, whereby the *Declination* of a ſtar is increaſed or diminiſhed by means of the refraction.

DECLI'NING [*declinans*, L.] leaning or bowing downwards or moving from.

DECLI'VOUS [*declivis*, L.] ſteep downwards.

To DECOCT' [*decoctum*, L.] to ſeeth or boil well.

DECOCT'IBLE [*decoctibilis*, L.] eaſy to be ſodden or boiled.

DECOCT'IVE [*decoctivus*, L.] eaſily ſodden.

DECOC'TURE [*decoctura*, L.] a decoction, a broth or liquor wherein things have been boiled.

DECOLORA'TION, a ſtaining or marring the colour.

DE'COMPOUND [*decompoſitum*, L. *un decompoſe*, F.] a word compoſed of more than two words, as indiſpoſition.

DECOMPOSI'TION [with *Apothecaries*] is the reduction of a body into the parts or principals that it is compoſed or conſiſts of.

DECO'RAMENT [*decoramentum*, L.] an ornament. an adorning.

DE'CORATED [*decoratus*, L. *decore*, F.] beautified, adorned.

DECORA'TIONS [with *Architects*] ornaments in churches and other publick edifices, or other things that inrich a building, triumphal arch, *&c.*

DE'COROUS } [*decoroſus*, L.] fair
DECORO'SE } and lovely, beautiful, graceful, comely.

To DECOR'TICATE [*decorticare*, L.] to peel or pull off the bark of trees.

DECO'RUM [in *Architecture*] is the ſuiting and proportioning all the parts of a building, ſo as will beſt become the ſituation and deſign, *i. e.* different proſpects are to be choſen for ſeveral parts of a building, according to the nature of the place, *&c.* and muſt be different diſpoſitions and proportions for a palace to that of a church,

DECOUPLE' [in *Heraldry*] ſignifies uncoupled; *i. e.* parted or ſevered, as a *Chevron decouple*, is a chevron that wants ſo much of it towards the point, that the two ends ſtand at a diſtance one from another, being parted and uncoupled. *F.*

DECOURS } [in *Heraldry*] See
DECRES'SANT } *Decrement*,

DECREA'TION, a depriving of being, an annihilation of what has been created.

DE'CREMENT [in *Blazonry*] is uſed to ſignify the wane of the moon, from the full to the new, and then faces to the left ſide of the eſcutcheon.

DE'CREMENT [in *Heraldry*] the wane or decreaſe of the moon.

DECREP'ID [*decrepitus*, L. *decrepit*, F.] worn out with age, ſo as to walk ſtooping, *&c.*

To DECREP'ITATE [of *de* and *crepitatum*, L.] to reduce to powder, that makes a crackling noiſe.

DECRE'TAL, a reſcript or letter of a pope, whereby ſome point or queſtion in the eccleſiaſtical law, is ſolved or determined. F.

DECUM'BITURE [of *decumbere*, L. to lie down] a lying down; a being ſeized with a diſeaſe, ſo as to be forced to take to the bed.

DECU'RIO [among the *Romans*] the chief or commander of a *decury*, both in the army and in the colledge, or aſſembly of the people *L.*

DECUR-

DECURTA'TION, the cutting or making ſhort.

DECUS'SATION, a cutting a-croſs, or in the form of a letter X or ſtar-wiſe.

DECUSSO'RIUM [with *Surgeons*] an inſtrument with which the ſkin called *Dura Mater* being preſſed upwards is joined to the ſkull, ſo that the corrupt matter gathered between the ſkull and *Dura Mater* may be let out at a hole made with a trepan. *L.*

DEDE'CORATED [*dedecoratus*, L.] diſhonoured, diſgraced.

DEDEC'OROUS [*dedecorus*, L.] uncomely, unſeemely, diſhoneſt.

DEDICA'TION *Day*, the feſtival of the dedication of a church, anciently obſerved in every pariſh with ſolemnity and good cheer, moſt of the ancient annual fairs were kept on that day, and they firſt aroſe from the concourſe of people on the forementioned occaſions.

DEDITI'TIOUS [*deditiius*, L.] yeilding or delivering himſelf up into the power of another.

DEDU'CIBLENESS [of *deducibilis*, L.] capableneſs of being deducted.

DEED *Indented* [in *Law*] an *Indenture*, a writing cut into dents or notches on the top or ſide, which conſiſts of two or more parts; and in which it is expreſſed that the parties concerned have interchangeably or ſeverally ſet their hands and ſeals to every part of it.

DEED *Poll* } is a ſingle plain deed
Polled DEED } unindented, ſhewing that only one of the parties has put his hand and ſeal to it, for the purpoſe therein mentioned.

DEEP'NESS [ðeopneſſe, *Sax.*] depth.

DEE'SIS [*Δησις*, *Gr.*] a beſeeching or intreating.

DEESIS [with *Rhetoricians*] a figure frequently uſed in oratory or poetry, on occaſion either of earneſt intreaty or calling to witneſs; as *Lydia, dic, per omnes te deos oro.*

DEFAIT' [in *Heraldry*] a beaſt whoſe head is cut of ſmooth. *F.*

DEFAT'IGABLENESS [of *defatigabilis*, L.] aptneſs to be tired.

To DEFAULT' [of *defaute*, of *faute*, F.] to render a perſon liable to ſome forfeit, fine, amercement or puniſhment, by omitting to do ſomething enjoined, or committing ſomething forbid.

DEFAULT [in *Common Law*] an offence in omitting to do what ought to be done.

DEFECT'IVENESS [of *defectivus*, L, *defectuoſité*, F.] faultineſs, imperfection.

Line of DEFE'NCE *Fichant* [in *Fortif.*] is a right line drawn from the point or vertex of the baſtion to the concourſe of the oppoſite flank with the courtine.

Line of DEFENCE *Raſant* [in *Fortif.*] is the face of the baſtion continued to the courtine.

DEFEN'CES [in *Heraldry*] are the weapons of any beaſt, as the horns of a ſtag, the paws of a lion, the tuſks of a wild boar, *&c.*

To be in a poſture of DEFENCE, is to be provided and in readineſs to oppoſe an enemy.

DEFEND'ABLE [of *defendere*, L. *defendre*, F.] that may be defended.

DEFEND'ERS, in ancient times, dignitaries in church and ſtate to take care of the preſervation of the publick weal, to protect the poor and helpleſs, and maintain the intereſt and cauſes of the church.

DEFEN'SIBLENESS [of *defenſus*, L.] capableneſs of being defended.

DEFEN'SITIVES, [with *Surgeons*] bandages, plaſters, or the like, uſed in curing wounds, to moderate the violence of the pain, impreſſion of the external air, *&c.*

DEFEN'SIVE } [*defenſif*, F.] that
DEFEN'SITIVE } which ſerves to defend, proper for defence.

DEFEN'SIVES } [with *Phyſicians*, &c.] me-
DEFEN'SATIVES } dicines outwardly applied to prevent an inflammation.

DE'FERENTS [with *Anatomiſts*] thoſe veſſels of the body appointed for the conveyance of humours from one part to another.

DEFI'CIENCY } [of *deficientia*,
DEFI'CIENTNESS } L.] defect, coming ſhort, want, failing.

DEFI'CIENT *Hyperbola*, a curve of that denomination, having only one aſymptote and two hyperbolical legs, running out infinitely towards the ſides of the aſymptote, but the contrary ways.

DEFI'CIENT *Numbers* [in *Arithmetick*] are numbers, all whoſe parts added together, amount to leſs than the integer, whoſe parts they are, as 8, whoſe parts 1, 2 and 4 make but 7, and ſo the parts of 16 make but 15, *&c.*

To DEFI'LE, is to reduce an army to a ſmall front, to march thro' a narrow place.

DE'FINITENESS [of *definitus*, L. *defini*, F.] certainty, limitedneſs.

DEFINI'TION, a ſhort and plain deſcription of a thing, with its nature and principal

principal properties; alſo a deciſion or determination of an affair; or it is an exact deſcription, explaining a thing by ſpiritual attributes.

Three things are neceſſary to make a definition good.

1. It muſt be univerſal, *i. e.* it muſt contain the whole thing deſired.

2. It muſt be proper, it muſt agree with the thing defined.

3. It muſt be clearer than the thing defined, *i. e.* it ought to render the idea of it more plain and diſtinct, and make us (as much as can be) to underſtand the nature of it, and be ſerviceable to us to give a reaſon of its principal properties.

DEFINITION [with *Logicians*] an unfolding the eſſence or being of a thing, by its kind and difference.

DEFIN'ITIVENESS [of *definitif*, F. *definitivus*, L.] deciſiveneſs, *&c.*

To DEFLA'GRATE [*deflagratum*, L.] to inkindle and burn off in a crucible, a mixture of ſalt or ſome mineral body with a ſulphureous one, in order to purify the ſalt, or to make a *Regulus* of a mineral.

DEFLEX'URE [*deflexura*, L] a bending downwards, a turning aſide or out of the way,

DEFLEC'TION [*of the rays of light*] a bending downwards, a turning aſide, a property different both from *reflection* and *Refraction*, the ſame which is called *Inflection* by Sir *Iſaac Newton*.

DEFIN'ITOR [in ſeveral *Romiſh* religious orders] an aſſeſſor or counſellor to a general or ſuperior. He takes place next to the ſuperior when in the convent, and the precedence of him when out of it; but as to the monaſtick life (tho' not in any thing elſe) he is ſubject to the ſuperior of the convent he lives in.

DEFLORA'TION } raviſhing; the
DEFLOW'ERING } taking away a woman's virginity; alſo the taking away the beauty and luſtre of a thing.

DEFLOWE'RMENT [*defloratio*, L.] the act of deflowering a virgin; alſo the ſuffering of that act.

DE'FLUOUS [*defluus*, L.] flowing, down, falling, ſhedding.

DEFLU'VIUM [among *Botaniſts*] a diſeaſe in trees, whereby they loſe their bark. This diſtemper proceeds from a ſharp humour that diſſolves the glue, by means of which the bark is faſtened to the wood; and ſometimes it is occaſioned by too great drought. *L.*

DEFORM'EDNESS [*deformitas*, L.] uglineſs, ill-favouredneſs; a diſpleaſing or painful idea, which is excited in the mind on account of ſome object that wants that uniformity which conſtitutes beauty.

DEFRAY'MENT [of *defrayer*, F.] the payment of expences.

DEFRICA'TION, a rubbing. *F.*

DEF'TARDAR, the treaſurer of the revenues of the *Turkiſh* and *Perſian* empire.

DEGEN'ERATED [ſpoken of *Plants*] grown wild.

DEGEN'ERATENESS [*degeneratio*, L.] degeneracy, a being grown wild, out of kind, *&c.*

DEGENERA'TION, the act of failing or declining from a more perfect or valuable kind or condition to a leſs; a deviation from the virtue of anceſtors.

DEGLU'TINATED [*deglutinatus*, L.] unglued.

DEGLUTI'TION, a ſwallowing down; that action in living creatures, by which that which is chew'd in the mouth, or any liquor, deſcends into the ſtomach by the motion and contraction of the fibres of the gullet.

DEGRADA'TION, a degrading, the act of depriving or ſtripping a perſon for ever of a dignity or degree of honour, *&c.*

DEGRA'DED [in *Heraldry*, of *gradus*, L. a ſtep] as a croſs degraded is one that has ſteps at each end, as in the figure.

To DEGRA'VATE [*degravatum*, L.] to make heavy, to burden.

DEGREE' [*degré*, F.] ſtep; alſo any ſtate or condition, that is as it were aſcending and deſcending.

DEGREE [with *Aſtron.*] is the 360th part of the circumference of any circle; a degree is divided into 60 parts called *Minutes*, and each *Minute* into 60 parts called *Seconds*, and ſo into *Thirds*, &c. The ſpace of one degree in the heavens is accounted to anſwer to 60 miles on earth.

DEGREE [in *Fortif.*] is a ſmall part of an arch of a circle (the circle containing 360 degrees) which ſerves for the meaſuring the content of the angle, ſo an angle is ſaid to be of 10, 20, 30, 40, 50 or 60 degrees, *&c.*

DEGREES *of Fire* [with *Chymiſts*] are accounted four. The firſt is the moſt gentle heat of all, made only by two or three coals; the 2d a degree of heat juſt to warm the veſſel ſenſibly, made by four or five coals, and ſo that a man may endure his hand upon it for ſome

time; the 3d is when there is heat ſufficient to make a veſſel containing five or ſix quarts of water boil; the 4th degree is as great a heat as can poſſibly be made in a furnace: But all theſe degrees of heat admit of ſome variations, according to the peculiar circumſtances of the operations, furnace, veſſels, quantity of matter to be heated, *&c.*

DEJECT'EDNESS } [*dejectio*, L.] a
DEJEC'TION } caſting down, a lowneſs of ſpirits.

DEJECTION [with *Aſtrol.*] is ſaid of the planets, when in their detriment, *i. e.* when they have loſt their force or influence by reaſon of being in oppoſition to ſome others, which check and counter-act them.

DEJECTION [with *Phyſicians*] the art of ejecting or evacuating the excrements by means of the periſtaltick motion of the guts.

DEI JUDICIUM [*i. e.* the judgment of God, ſo called, becauſe it was accounted an appeal to God for the juſtice of a cauſe; and that the deciſion was according to the appointment of divine providence] the old *Saxon* manner of trial by *Ordeal.*

DEINCLI'NERS [in *Dialling*] ſuch dials as both decline and incline, or recline at the ſame time.

DEI'PAROUS [*deiparus*, L. of *deus*, a God, and *pario* to bring forth, *L.*] that beareth or bringeth forth a god.

DEIS'TICAL [of *deiſte*, F. of *deus*, L.] of deiſm or *Deiſts.*

DEIS'TICALNESS [of *deiſte*, F. *deus*, L.] deiſtical principles.

DE'ISTS [of *Deus*, L. God] a ſect among the Chriſtians of moſt or all denominations, who believe there is one God, a providence, the immortality of the ſoul, virtue and vice, rewards and puniſhments; but reject revelation, and believe no more than what natural light diſcovers to them, and believe no other article of the Chriſtian religion or any other.

DE'ITIES [*deitas*, L. Θεότης, Gr.] of theſe the *Greeks* had a great number, and alſo the *Romans* of gods, goddeſſes, and demi-gods, even to the number of ſeveral thouſands, having a deity for every thing. This multiplicity of deities was for the ſatisfaction of the ignorant people, who could not comprehend how one and the ſame deity could be diffuſed through all the parts of the univerſe; and therefore many gods were deviſed. The chief of theſe were *Jupiter* the god of thunder, *Juno* of riches, *Venus* of beauty, *Mars* of war, *Minerva* of wiſdom, *Apollo* of phyſick, *Mercury* of eloquence, *Neptune* of the ſea, *Saturn* of time, *Bacchus* of wine, *Diana* of hunting, *Veſta* of earth, *Victoria* of victory, *Cupid* of love, *Nemes* of revenge, the *Furies* of puniſhment, the *Parcæ* of deſtiny, *Fortuna* of fortune, the *Indigetes*, and the *Virtues* to whom were erected temples, as *Peace*, *Concord*, *&c.* the *Semones* or half men, *&c.* and each god had his particular ſacrifice; as the bull to one, the ram to another, *&c.* to each of theſe was aſſigned his particular bird; as the eagle to *Jupiter*, the raven to *Apollo*, &c.

They had alſo their particular trees, *Jupiter* had the oak, and *Apollo* the laurel, *&c.*

They had alſo proper creatures to draw their chariots; as *Jupiter*, *Sol*, *&c.* horſes, *Juno* peacocks, *&c.*

They had alſo their particular arms; as *Jupiter* had a thunder-bolt, *Mars* a ſword, *Saturn* a ſcythe, *Minerva* her lance, *Mercury* his caduceus, *Bacchus* his thyrſus, *Hercules* his club, and *Vulcan* his tongs.

DEIVIRI'LE [among *School Divines*] is a term uſed to ſignify ſomething both divine and human, of *Deus* God, and *Virilis* pertaining to man.

DELACRYMA'TION, a falling down of the humours, the wateriſhneſs of the eyes, or a weeping much. *L.*

DELACTA'TION, a weaning from the breaſt.

DELAP'SED [*delapſus*, L.] ſliding or ſlidden down. *L.*

DELASSA'TION, a tiring or wearying. *L.*

DELECT'ABLENESS, delightfulneſs, pleaſantneſs.

DELECTA'NEOUS [*delectaneus*, L.] delightſome, pleaſant.

DEL'EGATES, are commiſſioners of appeal, appointed by the king under the great ſeal in caſes of appeals from the eccleſiaſtical court.

To DE'LE } [of *delere*, L.] to
To DELE'TE } blot out.

DELETE'RIUM [prob. of δήλεω, Gr. to hurt] any thing that is of a deadly poiſonous or miſchievous quality.

DELF [of delꝑan, *Sax.* to delve or dig] a mine or quarry.

DELF } [in *Heraldry*]
DELFE } a ſquare born in the middle of an eſcutcheon ſuppoſed to repreſent a ſquare ſod or turf; *Delf tenne* an abatement of honour belonging to one that has revok'd his challenge or eaten his words.

DE'LIA,

DE'LIA, certain feſtivals anciently celebrated by the *Athenians* in honour of *Apollo*, who was ſirnamed *Delius*.

DELIASTS, the perſons appointed to perform the ceremonies of this feſtival, were certain citizens deputed to go on an embaſſy or rather pilgrimage to the temple of *Apollo*, at *Delos*. They were crown'd with *Laurel*, the whole deputation ſet out in 5 veſſels, carrying with them all things neceſſary for the feaſt and ſacrifices. After the ſacrifice a number of young men and maids danc'd round the altar, a dance in which by their various motions and directions, they repreſented the turnings and windings of the labyrinth. During the time of the performance of theſe ceremonies no criminal might be executed, and hence by reaſon of the *Delia*, they waited 30 days to give the poiſon to *Socrates*.

DELI'ACAL *Problem*, a famous problem among the ancient mathematicians about doubling the cube.

DE'LIBATED [*delibatus*, L.] taſted.

DELIB'ERATIVE *Rhetorick*, is that which is employed in proving a thing, or convincing an aſſembly of it, in order to induce them to put it in execution.

DELIBRA'TION, a pilling or taking off the bark. *L*

DEL'ICATENESS [*deliciæ*, *delicateſſe*, F.] daintineſs, niceneſs, tenderneſs.

DEL'ICATUDE [*delicatudo*, L.] deliciouſneſs.

DELI'CIOUSNESS [of *delicioſus*, L.] ſweetneſs of taſte, *&c.*

DELICIOS'ITY [*delicioſitas*, L.] deliciouſneſs.

DELICIO'SE [*delicioſus*, L.] very delicious or ſweet.

DELIGHT'FULNESS } [of *deliciæ*,
DELIGHT'SOMNESS } L. *delice*, F. and fulneſſe, *Sax.*] very pleaſant.

DELIN'EATED [*delineatus*, L.] drawn as with the out lines, pourtray'd, repreſented by draught or picture.

DELIN'IMENT [*delinimentum*, L.] a mitigating or aſſwaging.

DELI'QUIUM *animi*, a fainting away or ſwooning. *L.*

DELI'RAMENT [*deliramentum*, L.] a dotage or doting.

DELIR'IOUS [of *delirium*, L. *delire*, F.] doting or being light-headed.

DELI'VERER [of *delivrer*, F. *liberator*, L.] one who frees from.

DELITIGA'TION, a ſtriving, a chiding, a contending: *L*

DEL'PHIN [in *Aſtronomy*] a northern conſtellation conſiſting of ten ſtars.

DELPHOS, a city in *Bæotia*, which was ſuppoſed to be in the middle of the world, (becauſe (as it is ſtoried) when *Jupiter* ſent forth two eagles at the ſame time, the one from the *Eaſt*, and the other from the *Weſt*, they both met at that place exactly.

There was the moſt celebrated and richeſt temple in *Greece*; for all nations vy'd with one another in ſending extraordinary preſents thither. *Cræſus* the rich king of *Lydia*, gave 1000 ingots of gold to make an altar there, and *Phalaris* the tyrant of *Agrigentum*, made a preſent of a brazen bull, a maſterpiece of art.

The anſwers which *Apollo* gave here were ſuppoſed to be receiv'd by him from *Jupiter*; they were delivered by a virgin call'd *Pythia*, who was plac'd upon a ſtool with 3 feet, call'd *Cortina*, from the ſkin of *Python*, with which it was ſaid to be covered. See *Pythia*, *Python*, *Cortina* and *Tripos*.

DELTOIDES [of Δ the *Greek* δέλτα, and εἶδος ſhape] a triangular muſcle ariſing from the *clavicula*, from the upper proceſs of the ſhoulder blade; as alſo from the proceſs of the ſame, called *ſpiniforme*, and is faſten'd to the middle of the ſhoulder-bone, which it lifts directly upwards, *&c.*

DELTO'TON [δελτωτὸν, Gr.] a conſtellation or cluſter of 6 ſtars, in form reſembling the letter Δ, called otherwiſe *Triangulus ſeptentrionalis*.

DE'LUGE [*diluvium*, L.] an inundation or overflowing of the earth either in part or the whole by water.

There are divers deluges mentioned in ancient hiſtory, both ſacred and profane.

The *Deucalidonean* DELUGE, which is famous, happen'd in *Greece* in the year before Chriſt 1529, being the third year before the coming of the *Iſraelites* out of *Egypt*, according to the computation of *Petavius*. This deluge only overflow'd *Theſſaly*.

The *Ogygian* DELUGE, happen'd 300 years before that of *Deucalion*, and 1796 before the birth of Chriſt, according to *Petavius*. This only ravaged *Attica*. Theſe are frequently taken notice of by *Greek* authors, by the names of the former and latter deluge.

There have been alſo ſeveral particular inundations or deluges in ſeveral places, as thoſe of the *Netherlands*, which in 1227 overwhelm'd and cover'd with ſea all that part now called the

gulph *Dollart* in the united provinces. And in 1421 all that part between *Brabant* and *Holland*.

But the moſt memorable is that called the *univerſal Deluge* in *Noah*'s time, which according to the chronologers happened *Anno Mundi* 1656, anſwering to the year before *Chriſt* 2293.

DELUMBA'TION, a beating or breaking of the loins, *L.*

DEMAI'N } DEMEAN } DEMESN } that land which a man holds originally of himſelf, which the *Civilians* call *Dominicum*, and is oppoſed to *Feodum* or fee, which ſignifies land held of a ſuperior lord. Indeed (the land of the Crown only accepted) there is no land that is not held of ſome ſuperior; becauſe all, either mediately or immediately, do depend on the crown; ſo that when a man, in pleading, would intimate that his land is his own, he pleads *that he was ſeized or poſſeſſed thereof in his demain as of fee*; and by this he means, that tho' his land be to him and his heirs for ever; yet it is not true demain, but depends upon a ſuperior lord.

DEMAND' [in *Law*] a claim or calling upon a perſon for any thing due.

DEMEMBREE' [in *Heraldry*] is when an animal is diſmembred, *i. e.* his limbs torn off from his body.

DEMER'SED [*demerſus*, L.] plunged, drowned.

DEMI *Baſtion* [in *Fortification*] a baſtion that has only one face and one flank.

DEMI *Canon of the leaſt ſize* [with *Gunners*] a great gun, carrying a ball of 6 inches diameter, and 30 pound weight, requires a charge of 24 pound of powder, and will carry a ball point blank 156 paces. This gun weighs 5400 pounds; is in length from 10 to 11 feet, and the diameter at the bore is 6 inches one fourth.

DEMI *Cannon Ordinary* [with *Gunners*] carries a ball 6 inches 1 6th diameter, and 32 pound weight; requires a charge of 17 pound and half of powder, weighs 5600 pound; is in length 12 foot; the diameter at the bore 6 inches and a half, and carries a ball 161 paces.

DEMI *Canon Extraordinary* [with *Gunners*] carries a ball of 6 inches 3-8ths diameter, and 36 pound weight; requires a charge of 18 pound of powder; weighs 6000 pound; is in length 13 foot; the diameter at the bore is ſix inches 3 4ths, and carries a ball upon a point blank 180 paces.

DEMI-CUL'VERINE [of *demi* and *coulevrine*, F.] a piece of ordnance of ſeveral ſorts.

DEMI-CULVERINE *Ordinary* [with *Gunners*] is in weight 2700 pound, is 10 foot long; diameter at the bore 4 inches and half; requires a charge of 7 pound, 4 ounces of powder; the ball is 4 inches 1-4th diameter, and in weight 10 pound 11 ounces; and ſhoots upon a point blank 175 paces.

DEMI-CULVERINE *of the leaſt ſize*, is a piece of ordnance, in weight 3000 pound; in length from 9 to 10 foot, the diameter at the bore 4 inches 1-4th; requires a charge of 6 pound 1-4th powder; carries a ball of 9 pound weight, and 4 inches 1-4th diameter, will ſhoot upon a point blank 174 paces.

DEMI-CULVERINE *Extraordinary*, a piece of ordnance of 3000 pound weight, is 10 foot 1-3d long, 4 inches 3-4ths diameter at the bore, requires a charge of 8 pound and a half of powder, and a ball of 4 inches and a half diameter, and 12 pound 11 ounces weight, and will ſhoot upon a point blank 178 paces.

DEMI-DITONE [with *Muſicians*] the ſame as *Tierce Minor*.

DEMI-GORGE [in *Fortif.*] is half the gorge or entrance into the baſtion, but not taken from angle to angle, where the baſtion joins the courtin, but from the angle at the flank to the centre of the baſtion, or the angle that the courtins would make, if they were thus lengthened to meet in the baſtion.

DEMI-HAQUE, a ſort of gun. See *Haque*.

DEMI-LUNE, a half moon. *F.*

DEMI-SANG [*Law* term] of the half blood; as when a man has iſſue by his wife, either a ſon or daughter, and upon the death of his wife he marries another, and has alſo a ſon or daughter by her; theſe ſons or daughters are commonly called *half-brothers*, or *half-ſiſters*, or of the *half-blood*. F.

DEMIUR'GIC [*demiurgicus*, L. δημιουργικὸς of δῆμος the publick and ἔργον, *Gr.* work] of or pertaining to a creator.

DEMO'NIACS, a ſect who believe that the devils ſhall be ſaved at the end of the world.

DE'MONS [Δαίμονα, according to ſome of δάζεσθαι to diſtribute, to adminiſter, others of δειμαίνω to make afraid, others of δαῆν, *Gr.* to know] were certain ſpirits or *genii*, who are reported to have appeared to men, either to ſerve them or do them hurt. The *Chaldæans* were the firſt that entertain'd the notion of them, and from them it ſpread to the other nations, as the *Egyptians*,

gyptians, &c. the firſt of whoſe demons was *Mercury* or *Theut*. The notion of them was carried from *Egypt* into *Greece* by *Pythagoras* and *Thales*. And *Plato* falling in with the notions of demons, explain'd it more fully and diſtinctly than any of the philoſophers before him had done. By demons he underſtood ſpirits inferior to gods, and yet ſuperior to men; which inhabited the middle region of the air and kept up the communication between them, carrying the offerings and prayers of men to the gods, and bringing the will of gods to men; but he allow'd of none but good and beneficent ones. But his diſciples afterwards, not being able to account for or give the reaſon of evil, adopted another ſort of Demons, who were maleficent and enemies to mankind. The *Iſraelites* alſo, by their commerce with the *Chaldæans*, receiv'd the notion of Demons; but by *Demon* they did not underſtand the devil or a wicked ſpirit, nor was it uſed in that ſenſe but by the *Evangeliſts* and ſome modern *Jews*. The *Phenicians* call'd them בעלים *Baalim*, their ſupreme Being was בעל *Baal* or מלך *Moloch*.

DEMON'STRABLENESS, plainneſs or eaſineſs to be demonſtrated, capableneſs of demonſtration.

DEMONSTRA'TION [with *Philoſophers*] a ſyllogiſm in form, containing a clear and invincible truth of a propoſition.

DEMONSTRATION [with *Logicians*] an argument ſo convincing that the concluſion muſt neceſſarily be infallible.

A *Poſitive* DEMONSTRATION, is one which proceeding by affirmative and evident propoſitions, dependent on each other, ends in the thing to be demonſtrated.

A *Negative* DEMONSTRATION, is whereby a thing is ſhewn to be ſuch from ſome abſurdity that would follow, if it were otherwiſe.

A DEMONSTRATION *a Priore*, one whereby an effect is proved from a cauſe; or a concluſion by ſomething previous, either a cauſe or an antecedent.

A DEMONSTRATION *a Poſteriore*, is one whereby either a cauſe is proved from an effect, or a concluſion by ſomething poſterior, either an effect or a conſequent.

A *Geometrical* DEMONSTRATION, one framed from reaſoning drawn from the elements of *Euclid*.

A *Mechanical* DEMONSTRATION, is one whoſe reaſonings are drawn from rules of mechanicks.

DEMONSTRATION [with *Mathematicians*] a chain of arguments depending one upon another, and originally founded on firſt and ſelf-evident principles, or plain propoſitions raiſed and proved from them; ſo that in the concluſion it ends in the invincible proof of the thing to be demonſtrated.

DEMON'STRATIVE [with *Rhetoricians*] one of the *genera* or kinds of eloquence, uſed in the compoſing panegyricks, invectives, *&c.*

DEMON'STRATIVENESS, aptneſs for demonſtration.

DEMON'STRATORY [*demonſtratorius*, L.] belonging to demonſtration.

DEMURE'NESS, reſervedneſs, affected gravity.

To DEMUR'R [*demeurer*, F. of *demorari*, L.] to put in doubts or objections in a ſuit; to delay or put off a further hearing. In *Chancery*, a defendant demurrs to a plaintiff's bill, by affirming that it is defective in ſuch or ſuch a point, and demands the judgment of the court upon it, if he ſhall be obliged to make any farther or other anſwer to it.

DEMI } [in *Blazonry*] is
DEMY } uſed to ſignify one half, as demy lion.

DEN [in *Old Records*] a low place and is added to the names of ſeveral towns and villages in the ſame ſenſe, as *Tenderden* in *Kent*, *&c.*

DENA'RII DE CHARITATE, *Whitſun*-farthings, an ancient cuſtomary oblation to the cathredral about *Whitſuntide*, when the prieſt of the pariſh, and many of the pariſhioners went to viſit the mother-church.

DENA'RIUS, a *Roman* ſilver coin, marked with the letter X, it being in value 10 *aſſes*, or about 7 pence halfpenny *Engliſh*. *L.*

DENARIUS DEI [*i. e. God's Penny*] earneſt money; ſo termed, becauſe in ancient times, the money that was laid down to bind any bargain or agreement, was given to God, *i. e.* either to the church or poor. *L.*

DENAR'RABLE [*denarrabilis*, L.] that may be related.

DENARRA'TION, a narration. *L.*

DENCHEE' } [in *Heraldry*] a term
DE'NCHED } applied to the ordinaries in a ſhield when they are edged with teeth or indented.

DENTRI'TES [of *Νιτρον*, *Gr.*] a ſort of whitiſh or aſh-colour'd ſtones, which are ſeen on trees, ſhrubs, *&c.*

DENDROPHORI'A [*Δενδροφορια*, *Gr.*] a ceremony performed in the ſacrifices of *Bacchus*, *Cybele*, *&c.* of carrying trees through a city.

The pine-tree which was carried in a proceſſion, was afterwards planted in memory of that under which *Atys* the favourite of the goddeſs *Cybele*, mutilated himſelf; they alſo crowned the branches of this tree in imitation of *Cybele*'s doing the ſame; and they covered its trunk with wool, in imitation of the goddeſs's having covered the breaſt of *Atys* with the ſame.

DENEB [with *Aſtronomers*] a ſtar called otherwiſe *Cauda lucida*, or the lion's tail.

DENSATION, a making thick.

DENSE'NESS [*denſitas*, L.] a quality belonging to compact bodies; thickneſs, a property of bodies whereby they contain ſuch a quantity of matter under ſuch a bulk.

DEN'TALS [*Dentales*, L.] ſuch letters in pronouncing which the teeth are abſolutely neceſſary, are by *Grammarians* ſo called.

DENTA'LIS *Lapis* [in *Pharmacy*] a kind of ſhell, which being pulveriz'd, is us'd in medicaments as an excellent *Alkali*.

DENTAR'PAGA [of *dens*, L. a tooth, and *ἁρπάζω*, Gr.] a ſurgeon's inſtrument for drawing teeth.

DENTA'TED [*dentatus*, L.] having teeth.

DENTIC'ULATED [*denticulatus*, L.] having teeth, or jagged.

DENT'ED [of *dentatus*, L.] having notches like teeth.

DENTIL'OQUIST [*dentiloquus*, L.] one that ſpeaketh through the teeth.

DENTIL'OQUY [*dentiloquium*, L.] a ſpeaking through the teeth.

DENU'DATED [*denudatus*, L.] made naked or bare.

DENUMERA'TION, a preſent paying down of money.

DENUN'TIATED [*denunciatus*, L.] denounced.

To DEOBSTRUCT' [with *Phyſicians*] is to remove obſtructions or ſtoppages; to open the pores of the body.

DEODAND [*Deodandum*, *q. dandum Deo*, *i. e.* to be devoted to God] a thing as it were forfeited to God, to atone for the violent death of man by miſadventure; as if a man were killed by the accidental fall of a tree, or run over by a cart-wheel; then the tree or cart-wheel, or cart and horſes, is to be ſold, and the money to be given to the poor.

DEOP'PILATIVES [in *Pharmacy*] medicines which ſoften, reſolve and remove obſtructions.

To DEPAU'PERATE [*depauperatum*, L.] to impoveriſh or make poor.

DEPECULA'TOR, one that robs the commonwealth; or imbezzles the publick treaſure.

DEPEN'CILLED } [of *de* and *pene-*
DEPEN'SILLED } *cillus*, L. pencil] deſigned or drawn out with a pencil.

To DEPHLEG'MATE [in *Chymiſtry*] is to clear any thing from phlegm or water: as a ſpirit is ſaid to be well dephlegmated, when it is made pure by being rectified and diſtilled over again, and either wholly, or as much as may be, cleared of all water and phlegm.

DEPHLE'GM'D. See to *dephlegmate*.

DEPLO'RABLENESS, lamentableneſs.

DEPLU'MATED [*deplumatus*, L.] having the feathers taken off.

DEPLU'MED [*deplumé*, F.] deplumated.

DEPORT', deportment, behaviour. *Milton*.

DEPORTA'TION [among the *Romans*] a ſort of baniſhment, by which ſome iſland or other was aſſigned for the baniſhed perſon to abide in, with a prohibition not to ſtir out upon pain of death. *L.*

To DEPO'SE [*depoſitum*, of *deponere*, L.] to lay a thing down or to pledge it as a ſecurity for the performance of a contract; alſo to ſequeſter or ſtrip a perſon of his dignity. It is different from abdication in this that *abdication* is taken to be the voluntary act of the perſon who poſſeſſes the office or dignity; but depoſition is an obliging him to quit it by force; it is pretty much the ſame with deprivation and degradation; but the latter indeed is uſually attended with more formality and ceremonies.

DEPOS'T [*depoſitum*, L.] the thing put into the hands of another to keep.

DEPOS'IT [*depoſitum*, L. *depôt*, F.] a pledge.

DEPOSI'TIO [with *Grammarians*] the ending of the dimenſions of a *Latin* or *Greek* verſe; ſo as to find out, whether it be perfect, redundant or deficient. L.

DEPOS'ITUM, a pledge left in the hands of another, or in a place; alſo a wager. *L.*

Simple DEPOSITUM [in *Law*] is either

ther *neceſſary* or *voluntary*; neceſſary as in caſe of *Fire*, *Shipwreck*, *&c.*

Voluntary DEPOSITUM, that which is committed by choice.

Judiciary DEPOSITUM, is when a thing, the right of which is conteſted between 2 or more perſons, is depoſited in the hands of a third perſon, by the decree of the judge.

DEPRECA'TION [in *Rhetorick*] a figure whereby the orator invokes the aid of ſome perſon or thing, or prays for ſome evil or puniſhment to befal him, who ſpeaks falſely, either himſelf or his adverſary.

DEPRE'CIATED [*depreciatus*, L.] cried down in price or undervalued.

To DEPREHE'ND [*deprehendere*, L.] to catch or ſieze unawares.

DEPREHEN'SIBLENESS, capableneſs of being caught or underſtood.

DE'PRIMENS [with *Anatomiſts*] one of the ſtrait muſcles, which moves the globe or ball of the eye, which ſerves to pull it downwards; it is alſo called *humilis*. L.

DEPRE'TIATED [*depretiatus*, L.] leſſened in the price, undervalued, vilified.

DEPRETIA'TION, an undervaluing, a leſſening the eſteem or value, *&c.* L.

DEPRIVATION [in the *Cannon Law*] the act of diveſting or taking away a ſpiritual promotion or dignity.

DEPRIVATION *a beneficio*, is when for ſome great crime a miniſter is wholly and for ever deprived of his benefice or living.

DEPRIVATION *ab officio*, is when a miniſter is for ever deprived of his office.

To DEPU'CELATE [*depuceler*, F.] to deflower, to bereave of virginity.

DEPUL'SORY [*depulſorius*, L.] putting away, averting.

To DE'PURATE [*depuratum*, L.] to purify, to ſeparate the pure from the impure part of any thing.

DEPU'RED, purified, defecated, cleared from dregs.

DEPU'TY [in the ſenſe of the *Law*] one who executes any office, *&c.* in the right of another man; for whoſe miſdemeanour or forfeiture, the perſon for whom he acts ſhall loſe his office.

DERAIGN'MENT [with *Civilians*] a diſcharge of a profeſſion; a term ſometimes applied to ſuch religious perſons, who forſook their orders.

DERELICT' *Lands*, ſuch lands as are forſaken by the ſea.

DERI'SORY [*deriſorius*, L.] ridiculous alſo to be laughed at.

DERIVA'TION [of *de* and *rivus*, a river or ſtream, L.] properly a draining of water or turning its courſe.

DERMATO'DES [of δέρμα the ſkin, *Gr.*] an epithet given to the exterior membrane that inveſts the brain, ſkin-like.

DEROG'ATIVE [*derogativus*, L.] derogatory, detracting from the worth of.

DEROG'ATORINESS, tendency to derogate.

DER'VICES } [דרויש, a beggar,
DER'VISES } *Heb.*] among the *Turks* a ſort of monks who profeſs extreme poverty, and lead a very auſtere life. The *Derviſes*, called alſo *Mevelaviter*, of one *Mevelava* their founder, affect a great deal of modeſty, humility, patience and charity; they always go bare-legg'd and open breaſted, and the better to inure themſelves to patience, frequently burn themſelves with red hot irons. They have meetings on *Tueſdays* and *Fridays*, at which the ſuperior of their houſe is preſent; at which meeting one of them plays all the while on a flute (which inſtrument they highly eſteem as conſecrated by *Jacob* and the Old Teſtament ſhepherds that ſung the praiſes of God upon it) the reſt dance, turning their bodies round with an incredible ſwiftneſs, having inured themſelves to this exerciſe from their youth. This they do in memory of their patriarch *Mevelava*, who, they ſay, turned round continually for the ſpace of four days, without any food or refreſhment, after which he fell into an extaſy, and received wonderful revelations for the eſtabliſhment of their order. The greateſt part of theſe *Derviſes* are *Chaldeans*, who apply themſelves to legerdemain, poſtures, *&c.* to amuſe the people, others practiſe ſorcery and magick, and all of them drink, wine, brandy, and other ſtrong liquors contrary to the principles of *Mahomet*; and this they do to make them gay, as their order requires.

DESCAN'T [in a *metaphorical ſenſe*] a continued diſcourſe or comment, a large paraphraſe on any ſubject.

DESCEND'ING [*deſcendens*, L.] falling or moving from below downwards.

DESCENDING *latitude* [*Aſtron.*] is the latitude of a planet in its return from the nodes to the equator.

DESCEN'SIONAL *Difference* [*Aſtron.*] is the difference between the right and oblique aſcenſion of the ſame ſtar.

Lineal DESCENT', is that which is convey'd down in a right line from the grandfather to the father, and from the father

father to the ſon, and from the ſon to the grandſon.

Collateral DESCENT, is that which ſprings out of the ſide of the line or blood as from a man to his brother, nephew, *&c.*

DESCENT [in *Mechanicks*] is the motion or tendency of a body towards the center of the earth, either directly or obliquely.

DESCENT *into a moat or ditch* [in *Fortification*] is a deep digging into the earth of the covered way, in the form of a trench; the top of which is covered with planks or wattles bound cloſe together, and well loaded with earth, to ſecure the ſoldiers againſt fire, in their paſſage into the moat or ditch.

DESCENT [in *Blazonry*] is a term uſed to ſignify coming down; as a *lion in deſcent*, is a lion coming down, *i. e.* with his heels up towards one of the points, as tho' he were leaping down from ſome high place.

To DESCRI'BE [*deſcribere*, L.] to write out or ſet down in writing.

To DESCRIBE [in *Language*] is to explain.

To DESCRIBE [in *Drawing*, *Painting* &c.] to draw the form of a thing, to repreſent.

DESCRIP'TION, as to its outward appearance, reſembles a definition, it is a ſuperficial, inaccurate definition of a thing, giving a ſort of knowledge thereof; from ſome accidents and circumſtances peculiar to it, which determine it enough to give an idea, which may diſtinguiſh it from other things, but without explaining its nature or eſſence.

DESCRIPTS' [with *Botanick Writers*] ſuch plants as are deſcribed.

DESECRA'TION, an unhallowing, a prophaning.

A DE'SART [*deſertum*, L.] a wilderneſs, a large wild part of a country, a ſolitary, loneſome place.

DESER'T'LESS, without merit, undeſerving.

DESHACHE' [in *Blazonry*] is a term uſed by *French* heralds, to ſignify that the beaſt has his limbs ſeparated from his body, in ſuch manner that they remain upon the eſcutcheon, with only a ſmall ſeparation from their natural places. *F.*

DESIC'CATIVE *Medicines*, thoſe that are of a drying quality.

A DESICCATIVE [with *Phyſicians*] a drying plaiſter or ointment.

To DESI'DE [*deſidere*, L.] to ſink or fall down.

DESID'IOSE } [*deſidioſus*, L.] idle,
DESID'IOUS } ſlothful, lazy, ſluggiſh.

DESI'GN, *reſpecting Arts and Sciences* denotes the thought, plan, geometrical repreſentation, *&c.*

DESIGN [in *Painting*] the firſt draught or ſketch of a picture or in general; is the thought that the artiſt had about any great piece; whether the *contours* or outlines be only drawn, or whether the piece has the ſhadows or the colours; ſo that if there appears much ſkill or judgment, it is common to ſay, *the Deſign is great and noble.*

DESIGN [in *Painting*] is alſo uſed to ſignify the juſt meaſures, the proportions and outward forms, which thoſe objects ought to have, which are drawn in imitation of nature, and may be called a *juſt* imitation of nature.

DESIGNA'TION, an appointment, deſignation, nomination; alſo the marking the abutments and boundings of an eſtate.

DESIP'IENCE [with *Phyſicians*] the dotage or raving of a ſick perſon.

DESIP'IENT [*deſipiens*, L.] fooliſh, doating.

DESIR'ABLENESS, worthineſs to be deſired.

DESI'RE [*deſir*, F. *deſiderium*, L.] uneaſineſs of mind on account of the abſence of any thing, the preſent enjoyment of which would afford pleaſure. and delight; longing, wiſhing; alſo entreaty or requeſt.

DESI'ROUSNESS, earneſtneſs, deſire,

DES'OLATENESS, ſolitarineſs, uncomfortableneſs; alſo a lying waſte.

DES'OLATORY [*deſolatorius*, L.] making deſolate, belonging to deſolation; comfortleſs.

DESPAI'R [*deſparatio*, L. *deſeſpoir*, F.] the reflection of the mind upon the unattainableneſs of ſome good, which is the cauſe of different effects in the minds of men, ſometimes cauſing pain and uneaſineſs, and ſometimes unconcernedneſs.

DESPAIR'INGNESS [*deſparatio*, L.] a being without hopes.

DES'PARATENESS [of *deſperare*, L.] hopeleſneſs; alſo daringneſs, furiouſneſs.

DESPI'SABLE [*deſpicabilis*, L.] the ſame as *Deſpicable*.

DESPI'SABLENESS [of *deſpicere*, L. to look down upon] deſervingneſs to be deſpiſed.

DESPOI'NA [of δεσποινα, *Gr.* a lady] a name of *Proſerpine*, ſhe being the queen

queen of the dead, who were all faid to be received under her dominion.

DESPONSA'TED [*deſponſatus*, L.] affianced, eſpouſed, betrothed.

A DESPOT'ICAL *Government*, a government when a prince having gain'd an abſolute power over his people, is no longer guided or controll'd by the laws of his country, but governs ſolely by his will and pleaſure.

DESPOT'ICALNESS, arbitrarineſs.

DES'POTISM, deſpotick government.

DESPOUIL'LE [in *Blazonry*] is uſed to ſignify the whole caſe or ſkin of a beaſt, with the head, feet, tail, and all appurtenances; ſo as being filled up, is like the whole creature. *F.*

To DESPU'MATE [*deſpumatum*, L.] to ſcum or clarify liquor.

DESQUA'MATED [*deſquamatus*, L.] ſcaled, having the ſcales taken off.

DESSERT' [*deſſerte*, F.] the laſt courſe at table; a ſervice of fruits and ſweetmeats.

DESTILLA'TION, an extraction of the moſt unctuous parts which are rarefied into vapour or ſmoke, as it were by fire.

DES'TINATED } [*deſtinatus*, L
DES'TINATE } *deſtiné*, F.] appointed, determined, ordained condemned to.

DES'TINY [with *Pagan Philoſophers*] was a ſecret or inviſible power or virtue which with incomprehenſible wiſdom conducts what to mankind appears irregular and fortuitous, which comes much to the ſame, that with us is called *God*.

DESTITUTENESS, a being forſaken or left without.

DESTRUCTIBIL'ITY, a capableneſs of being deſtroyed.

DESTRUCT'IVENESS, deſtroying nature, *&c.*

DESU'DATORY [*deſudatorium*, L.] an hot-houſe or bagnio.

DESUETE [*deſuetus*, L.] out of uſe.

DESULTO'RES } perſons of agility
DESULTO'RII } of body, who us'd to leap from one horſe to another, at the horſe-races in the *Circenſian* games.

DESUL'TORINESS, the ſkipping from one thing to another.

DESUL'TURE [*deſultura*, L.] a vaulting from one horſe to another.

DETACH'ED *Pieces* [in *Fortif.*] are demi-lunes, horn-works or crown-works, and even baſtions, when ſeparated, and at a diſtance from the body of the place.

DETER'GENT [*detergens*, L.] wiping off, cleanſing, ſcowring.

DETERGENTS [in *Phyſicks*] ſuch medicines, which mundify, cleanſe and carry off viſcid and glutinous humours that adhere to the body.

DETER'MINABLENESS, capableneſs of being determined or decided.

DETER'MINATENESS, definiteneſs, poſitiveneſs.

DETERMINA'TION [in *Phyſicks*] the diſpoſition or tendency of a body towards one way.

DETERMINATION [with *Philoſophers*] the action by which the cauſe is limited or reſtrained to act, or not to act, this or that, or in this or that manner.

Effective DETERMINATION [with *Schoolmen*] is ſuch as proceeds from an efficient cauſe, as when an artiſt determines an inſtrument to a certain action, or from the *Form*, as that determines the indifferency of the matter; and thus our ſenſes are ſaid to be *determinations*, to have ideas upon the preſence of external objects.

Moral DETERMINATION, is one which proceeds from a cauſe which operates *morally*, *i. e.* by commanding, perſuading, or adviſing ſome effect.

Phyſical DETERMINATION, is an act where God excites and applies a ſecond cauſe to act antecedently to all the operations of the creature.

To DETER'MINE [*determinare*, of *de* and *terminus*, properly to ſet or appoint bounds] to judge or decide a matter in controverſy or queſtion; to put an end to a matter; to incline, to diſpoſe, to reſolve, purpoſe or deſign.

DETER'SIVENESS, cleanſing quality.

Action of DETINUE [in *Law*] is when a man is ſued to deliver up his truſt.

DETRAC'TIVE, apt to detract

DETRAC'TIVENESS, detracting quality or humour.

DETRAN'CHED [in *Blazonry*] is uſed to ſignify a line bend-wiſe, that comes not from every angle, but either from ſome part of the upper edge, and falling from thence diagonally or athwart, or in the ſame manner from part of the ſide; but always from the right ſide. *F.*

DETRIMENT'ALNESS, prejudicialneſs.

DETRIMEN'TOUS [*detrimentoſus*, L.] cauſing damage or loſs; hurtful.

DETRUN'CATED [*detruncatus*, L.] cut or chopped off; beheaded.

DETURBA'TION, a caſting or throwing down from on high; alſo a troubling or diſturbing. *L.*

DEUCA'LION, the ſon of *Prometheus* who married *Pyrrha*, the daughter of *Epimetheus*; The poets tell us, that while he reigned in *Theſſaly*, there happened an univerſal flood that drowned all the world but only he and his wife, who got into a ſhip, and were carried to the top of mount *Parnaſſus*, and ſtay'd there till the dry land appeared; and when the flood was gone, he conſulted the oracle of *Themis*, how mankind might be repair'd, and was anſwered, if he caſt his great mother's bones behind his back: Whereupon he took ſtones, the bones of his great mother the earth, and threw them over his ſhoulders, and they became men, and *Pyrrha*, ſhe caſt ſtones over her ſhoulders backwards, and they became women. The truth is, this deluge came only in *Greece* and *Italy*, but the poets feigned all things to have happened after *Deucalion*'s flood, as they did after the inundation in the days of *Noah*. And as to their being ſaved on mount *Parnaſſus*, they only climed to the top of it, and were there ſafe above the waters, and after the flood taught the people more civility than they had before; this deluge happened A. M. 2440, and 784 years after that in *Noah*'s time.

DEVER'GENCE [*devergentia*, L.] a devexity or declivity, by which any thing tends or declines downward.

DEVEX' [*devexus*, L.] hollow like a valley; bowed down, bending.

DEVEX'ION, devexity, bendingneſs or ſhelvingneſs. *L.*

DEVEX'NESS [*devexitas*, L.] bendingneſs, ſhelving downwards.

To DE'VIATE [with *Grammarians*] is when a word varies from the ſenſe of its primitive or original.

DEVI'CE } [of *dividere*, L. becauſe
DEVI'SE } it divides or diſtinguiſhes perſons, *&c.*] is either a repreſentation, an emblem or an hieroglyphick, expreſſing ſomething that is to be kept in mind, ſuch as the *Egyptians* uſed inſtead of writing, which of late have a motto added to them, to explain the ſignification, which otherwiſe would be dark or unintelligible; as king *Lewis* XIV. of *France*, had for his device, the ſun in his glory, with this motto, *Nec pluribus impar*, intimating, that he was able to cope with many enemies.

DEVICE } in a reſtrained ſenſe, is
DEVISE } underſtood to ſignify an emblem, or a repreſentation of ſome natural body, with a motto or ſentence applied in a figurative ſenſe, to the advantage of ſome perſon.

DE'VIL *on the Neck*, a kind of rack or torturing engine, anciently in uſe among the *Papiſts*, to extort a confeſſion from *Proteſtants* or *Lollards*. This machine was made of ſeveral irons which applied to the neck and legs wrung or wrenched them together in ſo violent a manner, that the more the perſon ſtirred, the ſtraiter he was preſſed by them, and in the ſpace of 3 or 4 hours his back and body would be broken in pieces.

Sea DEVIL, a monſtrous creature on the coaſt of *America*, having black horns like a ram, a terrible aſpect, a bunch on the head, reſembling a hedge-hog, tuſhes like a boar, and a forked tail; and the fleſh of a poiſonous quality.

DEVIL's *Milk*, an herb, a ſort of Spurge.

DE'VILSHIP, the devil's dignity or Perſon.

DE'VIOUSNESS [of *devius*, L.] ſwervingneſs, aptneſs to go out of the way.

DEVIR'GINATED [*devirginatus*, L.] deflowered.

DEVIS'CERATED [*deviſceratus*, L.] imbowelled, having the bowels taken out.

To DEVI'TIATE [*devitiatum*, L.] to corrupt or marr; to deflower.

DEVOCA'TION, a calling down, *L.*

DEVOID' [of *de* and *vuidé*, F.] empty of.

To DE'VOLATE [*devolatum*, L.] to fly away or down.

DEVOLA'TION, a devouring or conſuming. *L.*

DEVO'TED [*devotus*, L.] ſet apart for holy uſe; attached, ſtrongly inclined to.

DEVO'TION. The *Heathens* who admitted a plurality of deities and believ'd them to be ſubordinate in power to one another, made uſe of enchantments and devotings to bring miſchief upon their enemies.

They ſometimes call'd forth the tutelar deities of cities, that they might thereby deprive their enemies of their protection and defence.

It is ſaid, for example that the *Syrians* chained the ſtatue of *Apollo*, and faſtened him to the altar of *Hercules* the tutelar deity of their city, leſt he ſhould forſake them and retire out of the city.

The *Romans*, ſays *Macrobius*, being perſuaded that every city had its tutelar deity, uſed certain verſes to call them forth, believing it impoſſible to make themſelves maſters of the town without it, and even when they had it in their power to take the place; they always thought it would be a great crime to take

take the gods captives with it; for this reaſon the *Romans* always kept the real and concealed name of their cities very private, this being very different from that they generally gave them among the people, as likewiſe the name of the tutelary god of their cities.

Pliny informs us that the ſecret name of *Rome* was *Valentia* and that *Valerius Soranus* was ſeverely puniſh'd for revealing it.

The form made uſe of in calling forth the tutelary god of any city was as followeth: " If it be god or goddeſs under " whoſe guard are the city and people " of *Carthage*; I beſeech thee, O great " God, who haſt taken this town and " people under thy tuition; I conjure " and intreat thee graciouſly to aban- " don the city and people of *Carthage*, " to forſake all their dwellings, temples " and ſacred places, to caſt them off, to " inſpire them with fear, terror and " forgetfulneſs, and to retire to *Rome* " among our people; let our habita- " tions, our temples, our things ſacred " and our city be more agreeable to " thee; demonſtrate to us that thou " art my protector, the protector of the " *Roman* people and of my ſoldiers. If " thou doſt this, I engage myſelf by a " ſolemn vow to found temples and in- " ſtitute games in honour of thee ,,

As to the devoting hoſtile or beſieged places, *Macrobius* gives us an example. " *Dis Pater* (this was *Pluto*) *Jupiter*, " ye *Manes* or by what other name ye " will be call'd, I earneſtly beſeech " you to ſpread fear and terror in the " army I ſhall mention to you, and " throughout the city of *Carthage*.

" May ye look upon all as devoted " and accurſed, may ye deprive them " of light, and remove at a diſtance " from this country all thoſe who " ſhall bear arms againſt us and ſhall " attack our legions and our armies; " may all their armies, fields, cities, " heads and lives be compriz'd within " this wiſh, as far as they may be com " priz'd in it by the moſt ſolemn de- " voting. Wherefore I devote them, " I charge them with all the miſchief " that may happen to myſelf, our " magiſtrates, the *Roman* people, our " armies and our legions; that ye may " preſerve me myſelf and thoſe who " employ me, the empires legions, and " our army which is concern'd in this " war.

" If you pleaſe to do theſe things, as " I know and underſtand them, I pro- " miſe you O earth mother of all things " and you great *Jupiter*, a ſacrifice of " three ſheep.

The *Tuſcans* call'd forth the thunder, when they thought they had occaſion for it, *Numa Pompilius* is ſaid to have done ſo often with ſucceſs. *Tullius Hoſtilius* attempting it without making uſe of the accuſtomed rights was himſelf ſtruck with thunder.

DEVOUR'INGNESS [of *devoratio*, L.] devouring nature, *&c.*

DEVOUT'NESS, fulneſs of devotion.

DEUTEROCANON'ICAL [of δεύτερος and κανονικὸς, Gr.] a name that ſchool divines give to certain books of the ſacred ſcripture that were added after the reſt, as the book of *Eſther*, &c.

DEVUI'DER [in *Riding Academies*] is a term that is applied to a horſe, that working upon vaults, makes his ſhoulders go too faſt for the croup to follow; ſo that inſtead of going upon two treads, as he ought, he endeavours to go only upon one.

DEW'Y, having dew on it, wet with dew.

DEX'TER, right, on the right hand or right ſide. *L.*

DEX'TRA, the right hand. *L.*

DEXTER *Baſe* [in *Heraldry*] is the right ſide of the baſe, as letter G in the figure.

DEXTER *Chief* [in *Heraldry*] is the angle on the right hand of the chief, as letter A in the figure.

DEXTER *Point* [with *Heralds*] the right ſide point in an eſcutcheon.

DEX'TROCHERE } [by *Heralds*] a
DES'TROCHERE } term applied to the right arm painted on a ſhield.

DIABOL'ICALNESS [of *diabolicus*, L. *diabolique*, F. of διάβολος of διαβάλλω, Gr. to deſtroy] deviliſh nature.

DIABO'TANUM [of διὰ and βοτάνη Gr.] a plaſter made of herbs.

DIACALAMIN'THES, a compound medicine, whoſe principal ingredient is Calamint. *L.*

DIACALCI'TEOS [in *Surgery*] a plaſter applied after the amputation of a cancer.

DIACAP'PARIS, a medicine whoſe principal ingredient is capers. *L.*

DIACAPRE'GIAS, a medicine made of goats dung. *L.*

DIACAR'THAMUM, a medicine ſo called, one of whoſe principal ingredients is Carthamum. *L.*

DIACA'RYON, a medicine made of the juice of green walnuts and honey. *L.*

DIACAS'SIA, a medicine made of Caſſia. *L.*

DIACAS'TO'RIUM, a medicine made of Caſtor. *L.*

DIACA'THOL'ICON [of διὰ and καθολικὸς, Gr. univerſal] an univerſal medicine.

DIACATO'THIA [in the *Civil Law*] a tenure or holding of lands by fee-farm.

DIACHY'LUM, a kind of plaſter made of the mucilages or pappy juice of certain fruits, ſeeds or roots.

DIACINNAMO'MUM, a medicine made of Cinnamon.

DIACITO'NIUM, a medicine made of Citonia.

DIA'CLASIS [of διακλάω, Gr. to break off] a fracture.

DIACO'NICON [of διάκονος, Gr.] the ſacriſty, the place in or near ancient churches, where the veſtments and church plate were repoſited.

DIACO'PE [*diacopus*, L. of διάκοπος, Gr.] a cutting or dividing aſunder.

DIACOPE [with *Surgeons*] a deep wound; eſpecially one made in the ſcull with a large inſtrument.

DIACOPE [with *Rhetoricians*] the ſame as *Dicſtole*.

DIACORA'L'LION, a medicine made chiefly of Coral.

DIACO'RUM, a medicine made of acorns. *L.*

DIACOS'TUM, a medicine made of Coſtus. *L.*

DIA'CRISIS [διάκρισις, Gr.] a ſeparating, ſevering or dividing.

DIACRO'CUMA, a medicine made chiefly of ſaffron. *L.*

DIACROM'MYON [of διὰ and κρόμμυον, Gr.] a medicine made of onions.

DIACU'MINUM, a compoſition made of cummin. *L.*

DIACYDO'NITES [of διὰ τῶν κυδωνίων, Gr.] ſuch medicines in which quinces are an ingredient.

DIACYDO'NIUM [διὰ τῶν κυδωνίων, Gr.] a confection made of the pulp of quinces and ſugar, commonly called marmalade. *L.*

DIADAMASCE'NUM, a compoſition of damaſcens. *L.*

DIADE'MATED [*diadematus*, L.] wearing a diadem, crown or turbant.

DIA'DOCHUS [διάδοχος, Gr.] a precious ſtone like a beril

DIÆ'RESIS [in *Printing*] is a vowel mark'd with two tittles or points, as on ë, ï or ü, to ſignify that it is ſounded by itſelf, and not joined to another ſo as to make a diphthong; as *aëra* by the points over the *ë* is diſtinguiſhed from *æra*.

DIÆ'RESIS [with *Anatomiſts*] is a conſuming or eating out the veſſels, ſo that ſome certain paſſages are made by ſome ſharp fretting matter, which naturally ſhould not have been; alſo when ſome real ones are widen'd more than ordinary, ſo that the humours run out which ought to be contained in the veſſels.

DIÆ'TA [δίαιτα of διατάδαι, Gr. to make uſe of a certain order of food] diet, food, a particular way or manner of life. *L.*

DIAGAL'ANGA, medicine made of galangal.

DIAGLAU'CION [διαγλαυκίον, Gr.] a medicine for the eyes made of the herb *Glaucium*. L.

DIAGLY'PHICE [διαγλυφικὴ, Gr.] the art of cutting or making hollow or concave figures in metal.

DIAGNO'SIS [of διαγνόσκω, Gr. to know] a diſcerning or knowing one from another, a judging of. *L.*

DIAGNO'SIS [with *Phyſicians*] a knowledge or judgment of the apparent ſigns of a diſtemper, or a ſkill by which the preſent condition of a diſtemper is perceived, and this is threefold, *viz.* a right judgment of the part affected; 2. of the diſeaſe itſelf; 3. of its cauſe.

DIAG'ONAL } DIAGONAL *Line* } [with *Geometricians*] a line drawn acroſs any figure from angle to angle; ſometimes called the diameter diagonal; and ſometimes it ſignifies a parricular parallelogram, or long ſquare that has one common angle and diagonal line, with the principal parallelogram.

DIAG'ONAL *Scale*, and the *Plain Scale*, ſerve to repreſent any numbers and meaſures whatever, the parts of which are equal to one another; thus gunners make uſe of a ſcale, or take the dimenſion of a piece of ordnance, Engravers have a ſcale or rule to make a draught of a fortification on paper, *&c.*

DI'AGRAM [in *Geometry*] a ſcheme or figure made with lines or circles, for the laying down an explanation or demonſtration of any propoſition or figure or properties belonging thereto.

DIAGRAPH'ICE [διαγραφικὴ, *Gr.*] the art of painting or carving on box. *L.*

DIAGRY

DIAGRY'DIUM *Scammony*, or the plant or root of ſcammony prepared by boiling it in a hollowed quince or with the juice of a quince, or lemon, or pale roſes.

DIAHYS'SOPUM, a medicine made up of hyſſop.

DIAI'RIS, a medicine made of the plant Iris. *L*,

DIAL PLANES, are plain boards, plates or ſurfaces on which hour lines are drawn for any latitude, and are diſtinguiſhed according to the reſpect they bear to the horizon of the place where they are made, and are according to their poſition or ſituation, parallel, perpendicular or oblique.

Primary DIALS, are either *horizontal* dials or vertical dials.

Moon DIALS, ſuch as ſhew the hour of the night by the means of the light or ſhadow of the moon projected there on by an index.

Mural DIALS, ſuch as are placed againſt walls.

Equinoctial DIAL, is one deſcribed on the equinoctial plane, or a plane parallel to the horizon.

Vertical DIAL, is one drawn on the plane of a vertical circle.

Polar DIAL, is one deſcribed on a plane paſſing through the poles of the world and the eaſt and weſt points of the horizon.

DILEM'MA [with *Phyſicians*] a ſpace between two fevers. *L.*

DI'ALLING [with *Miners*] is the uſing a compaſs and long line to know which way the load or vein of oar inclines, or where to ſink an air-ſhaft.

DIALLING *Line* } graduated lines
DIALLING *Scales* } placed on rulers, *&c.* to expedite the making of ſundials.

DIALAC'CA, a medicine made of Lacca or Gum-lac.

DIALTHE'A [διαλθαία, *Gr.*] an unguent, the chief ingredient of which is *Althæa.*

DIAL'YSIS [διάλυσις, Gr.] a figure in Rhetorick when two points are placed by *Grammarians* over two vowels in one word, which would otherwiſe make a diphthong; but are by this character (¨) pointed into two.

DIAMASTIGO'SIS [διαμαστιγώσις, of μαστιγὰν, *i. e.* whipping, Gr.] a ſolemnity in honour of *Diana*, as follows. Certain boys were carried to the altar of the goddeſs, and there ſeverely whipp'd, and leſt the officer ſhould out of compaſſion remit any thing of the rigour of it, the prieſteſs of *Diana* ſtood by all the time, holding in her hand the image of the goddeſs, which was of itſelf very light; but (as they relate) if the boys were ſpared, grew ſo weighty, that the prieſteſs was ſcarce able to ſupport it; and leſt the boys ſhould faint under the correction, or do any thing unworthy of the *Laconian* education, their parents were preſent to exhort them to undergo it patiently, and with great conſtancy; and ſo great was the bravery and reſolution of the boys, that tho' they were laſh'd till the blood guſh'd out, and ſometimes to death, yet a cry or groan was ſeldom or never heard to proceed from any of them. Thoſe that dy'd under the ceremony were buried with garlands on their heads, in token of joy or victory, and had the honour of a publick funeral.

DIAM'ETER *of a Column* [in *Architecture*] is that taken juſt above the baſes.

DIA'METER *of the ſwelling* [in *Architecture*] is that taken at the height of one third from the baſe.

DIA'METER *of the Diminution* [*Architecture*] is that taken from the top of the ſhafts.

DIAMET'RICALLY [*diametriquement*, F. of διάμετρος, *Gr.*] directly.

DI'AMOND [*adamas*, L. of ἀδαμας, *Gr. diamant*, F.] the hardeſt, moſt ſparkling, and moſt valuable of all precious ſtones. The goodneſs of a diamond conſiſts in three things. 1. Its luſtre or water. 2. Its weight or bigneſs, 3. Its hardneſs. The *Great Mogul* of *India* has a diamond that weighs 269 3-4ths carats, valued at 11 millions, 723 thouſand, 278 pounds, 14 ſhillings and 9 pence.

Facet DIAMOND, is one cut in faces both at top and bottom, and whoſe table or principal place at the top is flat.

Roſe DIAMOND, is one that is quite flat underneath; but whoſe upper part is cut in divers little faces, uſually triangles, the upper part of which terminates in a point.

A rough DIAMOND, is one juſt as it comes out of the mines that has not yet been cut.

A Table DIAMOND, is one which has a large ſquare face at the top encompaſſed with four leſſer.

Temple DIAMONDS [ſo called of the *Temple* in *Paris* in *France*, where they are made] are a ſort of factitious diamonds, of no great value, but us'd much in the habits of the actors upon the ſtage.

DIAMO'RON,

DIAMO'RON, a confection made of mulberries.

Simple DIAMO'RUM [of διὰ and *morum*, L. a mulberry] a medicinal compoſition made of mulberry juice and ſugar.

Compound DIAMORUM [in *Pharmacy*] is made of mulberry juice, ſapa, verjuice, myrrh and ſaffron.

DIAMOS'CHUM, a medicinal powder whoſe chief ingredient is muſk

DIA'NA, or the *Moon*, was repreſented with three heads, the one of a dog, the ſecond of a horſe, the third of a man, to ſhew the different effects of the moon, in heaven, on earth, and in hell, or in the boſom of the earth.

Diana had three names, as *Luna* the moon in heaven, *Diana* on earth, and *Proſerpina* in hell; as *Diana* ſhe was accounted the goddeſs of woods and mountains, and of huntſmen, and therefore was painted armed with bows and arrows, attended with ſixty maids or nymphs; ſhe was accounted alſo the goddeſs of child-bearing, virginity and dancing. She was alſo painted with yellow hair, a graſs green mantle trimmed with ſilver, buſkins of ſilver, with a golden bow and quiver of painted colours, with a creſcent or new moon on her head. She is ſometimes drawn hunting a ſtag, and at other times ſitting croſs-leg'd, denoting her virginity; with her bow and arrows in a quiver of painted colours, in a ſilver chariot, drawn by two white ſtags; and ſometimes by two horſes, one black and the other white. On her ſhoulders were two wings, to expreſs her ſwiftneſs, and in her hands were a lion and a leopard. The ancient *Britons* ador'd *Diana*, who is ſaid to have had a temple in the place where St. *Paul's* church now ſtands. She had various temples; but that at *Epheſus* was accounted one of the wonders of the world, it was 200 years in building, being 423 foot long, and 220 broad, ſupported with 127 pillars of marble 70 foot high, 27 of which were curiouſly engraven, and all the reſt of poliſhed marble.

DIANA, was adored at *Epheſus* under another form

Her ſtatue was covered with breaſts, from head to foot, and ſometimes her boſom only, and her belly were covered with them, and all beſides was a kind of pedeſtal adorn'd with ſtags heads and thoſe of dogs and oxen deſcribed with half their bodies.

The breaſts were an emblem of her fertility and ſhew'd that ſhe was a nurſe to men and beaſts.

The heads of dogs and ſtags intimated that ſhe was the goddeſs of hunting.

She was worſhipped in *Paleſtine*, in the time of *Iſaiah* and *Jeremiah* the prophets, under the name of *Meni*, i. e. the goddeſs of months or the moon.

Bread and liquors were offered to her upon altars at the corners of the ſtreets in the beginning of every month, ſhe was likewiſe adored under the name of the *queen* of Heaven, and cakes were offered to her upon the platforms on the tops of houſes at the corners of the ſtreets, &c. Jer. 7. and 18. 11. 13. 44. 17. 18. Ezek. 16. 25.

DIAN'GEOPOL'YSPERMOUS [of δὶς, ἀγγεῖον, πολὺ and σπέρμα, *Gr.*] having two ſeed veſſels containing many ſeeds.

DIANI'SUM a medicine made of aniſeeds. *L.*

DIANU'CUM [*Pharmacy*] a kind of *Rob*, made of the juice of green walnuts and ſugar boiled to the conſiſtence of honey.

DIAOLIBA'NUM, a medicine made of *Olibanum*.

DIAPAL'MA, a kind of ſalve. *L.*

DIAPAPA'VER, a medicine made of poppies. *L.*

DIAPAS'MA [διαπάσμα, of διαπάσσω, Gr.] a compoſition of powders, with which the ancients us'd to dry their bodies from ſweat at their coming out of the baths.

DIAPA'SON [of διὰ and πασῶν, all, *Gr.*] a chord in muſick including all tones, and is the ſame with what is commonly called an ŏctave or eighth; becauſe there is but ſeven tone notes, and then the eighth is the ſame again with the firſt. It is the moſt perfect concord, and the terms of it are as two to one.

DIAPASONDIA'EX [with *Muſicians*] a ſort of concord, either as 10 to 3 or as 16 to 5.

DIAPASONDIAPEN'TE, a compound conſonance in the triple ratio, or as 3 to 9.

DIAPASONDIATES'SARON, a compounded concord, founded to the proportion of 8 to 3.

DIAPA'SONDITO'NE, a concord, the terms of which are in proportion of 5 to 2.

DIAPA'SONSEMIDITO'NE, a concord, the terms of which are in proportion of 12 to 5.

DIAPE'DIASIS [with *Anatom.*] a breaking of the blood veſſels; a ſweating or burſting out of the blood thro' the

the veins which is cauſed by their thinneſs.

DIAPEN'TE [διὰπεντε, *i. e.* of five *Gr.*] a phyſical compoſition made up of five ingredients, *viz.* myrrh, gentian, birth-wort, ſhavings of ivory and bayberries: alſo the liquor called punch.

DIAPENTE [in *Muſick*] the ſecond of the concords; the terms of which are as 3 to 2, otherwiſe called a perfect fifth, and makes up an octave with the *Diateſſaron*.

DI'APRE } [in *Heraldry*]
DI'APER } a dividing of a field into planes or compartments after the manner of fret-work, and filling them with figures of various forms, as in the figure annexed.

DIAPHANE'ITY } [*diaphaneté*,
DIAPHA'NOUSNESS } F. of διαφανεια, *Gr.*] the property of a diaphanous body, *i. e.* one that is tranſparent like glaſs; the humours of the eye; the *Tunica Cornea*, *&c.* The pores of diaphanous bodies, are ſo ranged and diſpoſed, that the beams of light can paſs thro' them freely every way.

DIAPHOEN'ICON, an electuary whoſe chief ingredient is dates. *L.*

DIAPHON'ICKS [of διαφονέω, Gr.] a ſcience that explains the properties of refracted ſounds, as they paſs through different mediums.

DIAPHONI'A [with *Rhetor.*] a figure when a word repeated is uſed in a ſignification different from what it was at firſt.

DIAPHORET'ICK [διαφορητικὸς, *Gr.*] diſcuſſive, that diſſolves by ſweat, *&c.*

DIAPHORET'ICALNESS, a property to cauſe ſweat.

DIAPHRAGM' [*diaphragma*, L. of διαφράγμα, of διαφράττω to incloſe, *Gr.*] a fence or hedge ſet between.

DIAPHRAG'MATICK *Artery* [*Anat.*] one that iſſues from the trunk of the *Aorta*, and goes from thence to the *Diaphragma*.

DIAPOMPHO'LYGOS [of διὰ and πόμφολυξ, *Gr.* the recrement of braſs] an unguent of which that is an ingredient.

DIAPRU'NUM, an electuary made of damaſk prunes, *&c.*

DIAPYE'TICKS, medicines promoting the ſuppuration of ſwellings, and cauſing them to run with matter, or ripening or breaking ſores. *&c.*

DIAPHTHO'RA [διαφθορὰ, Gr.] corruption of any part.

DIARRHO'DON [in *Pharmacy*] a name given to ſeveral compoſitions wherein red roſes are an ingredient.

DIASATY'RION, an electuary whereof the chief ingredient is Satyrion or Rag-wort.

DIASEBESTEN [in *Pharmacy*] an electuary wherein *Sebeſtes* are the baſis.

DIASEN'NA, a compoſition made of Senna.

DIASPOLET'ICUM, a medicine made of Cummin.

DIASTEM' [in *Antient Muſick*] a name given to a ſimple interval, in contradiction to a compound interval which they call a *ſyſtem*.

DIAS'TOLE [with *Rhet.*] a figure, when between two words ſome other word, and ſometimes two words, are put between two words of the kind; as, *Dii mea vota, Dii audire Lyce*, Horace, *Duc age, duc ad nos &c.* This figure is by the *Latins* called *Separatio*.

DIASTREM'MA [of διαστρέφω, *Gr.*] to turn aſide] a diſtortion or laxation.

DIATA'SIS [of διατείνω Gr. to ſtretch out] a diſtenſion of any ſort particularly of a limb in caſe of a fracture.

DIATERE'TICA [διατήρησις, *Gr.*] the art of preſerving health.

DIATE'RESIS [of διατήρησις, *Gr.*] a good conſtitution of the bones, when they are apt to move eaſily and ſtrongly, ſuch as the arms, hands, *&c.*

DIATHA'MERON, a compound of dates.

DIATO'NICK [of διὰ and τόνος, *Gr.*] as diatonick muſick, which ſee.

DIATUR'BITH, an electuary of Turbith.

DIAXYL'ALOES, a medicine made of the wood of aloes. *L.*

DICA'CIOUSNESS [*dicacitas*, L.] talkativeneſs; alſo buffoonery, drollery.

DICE' [δικὴ, *Gr.* equity] one of the attendants upon *Jupiter* (according to the heathen theology) the other was AIDOS, reverence, intimating that juſtice in a prince will ever command reverence in, and obedience from his ſubjects.

DICHOPHY'A [of δίχα double, and φύω *Gr.* to grow] a fault in the hairs when they ſplit.

DICHORÆ'US [διχόρειος, *Gr. i. e.* compounded of two choreus's] a foot in verſe, either *Greek* or *Latin*, which conſiſts of four ſyllables, of which the firſt and third are long, and the ſecond and fourth ſhort, as *Comprobare*.

DICHOT'OMIST [of διχοτομία, *Gr.*] one who divides a thing into two parts.

DICÆOL'OGY [δικαιολογία, *Gr.*] a pleading one's cauſe, and advocating for.

DICOTY'LEDON [with *Botaniſts*] a term uſed of plants, which ſpring with two ſeed leaves oppoſite to each other, as the generality of plants have.

DICTA'TION, a pronouncing or dictating of any thing to another man to be written by him.

DICTATOR, a perſon who directs another what to write.

DICTA'TOR [with the antient *Romans*] a magiſtrate elected in the great emergencies of the ſtate, whoſe office held 6 months and no longer, during which time he acted like an abſolute monarch, ſo that from his ſentence there lay no appeal, not even in caſes of life and death.

Application was never made to this magiſtrate but in caſes that were difficult and dangerous, when affairs could not well be managed the uſual way.

There were 24 axes borne before the dictator, whereas a conſul had but 12.

DICTA'TORSHIP [*dictatura*, L.] the office and dignity of a dictator.

DICTA'TORY [*dictatorius*, L.] pertaining to a dictator, or dictating.

DICTA'TRIX, a ſhe-dictator or inditer, &c. L.

DICTYOI'DES [of δικτυον a net, and εἶδος ſhape, *Gr.*] a muſcle, &c. in form reſembling a net.

DIDACTICALLY [of *didactique*, F, *didacticus*, L. of διδακτικος of διδάσκω, *Gr.* to teach] inſtructively.

DIDYMOITO'KIA [διδυμοτοκία of δίδυμος twins and τοκέω, *Gr.* to bring forth] a bearing twins.

DE DIE IN DIEM, from day to day. *L.*

DIE'RESIS [διαιρησις of διαιρέω *Gr.*] the making two ſyllables into one.

DIERESIS [with *Surgeons*] a ſeparation of parts which are unnaturally joined together and are an hindrance to a cure.

DIERESIS [with *Anatomiſts*, &c.] a conſumption of the canals or veſſels of an animal body, either by having ſome paſſages made that ſhould not have been, or by the dilation of the natural paſſages beyond their natural ſtate, by which the juices which ſhould be contained in them extravaſe or run over.

DIES a day. *L.*

DIES *comitiales* [among the *Romans*] days of meeting of the people, marked in the almanack or calendar with the letter C.

DIES *comperendini* [among the *Romans*] days of adjournment, being in number 20, which were granted by the prætor or judge to the parties, after a hearing on both ſides, either to inform more fully, or to clear themſelves.

DIES *faſti* [among the *Romans*] pleading days, during which the prætor might hold a court, and adminiſter juſtice. *L.*

DIES *feſti* [among the *Romans*] holy days, upon which the people were either employed in offering ſacrifices, or elſe following their diverſions.

DIES *interciſi* } [among the *Ro-*
DIES *interociſi* } *mans*] part of which was ſpent in the performance of ſacred rites, and the other part in the adminſtration of juſtice, and were marked in their calender with the letters E. N.

DIES *Juſti* [among the *Romans*] 30 days, commonly granted to enemies, after the proclamation of war againſt them before the expiration of which time, they did not enter their territories, or proceed to any act of hoſtility.

DIES *Neſaſti* [among the *Romans*] days counted unlucky, on which they heard no law matters, nor called any aſſemblies of the people.

DIES *Plæliares* [among the *Romans*] certain days, during which it was permitted to engage an enemy. *L.*

DIES *non Præliares* } [among the *Ro-*
DIES *atri* } *mans*] unlucky or unfortunate days, on which they avoided fighting a battle, on account of ſome loſs they had ſuffered on thoſe days. *L.*

DIES *Senatorii* [among the *Romans*] days on which the ſenate aſſembled about the affairs of the commonwealth.

DIES *Stati* [*Law* term] the laſt day of adjournment in law ſuits. *L.*

DIES'PITER [as ſome think of *dies pater*, L. *i. e.* the father of the day; or as others of Διός the gen. of Ζεὺς or Δεὺ *i.e.* father *Jupiter*] a name given to *Jupiter*.

DIETET'ICK, pertaining to a regular or preſcribed diet.

DIETICAL [of *diæta*, L. διαιτα, *Gr.*] appertaining to a preſcribed food, or a method of eating and drinking.

DIF'FERENCE [with *Logicians*] is an eſſential attribnte, which belongs to any *ſpecie*, which is not found in the *Genus*, and is the univerſal idea of that ſpecies. As for example, *body* and *ſpirit* or *ſoul* in human nature, are two ſpecies of ſubſtance, which in their ideas do contain ſomething more than is in that ſubſtance; for in a body is found impenetrability and extenſion, in a ſoul or ſpirit the power of cogitation, of thinking and reaſoning; and thence the difference of a body

a body is impenetrable extenſion, and the difference of a ſpirit is cogitation.

DIF'FERENCES [in *Heraldry*] are certain additaments to coats of armour, whereby ſomething is added and alter'd to diſtinguiſh the younger families from the elder; or to ſhew how far they remove from the principal houſe. Theſe differences are 9, *viz.* the *Label*, the *Creſcent*, the *Mullet*, the *Martlet*, the *Annulet*, the *Flower de-lis*, the *Roſe*, the *Eight-foil*, and the *Croſs-moline*; all which ſee in their places.

Antient DIFFERENCES [in *Coat Armour*] were bordures of all kinds.

Modern DIFFERENCES [in *Coat Armour*] are the *creſcent*, *file*, or *label*, *mullet*, *martlet*, &c.

DIFFEREN'TIAL of any quantity, is the fluxion of that quantity.

DIFFERENTIAL *Quantity* [in the *higher Geometry*] an infinitely ſmall quantity, or particle of a quantity ſo ſmall as to be incommenſurable thereto, or leſs than an aſſignable one.

DIFFERENTIAL *calculus* [*Geo.*] a method of differencing quantities, that is of finding a differential or that infinitely ſmall quantity, which taken an infinite number of times is equal to a given quantity.

DIFFERENTIAL [in the doctrine of *Logarithms*] the doctrine of tangents.

DIFFEREN'TIO-DIFFERENTIAL *calculus*, is a method of differencing differential quantities, as the ſign of a differential is the letter *d*, that of a differential of dx, is ddx, and the differential of ddx, $dddx$ or $d2x$, $d3x$, &c.

A DIFFERENTIAL [of the firſt power or degree] is that of an ordinary quantity, as dx.

A DIFFERENTIAL [of the ſecond power] is an infiniteſimal or a differential quantity of the firſt degree, as ddx or $dx\,dx$, or dx^2, *&c.*

A DIFFERENTIAL [of the third power, *&c.*] is an infiniteſimal or a differential quantity of the ſecond power, as $ddd x$, or dx^3, *&c.*

DIF'FERENTNESS [of *differentia*, L.] difference.

DIF'FICULTNESS [*difficulté*, F. of *difficultas*, L.] hardneſs to be performed, trouble, a difficult caſe, point or queſtion.

To DIFFI'DE [*diffidere*, L.] to miſtruſt, to doubt, to deſpair.

DIF'FIDENTNESS [of *diffidentia*, L.] diſtruſt, ſuſpiciouſneſs.

To DIFFIND' [*diffindere*, L.] to cut or cleave aſunder.

DIFFIS'SION, a cleaving aſunder.

DIFFLU'ENCY [*diffluentia*, L.] a flowing abroad, or divers ways.

DIFFLU'ENT [*diffluens*, L.] looſe and ready to fall aſunder.

DIFFLU'OUS [*diffluus*, L.] flowing forth, abroad or ſeveral ways.

To DIFFUND' [*diffundere*, L.] to pour out, to ſcatter abroad; alſo to diffuſe or ſpread abroad.

DIFFU'SEDNESS [of *diffuſus*, L.] the being poured forth.

DIFFU'SE [*diffuſus*, L.] diffuſive.

DIFFU'SION, a pouring out; a ſpreading abroad. *L.*

DIFFUSION [with *Philoſophers*] is the diſperſing the ſubtil effluvia's of bodies into a kind of atmoſphere quite round them; as for example, the magnetical particles are diffuſed every where round about the earth in parts adjacent to it. And the light is diffuſed by the rays of the ſun, iſſuing all round from that wonderful body of fire.

To DIGEST' [with *Surgeons*] to bring to maturity, to ripen.

DIGEST'IBLENESS, eaſineſs to be digeſted.

DIGES'TIVENESS [of *digeſtivus*, L.] digeſtive faculty.

DIGES'TIVES [in *Phyſicks*] are ſuch medicines as cauſe digeſtion, by ſtrengthening and increaſing the tone of the ſtomach.

DI'GITATED [in *Botany*] a term apply'd to the leaves of plants which are either compoſed of many ſimple leaves, ſet together upon one foot-ſtalk, as in the *Cinque-foil*, *Vetches*, *&c.* or elſe, when there are many deep gaſhes or cuts in the leaf, as in thoſe of *Strawberries*, *Hops*, &c.

To DI'GITIZE, to point with the finger.

DI'GITS [in *Arithmetick*] are any whole number under ten, as 1, 2, 3, 4, 5, 6, 7, 8, 9, are called digits. *L.*

DI'GLYPH [*Architecture*] a kind of imperfect triglyph, conſole or the like, with only 2 channels or engravings.

DIG'NIFIEDNESS [of *dignus* worthy, and *fio*, L. to make] dignity.

DIIPO'LIA [Διιπολία of *Διὶ Jupiter*, and *πολεῖ*, protector of the city, *Gr.*] an *Athenian* feſtival, on which it was cuſtomary to place ſacrifice-cakes on a brazen table, and to drive a number of oxen round them, of which if any eat of the cakes he was ſlaughtered; and thence ſometimes the feaſt was called *βουφονία*, *i. e.* ox-ſlaughter. The original of this cuſtom was, that on one of *Jupiter*'s feſtivals, a hungry ox happened

pened to eat one of the conſecrated cakes, whereupon the prieſt killed the prophane beaſt. On the days of this feſtival, it was accounted a capital crime to kill an ox, and therefore the prieſt that killed the ox, was forced to ſave himſelf by a timely flight, and the *Athenians* in his ſtead, took the bloody axe and arraigned it, and (as *Pauſanias* relates) brought it in not guilty; but *Ælian* ſays, that both prieſt and people, who were preſent at the ſolemnity, were accuſed as being acceſſory to the fact; but were acquitted, and the axe condemn'd.

DILA'TABLENESS, capableneſs of being widened.

DILATA'TION [in *Phyſicks*] a motion in the parts of a body whereby it expands itſelf to a greater bulk than uſual. This is by ſome confounded with rarefaction, which is erroneous in this that rarefaction is an expanſion of a body cauſed by heat; whereas dilatation is effected by its own elaſticity, when it has been compreſſed by a greater bulk than uſual.

DILATATO'RIUM [with *Surgeons*] an inſtrument to open any part, as the mouth, womb or fundament. *L.*

DIL'IGENTNESS [*diligentia*, L.] great care, carefulneſs.

DILUEN'TIA [with *Phyſicians*] medicines, *&c.* good to dilute and thin the blood. *L.*

DILU'TE [in *Botanick Writers*] faintly; *dilutius*, more faintly. *L.*

DILU'TED [*dilutus*, L.] tempered with water, made thin, *&c.*

DILUTE'NESS, faintneſs, weakneſs, *ſpoken of Colours.*

DIMIN'ISHED *Interval* [in *Muſick*] a deficient interval, or one which is ſhort of its juſt quantity by a leſſer ſemitone.

DIMINU'TIONS [with *Heralds*] a *Latin* term for what we commonly call differences and the *French briſures.*

DIMINUTION [with *Muſicians*] is when there are a number of words which are to make tones, and ſeveral quick motions in the ſpace of a cadence; ſeveral quavers and ſemiquavers correſponding to a crochet or minim.

DIMINUTION [with *Rhetoricians*] is the augmenting and exaggerating what they are about to ſay, by an expreſſion that ſeems to weaken and diminiſh it.

DIMOCRI'TÆ [of *δὶς* and *μείρω*, Gr. to divide] a name given to the ſect of *Apollinariſts*, who held that the word only aſſum'd a human body, without taking a reaſonable ſoul like to ours; but at length being convinc'd of their error, they allowed he did aſſume a ſoul, but without underſtanding; the word ſupplying the want of that faculty. And from this notion of ſeparating the ſoul from the underſtanding they had this denomination.

DIONY'SIA [*Διονυσια*, Gr. of *Διονυσος*, *Bacchus*] feſtivals in honour of *Bacchus*, in ſome of which it was cuſtomary for the worſhippers in garments and actions to imitate the poetical fictions concerning *Bacchus.* They dreſs'd themſelves in fawn's ſkins, fine linen, and mitres; carried thyrſi, pipes, flutes, drums and rattles; and crowned themſelves with garlands of trees ſacred to *Bacchus*, as ivy, vine, *&c.* Some imitated *Silenus*, *Pan*, and the ſatyrs, expoſing themſelves in comical dreſſes, and uſed antic motions; ſome rode upon aſſes, others drove goats to the ſlaughter. And thus both ſexes ran about hills, deſerts, and other places, wagging their heads, dancing in ridiculous poſtures, filling the air with hideous noiſes and yelling, perſonating diſtracted perſons, and calling out upon *Bacchus.*

On one of theſe ſolemnities, ſome carried ſacred veſſels; after which a number of honourable virgins followed, carrying golden baſkets filled with all manner of fruit; which was the myſterious part of the ſolemnity.

DIONY'SIAS [*διονύσιας*, Gr.] a precious ſtone having red ſpots, accounted efficacious for preventing drunkenneſs.

DIONYSIONY'MPHAS [of *διονύσιος* and *νυμφὴ*, Gr.] a certain herb ſuppoſed to reſiſt drunkenneſs.

DIONY'SISCI, of *Dionyſius* a name of *Bacchus*, who was frequently deſcribed by the ancients with horns] ſuch perſons who have bony prominences on their temples.

DIPET'ALOUS *Flower* [with *Botaniſts*] is that which has two flower leaves, as Inchanters Night-ſhade.

DIP'SAS, a ſerpent ſo named [*Hieroglyphically*] was put to ſignify an unſatiable deſire and greedineſs after any thing; becauſe 'tis related, that its bite cauſeth ſuch a thirſt, that nothing is able to allay it.

DIPHRY'GES [in *Pharmacy*] the ſcoria, ſediment, or calx of melted copper, gathered in the furnace when the metal is run out.

DIP'TYCHA } [*δίπτυχα*, Gr. of *δὶς*
DYP'TYCHA } and *πτύξω*, future of *πτύσσω*, Gr. to plait or fold, *q. d.* a book folded into 2 leaves] a publick regiſter wherein were written the names of the

the conſuls and other magiſtrates among the heathens, and of biſhops and defunct, as well as the ſurviving brethren among the Chriſtians.

Sacred DIP'TYCHS [in the *Greek* church] a double catalogue, in one of which was written the names of the living, and the other thoſe of the dead, which were to be rehearſed during the office.

The *Diptychs* were a ſort of tables or tablets, alike in figure to the two tables of ſtone, on one of which were written the names of the deceaſed, on the other the names of the living, for whom prayers were to be offered.

In theſe were enter'd the names of biſhops who had govern'd their flocks well, and they were never expunged out of the ſame, unleſs they were convicted of hereſy or ſome other groſs crime. In the *Diptychs* were likewiſe enter'd the names of thoſe that had done any ſignal ſervice to the church, whether they were living and dead, and mention was made of them in the liturgy.

DIPYRE'NOUS [with *Botaniſts*] which has two ſeeds or kernels, as *liguſtrum*, privet.

DI'RÆ [according to the *Poets*] the furies of Hell, having fiery eyes, a fierce countenance, their heads dreſs'd with ſnakes, holding in their hands iron chains, ſcourges and burning torches, to puniſh the guilty.

DIRE'FULNESS [of *dirus*, L. and fulneꝛꝛe, *Sax.*] dreadfulneſs.

DIRE'NESS [of *dirus* and neꝛꝛe, *Sax.*] dreadfulneſs.

DIRECT' [in *Opticks*] *Direct Viſion* is that perform'd by direct rays: In contradiſtinction to viſion by refracted or reflected rays.

DIRECT *Viſion*, is the ſubject of *Opticks*, which preſcribes the laws and rules thereof.

DIRECT [in matters of *Genealogy*] is underſtood of the principal line for the line of aſcendants and deſcendants in contradiſtinction to the collateral line.

Angle of DIRECTION [*Mechanicks*] is that comprehended between the lines of direction of two conſpiring powers.

DIRECTION [of the *Loadſtone*] is that property whereby the magnet always preſents one of its ſides towards one of the poles of the world, and the oppoſite ſide to the other pole.

Magnetical DIRECTION, the tendency or turning of the earth, and all magnetical bodies to certain points.

DIRECT'NESS [of *directus*, L.] ſtraitneſs of way.

DIRECT'OR [with *Surgeons*] a hollow inſtrument uſed to guide the inciſion knife.

DIRECT'ORY, a ſort of regulation for religious worſhip drawn up by the aſſembly of divines by order of the parliament in 1644. The deſign of which was, that the miniſters might not be wholly at a loſs in their devotions, after the *Common Prayer* had been put down.

This gave ſome general hints, which were to be us'd at diſcretion, for the directory preſcribed no form of prayer, nor of external worſhip, nor requir'd the people to make any reſponſes, but *Amen*.

DIR'GE [probably of ꝺiꝛhen, *Teut.* to command or praiſe] a ſong of lamentations ſung at funerals.

To DISA'BLE [of *dis* negat. and *able* of *habilis*, L.] to render unable.

DISADVANTA'GEOUSNESS, prejudicialneſs, *&c.*

DISAFFECT'EDNESS, diſaffection.

DISAGREE'ABLENESS, diſagreeable quality.

DISALLOW'ABLENESS, the not being allowable.

To DISARM' [with *Horſemen*] as to diſarm the lips of a horſe, is to keep them ſubject, and out from above the bars, when they are ſo large as to cover the bars, and prevent the preſſure or *appui* of the mouth, by bearing up the bit, and ſo hindering the horſe from feeling the effects of it upon the bars.

DISAS'TROUSNESS [of *diſaſtre*, F.] unluckineſs, unfortunateneſs.

To DISBARK' [*debarquer*, F.] to diſembark, to come or bring out of a ſhip.

DISBUD'DING *of Trees* [with *Gardeners*] is the taking away the branches or ſprigs that are newly put forth, that are ill-placed, *&c.*

DISBUR'THENING *Fruit-trees*, is the taking off the too great number of leaves and fruit, that thoſe which remain may grow the larger.

DISCERN'IBLE, that may be diſcerned or perceived.

DISCERN'IBLENESS, viſibleneſs.

DISCERN'ING, an act of the mind, whereby it diſtinguiſhes between ideas.

DISCERN'MENT [*diſcernement*, F.] the diſcerning faculty, diſcretion, judgment.

DISCERP'IBLENESS, capableneſs or aptneſs to be pull'd in pieces.

DISCOI'DAL [of *diſcus*, L.] in the form of a diſk or quoit.

DISCOI'DES [with *Botaniſts*] a term uſed when the middle part of the flower

is compounded of ſmall hollow flowers, and the whole formed into a ſort of flattiſh knob, a little riſing in the middle, like a diſcus or quoit of the ancients. Of theſe ſome have downy ſeed, as *Star-wort*, *Groundſel*, *Helychryſum*, &c.

DISCOI'DES [of δίσκος a quoit, and εἶδος ſhape, *Gr.*] an epithet given to the chryſtalline humour of the eye.

DISCOMMEND'ABLENESS [of *dis* neg. and *commendabilis*, L.] undeſervingneſs.

DISCOMPO'SEDNESS [of *decompoſé*, F. of *dis* neg. and *compoſitus*, L.] diſquiet of mind.

To DISCONCERT' [*deconcerter*, F.] to diſturb, to diſorder, to put out of countenance, to break the meaſures.

DISCON'SOLATENESS [of *dis* and *conſolatio*, L.] being without conſolation.

DISCONTENT'MENT [of *dis* and *contentement*, F.] diſcontentedneſs.

DISCONTIN'UEDNESS [of *dis* and *continuatio*, L.] an interruption or breaking off.

DISCONTINU'ITY, a diſcontinuance.

DISCONTIN'UOUS [of *dis* and *continuus*, L.] not continued, parted or left off in the middle or elſewhere.

DISCORD'ANCY } diſagreeable-
DISCORD'ANTNESS } neſs, jarring.

DISCOV'ERABLE [of *decouvrir*, F.] that may be diſcovered.

DISCOV'ERY [in the *Drama*] a manner of unravelling a plot or fable, very frequent in comedies, tragedies and romances, wherein by ſome unforeſeen accident a diſcovery is made of the name, fortune, quality and other circumſtances of a perſon unknown.

DISCOUNT [in *Traffick*] is the ſetting off or abatement of what the intereſt comes to at the time when the money becomes due, on conſideration of preſent payment.

DISCOUR'SIVE, diſcurſive. *Milton.*

Apple of DIS'CORD, a phraſe us'd to ſignify the ſubject or occaſion of ſome miſunderſtanding between perſons. It is borrowed from the mythology of the poets, who feign that at the wedding of *Peleus* and *Thetis*, the goddeſs of *Diſcord* threw an apple, on which were written theſe words, *To the Faireſt*, which caus'd a diſſenſion between *Juno*, *Pallas* and *Venus*, each pretending a title to it. This apple was afterwards awarded to *Venus* by *Paris*, the goddeſſes having all made him the arbitrator.

DIS'COUS *Flower* [with *Floriſts*] is a compound flower, having a diſk of florets.

A *naked* DISCOUS *Flower* [with *Floriſts*] is that which has a diſk without any rays, as in tanſy, &c.

A *Radiate* DISCOUS *Flower* [with *Floriſts*] is that which has its diſk encompaſſed with a ray, as is in the ſun-flower.

DIS'CREPANCY [*diſcrepantia*, L.] diſagreement.

DISCRE'TE *Proportions* [in *Arithmetick*] is when the *ratio* or reaſon between two pairs of numbers is the ſame, but there is not the ſame proportion between all the four numbers; thus if the numbers 6, 8, : : 3, 4, be conſidered, the *ratio* between the firſt pair 6 and 8, is the ſame as that between 3 and 4, and therefore theſe numbers are proportional; but it is only diſcretely or disjunctly, for 6 is not to 8 as 8 is to 3, *i. e.* the proportion is broken off between 8 and 3, and is not continued all along, as in theſe following which are continued proportionals, *viz.* 3, 6, 12, 24.

DISCRETE *Quantity*, is ſuch as is not continued and joined together, as *Number*, whoſe parts being diſtinct cannot be united into one *continuum*; for in a *continuum* there are no actual determinate parts before diviſion, but they are potentially infinite.

DISCRIM'INABLE [of *diſcrimino*, L.] that may be diſcriminated or diſtinguiſhed from ſome other thing.

DISCRIM'INATENESS, diſtinguiſhingneſs, diſtinctneſs.

DISCUR'SIVE } [*diſcurſorius*, L.]
DISCUR'SORY } given to ramble up and down.

DISCUS'SIVENESS, diſſolving or diſperſing quality.

DISDAIN'FUL [of *dedain*, F. and full, *Sax.*] ſcornful, &c.

DISDAIN'FULNESS, ſcornfulneſs.

DISDIAPA'SON *Diateſſaron*, a compound concord in the proportion of 16 to 3.

DISDIAPASON *Ditone*, a compound conſonance in the proportion of 10 to 2.

DISDIAPASON *Semi-ditone*, a compound concord in the proportion of 24 to 5.

DISEA'SEDNESS [of *des-aiſé*, F. and nerre, *Sax.*] the having a diſeaſe.

To DISENCUM'BER [of *dis* and *encombrer*, F.] to free or rid from encumbrances.

DISESPOU'SED [of *dis* and *eſpouſé*, F.] diſcharged from eſpouſals, divorced.

DISESTIMA'TION, diſeſteem, diſreſpect.

To

To DISFUR'NISH [of *dis* and *fournir*, F.] to unfurniſh.

To DISGOR'GE [with *Farriers*] is to diſcuſs or diſperſe an inflammation or ſwelling.

DISGRACE'FUL, bringing diſgrace, ſcandalous, reproachful.

DISGRACE'FULNESS [of *diſgrace*, F. and *fulneſſe*, *Sax.*] reproach, diſhonourableneſs.

DISGUST'FUL [of *degoût*, F. and full] unreliſhable, cauſing diſpleaſure.

DISHON'OURABLE [*deſhonnorable*, F.] diſparaging, diſgraceful.

DISHON'OURABLENESS, diſhonourable quality.

DISIDE'MONY } [δεισιδαιμονία, of
DISIDÆMONY } δείδω to fear, and δαίμων, a dæmon or god] ſuperſtition, a worſhipping God out of fear.

DISINCOR'PORATE [of *dis* and *incorporare*, L.] to diſunite or ſeparate from being one body or corporation.

DISINGEN'UOUSNESS [of *dis* and *ingenuitas*, L.] want of ingenuity, diſſimulation, unſincerity.

DISIN'TERESSEDNESS, a being free from ſelf-intereſſedneſs.

DISJUNCT'IVE [*disjunctivus*, L.] ſeparating.

DISK [with *Floriſts*] is a body of florets collected together, and forming as it were a plain ſurface.

DISLI'KE [of *dis* and *like*] diſtaſte, diſpleaſure, *&c.*

DISLOY'ALNESS [*deloyauté*, F.] an act committed againſt fidelity and law; unfaithfulneſs, perfidiouſneſs; commonly uſed with reſpect to one's ſoveraign prince; falſe dealing, villany.

DISMANT'LED [*demantelé*, F.] having the walls pulled down.

DISMAY', terror, amazement, aſtoniſhment, fright.

DISORIENT'ATED [of *dis* negative and *Oriens* the Eaſt] turned from the *Eaſt*.

To DISMIS'S *a Cauſe* [in the *Court of Chancery*] is to put it quite out of the court, without any further hearing.

DISOBLI'GINGNESS [*action deſobligeante*, F.] diſpleaſing behaviour, *&c.*

DISPAS'SIONATE [of *dis* and *paſſionné*, F.] free from paſſion. *Milton.*

DISPATCH'FUL [of *depeché*, F.] quick, making diſpatch.

DISPENSA'TION, by *non obſtante*. If any ſtatute tends to reſtrain ſome *Prerogative* incident to the perſon of the king, as to the right of pardoning, *&c.* which are inſeparable from the king; by a clauſe of *non obſtante* he may diſpenſe with it; was diſannulled by ſtat. 1 *W & M.*

DISPENSA'TION [of a *Law*] is that which ſuſpends the obligation of a law it ſelf, and is diſtinct from the equity of it, and from the inequitable conſtruction of it; for equity is only the correction of a law, that is too general or univerſal.

DISPER'MOS [with *Botaniſts*] is a term uſed of plants, which bear 2 ſeeds after each flower, as *Rubia*, *Madder*, *Paſtina*, a *Parſnip*, *&c.*

DISPERS'EDNESS [*diſperſio*, L.] diſperſion, being in a diſperſed ſtate.

DISPE'RSION [in *Dioptricks*] *the point of diſperſion*, is a point from which refracted rays begin to diverge, when their refraction renders them divergent.

DISPHENDONO'MENA } [of διαφενδονόμαι,
DIASPHENDONO'MENA } Gr.] a puniſhment anciently in uſe among the *Perſians*, in which they drew down the tops of two trees together, and bound the offender to each of them by the legs, the trees being unbound, by their force violently tore the offender in pieces.

DISPLANT'ING *Scoop*, an inſtrument to take up plants with earth about them.

DISPLAY'ED [in *Blazonry*] is a term uſed of birds, and reſpects the poſition of their bodies, as an eagle diſplay'd, is an eagle diſpanded or ſpread out as in the figure.

DISPLEAS'ANT [*deplaiſant*, F.] unpleaſant, diſpleaſing.

DISPLEAS'EDNESS [*deplaiſir*, F.] affront, diſcourteſy, ſhrewd turn; diſcontent, diſſatisfaction, anger.

To DISPLO'DE [*diſplodere*, L.] to diſcharge with a loud noiſe, as a gun.

To DISPOIL' [*diſpoliare*, L.] to rob, riſle or ſpoil.

DISPONDÆ'US [in *Grammar*] the foot of a *Latin* verſe conſiſting of four ſyllables, and thoſe all long, as *concludentes*; it being a compoſition of 2 ſpondees.

DISPORT'ING, ſporting, diverting, playing. *Milton.*

DISPOSI'TION [in *Rhetorick*] is the diſtribution of things or arguments invented or found out in their proper order.

DISPOSSES'SION [of *depoſſeder*, F. *dis* and *poſſidere*, L.] a being put out of poſſeſſion.

DISPROF'ITABLE [of *dis* and *profitable*, F.] unprofitable.

DISPROPOR'TIONABLE } [of *dis*,
DISPROPOR'TIONAL } and *pro-*
DISPROPOR'TIONATE } *portiona-*

ble,

tus, L. and *proportionel*, F.] bearing no proportion to, unequal.

DISPROPOR'TIONABLENESS, DISPROPOR'TIONALNESS, DISPROPOR'TIONATENESS } [of *dis-proportionné*, F. and *neſs*, *Eng.*] the being not proportionable.

DISPU'TABLENESS, liableneſs to be diſputed.

DISPUTA'TIOUS, prone to diſpute.

To DISQUAL'IFY [of *dis* neg. and *qualifier*, F.] to render unqualified.

DISQUI'ETNESS, unquietneſs.

DISQUISI'TION, a particular inquiry into the nature, kind and circumſtances of any problem, queſtion or topick.

DISRANK'ED [of *dis* and *rang*, F.] put out of the ranks, diſordered.

DISREGARD'FUL, negligent, heedleſs, careleſs.

DISREP'UTABLE [of *dis* and *reputatio*, L.] not reputable.

DISSATISFAC'TORINESS, unſatisfyingneſs, *&c.*

DISSECT'ION [with *Anatomiſts*] the cutting up or anatomizing the bodies of animals.

DISSENTA'NEOUSNESS, diſagreeableneſs.

DISSE'PIMENT [with *Botaniſts*] a middle partition, whereby the cavity of the fruit is divided into ſorts or caſes or boxes.

DISSER'VICEABLENESS, unſerviceableneſs, prejudice, injurioufneſs, *&c.*

DISSHEV'ELLED [*dechevelé*, F.] having the hair hanging looſe about the ſhoulders.

DISSIM'ULABLE [*diſſimulabilis*, L.] that may be diſſembled.

DISSIMULA'TION [*Hieroglyphically*] was painted like a lady wearing a vizard of two faces, in a long robe of a changeable colour, and in her right hand a magpye.

DISSIM'ULANCE [*diſſimulantia*, L.] diſſembling.

DISSO'LUBLENESS [of *diſſolubilis*, L.] capableneſs of being diſſolved.

DISSOLU'TION [in *Phyſicks*] a diſcontinuation or analyſis of the ſtructure of a mix'd body; whereby what was one and contiguous is divided into little parts either homogeneous or heterogeneous.

DISSUA'SIVENESS [of *diſſuaſif*, F.] diſſuaſive quality, efficacy, *&c.*

Point of DIS'TANCE [in *Proſpective*] is a right line drawn from the eye to the principal point.

Curtate DISTANCE [*Aſtronomy*] is the diſtance of the planet's place from the ſun, reduced to the ecliptick.

DISTANCE *of the Eye* [in *Proſpective*] is a line drawn from the foot of the line of altitude of the eye, to the point where a line drawn at right angles to it, will interſect the object.

DIS'TANTNESS, diſtance, a being diſtant from.

DISTAST'FUL [of *dis*, *taſte* and *full*] diſagreeable to the taſte, *&c.*

DISTAST'FULNESS, diſagreeableneſs to the taſte.

DISTEM'PER, a redneſs. *Milton*

DISTEM'PEREDNESS [of *dis*, *temperies*, L. and *neſs*] a being diſeaſed.

DISTIL'LERS company. Their armorial enſigns are *azure* a feſs wavy *argent* between a ſun drawing up a cloud, diſtilling drops of rain *proper* and a diſtillatory double armed *or* with 2 worms and 2 bolt receivers *argent*, the creſt an helmet and torce, a barley garb wreathed about with a vine-branch fruited all *proper*. The ſupporters a *Ruſſian* and an *Indian* in their reſpective habits. The motto, *Drop as rain, and diſtil as dew.*

DISTINC'T *Notion* or *Idea* [according to Mr. *Leibnitz*] is when a perſon can enumerate marks and characters enough whereby to recollect a thing.

DISTINCT'NESS [of *diſtinctus*, L. and *neſs*] the being diſtinct.

DISTRAC'TION [in *Surgery* the act of pulling a fibre, membrane, *&c.* beyond its natural extent, and what is ſo pulled or extended is ſaid to be diſtracted.

DISTRAIN'T, a ſeizure.

DISTRES'S [*diſtreſſe*, F.] the act of diſtraining goods.

DISTRES'S [in *Law*] ſignifies the ſeizing of a perſons goods. A diſtreſs may be made any where *intra-feodum*, except in a church-yard or high-way; but then it muſt be ſomething, the property of which is in ſome perſon or other, and therefore whatſoever is of *Feræ-naturæ*, i. e. wild by nature, as *Bucks*, *Conies*, *Dogs*, &c. cannot be diſtrained; nor any working tools or utenſils in trade, nor any thing, which cannot be returned in as good condition as it was taken; nor any thing affixed to the free-hold.

A diſtreſs muſt not be made in the night time except for *damage feaſant.*

Real DISTRESS, is made upon immoveable goods.

Grand

Grand diſtreſs, is a diſtreſs made upon a man's whole eſtate real and perſonal, or on all the goods and chattles of a man within the county.

Perſonal DISTRESS, is upon moveable goods.

Finite DISTRESS, is that limited by law.

Infinite DISTRESS, is without limitation.

DISTRES'SEDNESS [probably of *bis* twice, and *ſtringere*, L. to bind cloſe, *&c.*] being in diſtreſs.

To DISTRIB'UTE [in *Printing*] is to take a form aſunder, to ſeparate the letters and to diſpoſe them in the caſes again, each in its proper cell.

DISTRIBUTIO [in *Rhetorick*] a figure, when its peculiar property is applied to every thing; as robbery to the hands; wantonneſs to the eyes, *&c.* L.

DISTRIBU'TION [with *Architects*] is dividing and diſpenſing the ſeveral parts and pieces, which compoſe the plan of the building.

Manual DISTRIBUTION } certain
Quotidian DISTRIBUTIONS } ſmall ſums of money appointed by the donors, *&c.* to be diſtributed to ſuch of the canons of a chapter as are actually preſent and aſſiſting at certain obits and offices.

DISTRIB'UTIVELY [of *diſtributive*, L.] by way of diſtribution.

DISTRICHI'ASIS [*διστριχίασις*, *Gr.*] a double row of hairs on the eye-lids.

DISTRUST'FULNESS, aptneſs to be diſtruſtful.

To DISTURB' [*diſturbare*, L.] to interrupt, to hinder or let; to croſs, trouble or vex, to diſorder or put into confuſion.

DISTURB'ANCE [*diſturbatio*, L.] trouble, vexation; diſorder, tumult, uproar.

To DISVEL'OP [*developer*, F.] to open, unwrap or unfold.

DISVEL'OPED [in *Blazonry*] is a term uſed to ſignify diſplayed; and ſo with heralds thoſe colours that in an army are called flying colours or diſplayed, are ſaid to be diſveloped.

To DISUNI'TE [with *Horſemen*] a horſe is ſaid to diſunite, that drags his haunches, or that gallops falſe.

DITRI'GLYPH [*Architect.*] the ſpace between two triglyphs.

DI'VAL [in *Heraldry*] a term uſed by thoſe who blazon by herbs and flowers (inſtead of colours and metals) for Night-ſhade.

DIVA'LIA, a feaſt held by the *Romans* in honour of the goddeſs *Angerona*. On this feſtival the pontifices performed ſacrifices in the temple of *Volupia* or the goddeſs of joy and pleaſure, the ſame as *Angerona*, and which was ſuppoſed to drive away all ſorrows and chagrins of life.

DI'VAN [in the *Arabick* lang. ſignifies an *Eſtrade* or *Sofa* in the *Turkiſh* dialect] it is uſed not only for a council chamber or court wherein juſtice is adminiſtred to the eaſtern nations; but is uſed alſo for a hall in private houſes. The *Chineſe* have *Divans* on purpoſe for ceremonies, their cuſtoms do not allow of the receiving of viſits in the inner parts of the houſe but only in the entry.

DIVAN *Begui* [in *Perſia*] one of the miniſters of ſtate who is the controller of juſtice. There are *Divan Beguis*, not only at court and in the capital, but alſo in the provinces, and other cities in the empire. They are not confined by any other law or rule in the adminiſtration of juſtice but the *Alcoran*, and that too he interprets as he pleaſes. He only takes cognizance of criminal caſes.

DIVAPORA'TION, an evaporating or exhaling. *L.*

DIVER'SION [with *Phyſicians*] the turning of the courſe or flux of humours from one part to another by ſuch applications as are proper.

DIVERSION [in the *art of war*] is when an enemy is attacked in any one place where he is weak and unprovided, with deſign to make him call his forces from another place where the general is going to make an irruption.

DIVERT'ING, pleaſant, delightful, agreeable.

DIVERT'INGNESS [*qualité divertiſſante*, F.] diverting quality.

DIVERT'ISEMENT, [*divertiſſement*, F.] diverſion, paſtime, ſport, pleaſure.

DIVEST [of *di* priv. and *veſtire*, L. to clothe] to ſtrip off, to unclothe a perſon, to deprive or take away dignity, office, *&c.*

DIVI'DABLE, diviſible, capable of being divided.

DIV'IDEND [in *Law proceedings*] a dividing of fees and perquiſites between officers, ariſing by writs, *&c.*

DIVIDEND [in *Companies*] is the ſhare of a proprietor in the ſum of money to be divided among the proprieters, as profit gained by or intereſt upon the ſtock in proportion to his part thereof.

DIVINATION, There were ſeveral ſorts of divinations by water, fire, earth, air,

air, by the flight of birds and their singing; by lots, dreams and by the Wind. As for divination by water, of this we have an inſtance in *Joſeph*'s cup.

The obſervations on thunder, lightning and meteors may be referr'd to divinations by fire or pyromancy; as alſo the operations of the *Magi* about the fire which they kept up in their encloſures or temples call'd *Piratheia*. Into theſe ſays *Strabo* l. 15. they enter every day and there continue for an hour, practiſing enchantments, having a bundle of ſmall rods in their hands and wearing bonnets and tiaras of hair ſo large that they fall down to their lips.

Divination by the EARTH or *Geomancy* is common among the *Perſians*, they impute the invention of it to *Edris* who is the ſame with the patriarch *Enoch* or the prophet *Daniel*.

It conſiſts of making ſeveral points upon a table, prepared for this purpoſe which they call *Rami*. theſe points diſpoſed in a certain number or many unequal lines are likewiſe deſcribed with a pen on paper: he who takes upon him to divine by the help of this art is call'd *Rummal*. He derives his pretended knowledge of futurity from the combination of theſe points and lines.

Divination by the WAND, mentioned *Ezekiel* 21, 22. *Strabo* ſpeaks of wands or rods, which the *Magi* held in their hands during the religious ceremonies performed by them about their ſacred fire.

DIVINE'LY [*divinement*, F. *divinitus*, L.] after a divine manner.

DIVINE'NESS [of *divinitas*, L. *divinité*, F.] divine quality.

DIVINI'POTENT [*divinipotens*, L.] powerful in divine things.

The Heathen DIVINITIES, may be reduced to three claſſes.

Theological DIVINITIES, *i. e.* ſuch as repreſent the divine nature under divers attributes; as *Jupiter* denotes the abſolute power of god, and *Juno* his juſtice.

Phyſical DIVINITIES, thus *Æolus* repreſents that power in nature, whereby vapour, and exhalations are collected to form winds.

Moral DIVINITIES, thus the *Furies*, *Alecto*, *Mægara* and *Tiſiphone*, are only the ſecret reproaches and ſtings of conſcience.

DIVISIBIL'ITY } [*diviſibilité*, F.
DIVIS'IBLENESS } of L.] a being diviſible or capable of being divided into ſeveral parts, either actually or mentally; a paſſive power or property in quantity whereby it becomes ſeparable either actually or at leaſt mentally.

DIVIS'ION [*of a mode*] divides a quality into its degrees. Philoſophers as well as phyſicians ſuppoſe 8 degrees in any quality. Hence when a quality is ſaid to be in the 8th degree, it denotes that it cannot be any farther intended or heightened.

DIVISION [in *Marit. Affairs*] the third part of a naval army or fleet, or of one of the ſquadrons thereof under a general officer.

Common DIVI'SOR. See *Common*.

Juſt DIVISOR [in *Arithmetick* and *Geometry*] ſuch number or quantity as will divide a given number or quantity, ſo as to leave no remainder; ſo that if the number 6 be given 1, 2, and 3 will be the juſt diviſors of it.

DIVORCE' [*divortium*, L.] is with us of 2 kinds.

1. The firſt is ſtiled *Divortium a menſâ & thore*, in which caſe they are only ſeparated as to bed and board, and the wife is allowed a maintenance out of the eſtate of her husband.

2. The ſecond is ſtiled *divortium a vinculo matrimonii* in which caſe the woman recieves her fortune back again, and both parties are ſet free from all obligations to one another.

DIURET'ICALNESS, diuretick quality.

DIURN'ALNESS [of *diurnalis*, L.] the happening daily.

DIURN'AL *Circle*, is an immoveable circle, in which any ſtar or point in the ſurface in the mundane ſphere moves by a diurnal motion.

DIURNA'LIS [in *Law*] as much land as can be ploughed in a day by an ox.

DIURN'ARY [in the *Greek* empire] an officer who wrote down in a book for that purpoſe whatever the prince did, ordered and regulated, *&c.* every day.

DO'CED } a muſical inſtrument
DOU'CET } commonly called a dulcimer.

DOCK } [in *Law*] a means or
DOCK'ING } expedient for cutting off an eſtate in tail, in lands or tenements; that the owner may be able to ſell, give or bequeath them.

DOCTIL'OQUOUS [*doctiloquus*, L.] ſpeaking learnedly.

DOC'TORSHIP [of *doctor*, L. and *ſhip* of *ſcip*, *Sax.*] the office or dignity of a doctor.

DOC'UMENT [in *Law*] a proof given of any fact aſſerted; but chiefly with regard to ancient matters.

DOCUMEN'TAL, of or pertaining to inſtruction, *&c.*

DODECA-

DODECADAC'TYLON [of δωδεκα twelve and δακτυλος, *Gr.* a finger] the *duodenum*, ſo called, becauſe it was ſuppoſed to be twelve fingers length.

DODE'CAGON [of δωδεκα and γωνια, *Gr.* a corner] in *Geometry*, a figure with twelve ſides and as many angles as in the figure.

DODECAGON [in *Fortification*] a place fortified with twelve baſtions.

DODONÆ'US, a title of *Jupiter*, given him from *Dodona* a mountain of *Chaonia* in the region of the *Moloſſi*, near which was a grove of oaks ſacred to him, and eſteemed the moſt ancient oracle of *Greece*. But how theſe oracles were delivered is a controverſy, whether by doves that ſpoke, or by the leaves of the oaks themſelves, which are ſtoried to have been vocal.

A DOG *with a diadem on his head* [*Hieroglyphically*] repreſented a law-giver and a diligent prince; becauſe the nature of a dog teacheth us watchfulneſs, diligence and care in our employments, obedience and love to our ſuperiors, and faithfulneſs to our truſt. A man with a dog's head, is the repreſentation of an impudent fellow.

A DOG [*Hieroglyphically*] with the *Egyptians*, having his tail lifted up ſignified victory and courage; and on the contrary, holding the tail between his legs ſignify'd flight and fear.

A DOG *held in a ſlip*, is the emblem of a ſoldier the ſlip denoting the oath and obligation ſoldiers are under to obey.

DOGS, are the moſt tame, familiar, loving and grateful to their maſters of all irrationel creatures, and have all the good qualities that belong to a ſervant, as fidelity, affection, and obedience; and therefore the ancient *Romans* repreſented their *Lares* or houſhold gods by dogs.

DOGS, are bold or reſolute, eſpecially in revenging the wrong offered to their maſter; and with reſpect to their watchfulneſs and zeal in defending and keeping the houſes and goods of their benefactors, they may be compared to thoſe who are intruſted by their princes with the government of the moſt important places.

They may alſo repreſent brave warriors, who have driven the enemy out of the borders of their country; for we ſee they are jealous and implacable againſt other beaſts that will come into the houſe they have charge of.

Knights of the DOG *and* COCK, a *French* order of knighthood founded by king *Philip* I. upon the occaſion of the duke of *Montmorency*'s coming to court with a collar full of ſtags heads, and having the image of a dog, as the emblem of *Fidelity*, hanging at it.

DOGE [of the republicks of *Venice* and *Genoa*] a principal magiſtrate; the office is elective and at *Venice* is for life, but at *Genoa* for two years only; his children and brothers are excluded from the principal offices of ſtate, and are not allow'd to receive any benefices from the court of *Rome*, except the cardinalſhip, which is only a titular honour, not having any juriſdiction annexed to it.

He is not allow'd to lay down his office for his eaſe, and when he dies the ſtate does not go in mourning for him, and after his death his conduct is very ſtrictly examined into by 3 inquiſitors and 5 correctors.

He is chief of all councils, and riſes to none but to foreign embaſſadors; but when he comes into the council all the ſenators and magiſtrates riſe in honour to him.

The mony of the republick is coined in his name, but bears neither his effigie nor arms; but with thoſe of the republick.

All credentials run in his name; but he does not ſign them; this being done by the ſecretary of ſtate.

He receives ambaſſadors, who direct their diſpatches to him; but he is not allow'd to open them but in the preſence of the counſellors.

And tho' indeed he was formerly in a manner an abſolute prince, yet now his power has been ſo retrench'd that he can do but little of himſelf, not even go out of *Venice* without the concurrence of the ſenate.

DOG'GEDNESS, churliſhneſs, crabbed temper.

DOG'GISH, crabbed, curriſh, ſurly, *&c.*

DOGMAT'ICAL *Medicine*, the rational method of practiſing phyſick, ſuch as *Hippocrates* and *Galen* uſed. And thence all thoſe phyſicians who upon the principles of ſchool-philoſophy reject all medicinal virtues, which they think not reducible to manifeſt qualities, are called *dogmatical phyſicians*, *L.*

DOGMAT'ICI, thoſe phyſicians that confirm their experience by reaſon.

DOG'MES [of δογμα, Gr.] opinions.

DO'LIMAN, a long ſetanne worn by the *Turks*, hanging down to the feet,

with narrow ſleeves buttoned at the wriſt.

DO'LOUR [*dolor*, L.] pain, grief, ſorrow, affliction, torment, anguiſh.

DOLOS'ITY [*doloſitas*, L.] hidden malice.

The DOL'PHIN [*Hieroglyphically*] has been uſed to ſignify a king or emperor of the ſea, becauſe they ſay this fiſh is kind to men, ſwift in ſwimming, and grateful to benefactors.

The DOLPHIN [in *Aſtronomy*] is ſaid to be placed among the ſtars for this cauſe; *Neptune* had a mind to have *Amphitrite* for his wife; ſhe for modeſty fled to *Atlas*, being deſirous to preſerve her virginity, and, as others had done, hid herſelf. *Neptune* ſent a great many to her thither to court her for him, and among others, *Delphinus*; and he loitering about the *Atlantick* iſlands, happened to meet with her, and by his perſuaſions brought her to *Neptune*, who having received her, granted the greateſt honours in the ſea to *Delphinus* [the *Dolphin*] and devoted him to himſelf, and placed his effigies among the ſtars; and they that have a mind to oblige *Neptune*, repreſent him in effigy holding a dolphin in his hand, a teſtimony of his gratitude and benevolence.

DOLPHIN, is reckoned the king of fiſhes, as the lion is of beaſts, and many fabulous ſtories are told of him.

As that the dolphin is ſo much admired and beloved by other fiſhes, that they follow him about as their leader and chief; nay, they go ſo far as to affirm, that when he meets with a whale, he runs down into his belly, and turning round comes out again.

Others ſay, that the female dolphin has dugs and gives ſuck to her young, to whom ſhe is moſt loving; that they have fallen in love with young men, have been very familiar with, and dy'd for grief of the loſs of them.

That they out-ſwim all fiſhes, and when in purſuit of any one are drawn too near the ſhore, their motion is ſo rapid, that they often daſh themſelves in pieces againſt the rocks. That they obſerve great order, placing all the young ones in the van, next to them all their females, and in the rear the males, that they may keep the others in view, and be always in a readineſs to defend them.

Theſe and many more conceits are written by grave authors, whence ſome will have the dolphin to be the emblem of a politick prince, who governs his people with prudence; and others make him the hieroglyphick of naval power.

But to paſs all theſe conceits, the greateſt honour done to the *Dolphin*, is being born by the eldeſt ſon of the king of *France*; and there is good reaſon that that proceeded not from the excellency of the fiſh, but from the name only: For the *Dauphins* of *Viennois*, ſovereigns of the province of *Dauphine* in *France*, the laſt of thoſe princes having no iſſue, gave his dominions to the crown of *France*, upon condition that the heir of the crown ſhould be called *Dauphin*, and ever bear a dolphin for his arms, which they have accordingly done ever ſince, and ſo nice in preſerving that bearing to themſelves, as never to permit any other ſubject to bear it. But it is not ſo in *England*, the fiſhmongers company bearing dolphins in their coat, and ſeveral families bear them in their arms.

DOMAI'N, the inheritance, eſtate, habitation or poſſeſſion of any one.

DOMES-*Day-Book*, a book preſerved and ſtill remaining in the exchequer, fair and legible; it is a ſurvey of the ſeveral counties, hundreds, tithings, &c. of *England*, made in the time of *William the Conqueror* about the year 1086, deſign'd as a regiſter, by which ſentence may be given as to the tenures of eſtates, and a deciſion may be made of that noted queſtion, whether lands be ancient demeſn or not.

This book conſiſts of 2 volumes a greater and a leſſer The greater comprehends all the counties of *England* except *Northumberlund*, *Cumberland*, *Weſtmoreland*, *Durham* and part of *Lancaſhire* which were never ſurvey'd. The leſſer volume contains the ſurvey of *Eſſex*, *Suffolk*, and *Norfolk*.

DOMES'TICK *Navigation*, is coaſting or ſailing along the ſhore, in which the lead and compaſs are the chief inſtruments.

DOMES'TICKNESS [of *domeſticus* L. *domeſtique*, F.] domeſtick quality, or pertaining to the houſe or home.

DOMIDU'CA, a title of *Juno*, ſo called on account of her office of attending or aſſiſting in bringing the bride home to the bridegroom.

DOMIFICA'TION } [with *Aſtrolo-*
DO'MIFYING } *gers*] the dividing or diſtributing the heavens into 12 houſes, in order to erect an horoſcope.

DOM'INA, a title given to honourable women, who anciently held a barony in their own right; *Ant. Writ. Domina*, a lady, a miſtreſs. *L.*

DOM'-

DOM'INANT [*dominans*, L.] ruling, governing.

DOMINEER'ING, lordly behaviour or ſpeech.

DOMIN'ICA *in Ramis Palmarum*, palm ſunday, ſo called from the palm-branches and green boughs formerly diſtributed on that day in commemoration of our lord's riding to *Jeruſalem*.

DOM'INUS, this word prefixed to a man's name, in old time, uſually denoted him a clergyman, and ſometimes a gentleman or lord of a manour. *L.*

DON } in the ancient *Britiſh* ſig-
DAUN } nified a river.

DON, DEN } in ancient *Britiſh* alſo
DIN, DON } ſignified a caſtle.

DO'NABLE [*donabilis*, L.] that may be given.

DORIA's *Wounds-wort*, an herb ſo nam'd from one captain *Doria*, who uſed it in curing his wounded ſoldiers, or, as others ſay, of *Dorus*, king of *Achaia*, who firſt built a temple of the *Doric* order, and dedicated it to *Juno*. This order, after its invention, was reduced to the proportion and beauty of a man; and hence as the length of the foot of a man, may be judged to be a 6th part of its height, they made the *Dorick* column including the capital, 6 diameters high, and afterwards augmented it to 7, and at length to 8. Its frize is inriched with triglyphs, drops and metopes, its capital has no volutes, but admits of a cymatium. The moderns uſe this order in ſtrong buildings, as in the gates of cities and citadels, the outſides of churches and other maſſy works, where delicacy of ornament would not be ſuitable.

DOR'MANT [in *Heraldry*] ſignifies ſleeping; thus a lion, or any other beaſt lying along in a ſleepy poſture, with the head reſting on the fore paws, is ſaid to be dormant, and is diſtinguiſhed from *Couchant*, which though the beaſt lies along, yet holds up his head. See the figure.

DOR'MAN *Window* [*Architecture*] a window made in the roof of an houſe.

DOR'NICK } [of *Deornick* of *Tour-*
DOR'NIX } *nay* in *Flanders*, where firſt made] a ſort of ſtuff uſed for curtains, hangings and carpets.

DO'TA'TION, an endowing. *L.*

DO'TINGNESS [of doten, *Du.*] folly, childiſhneſs, by reaſon of age.

DOU'BLE [in *Law*] the duplicates of letters patents.

DOUBLE *Pellitory*, a ſort of herb.

DOUBLE *founted*, having two ſprings.

To DOUBLE *the Reins* [with *Horſemen*] a horſe is ſaid ſo to do, when he leaps ſeveral times together to throw his rider.

DOUBLES, the ſame as letters patents.

DOU'BLE *Fitchée* [in *Heraldry*] as a *Croſs double Fitchee*, is when the extremities are pointed at each angle, *i. e.* each extremity having two points, in diſtinction from the *Croſs Fitchée*, which is ſharpened away only at one point. See the figure.

DOUBLE *Horizontal Dial*, a dial having a double ſtile, one to ſhew the hour on the outward circle, and the other to ſhew the ſame in the ſtereographick projection, drawn on the ſame plane.

DOUBT'ING, is the act of withholding a full aſſent from any propoſition, on ſuſpicion that we are not fully apprized of the merits thereof; or from our not being able peremptorily to decide between the reaſons for and againſt it.

DOUBT'FULNESS [of *doute*, F. *full* and *neſs*] dubiouſneſs.

DOUBT'LESS [*ſans doute*, F.] without doubt.

DOUCI'NE [in *Architecture*] an ornament of the higheſt part of a cornice or a moulding cut in form of a wave, half concave, and half convex. *F.*

DOVE, is an emblem of ſimplicity, innocence, purity, goodneſs, peace and divine love, and repreſents the Holy Ghoſt. Having no gall, it is the ſymbol of a true and faithful Chriſtian, who is oblig'd to forgive injuries, bear adverſity patiently, and never to ſuffer the ſun to go down upon his anger; but to do good to thoſe that deſpitefully uſe him.

DOVE's *foot*, an herb.

DOW'ABLE [in *Law*] having a right to be, or capable of being endowed.

DOW'RY *Bill* [among the *Jews*] the bridegroom at the time of marriage gave his wife a dowry bill.

DOWN, a ſoft, woolly ſubſtance, growing on the tops of thiſtles, *&c.*

DOWN'WARD [ꝺuneꝑeaꝛꝺ, *Sax.*] towards the lower part.

To DOXOL'OGIZE [of Δόξα glory and λέγειν to ſay, *Gr.*] to ſay the hymn called *Gloria Patri*, &c.

DOXOL'OGY [*doxologia*, L. *doxologie*, F. of δοξολογία, of δόξα, glory and λέγειν

λέγειν to ſay, *Gr.*] a verſe or ſhort hymn of praiſe appointed anciently in the church to be ſaid after the prayers and pſalms in divine ſervice, as the *Gloria Patri, &c.* Alſo the concluſion of the *Lord's Prayer*, viz. *For thine is the kingdom, the power and glory, &c.* The *Gloria Patri* is ſaid to have been compoſed by the firſt council of *Nice*, in acknowledgment of the *Trinity*, in oppoſition to the hereſies of thoſe times, and that St. *Jerom* added, *As it was in the beginning*, &c.

A DRAB'LER [in a *Ship*] a ſmall ſail ſet on the bonnet as the bonnet is on the courſe, and only uſed when the courſe and bonnet is not deep enough to clothe the maſt.

DRACON'ITES [δρακοντίτης, Gr.] a precious ſtone, ſaid to be taken out of the brain of a dragon.

DRACON'TICK *Month* [with *Aſtron.*] the ſpace of time in which the moon going from her aſcending node called *Caput draconis, i. e.* the dragon's head, returns to the ſame.

DRA'GOMAN [תרגמן, *Chald.*] an interpreter in the eaſtern countries, whoſe office is to facilitate commerce between the *Orientals* and *Occidentals*.

DRAG'ON [ɒɲaca, *Sax.*] a kind of ſerpent that with age grows to a monſtrous bigneſs.

Dragons may be juſtly ſuppoſed to be imaginary monſters, *viz.* dragons with wings, a long tail and legs; but whether there be any ſuch dragons in nature or not, it is certain there are in Heraldry, as appears by the family of *Southland* in *Kent*, which bears *Or* a dragon rampant with wings inverted *vert*, on a chief *gule*, 3 ſpears heads *argent*.

DRAGON *Wort*, the herb Serpentary or Viper's-bugloſs.

DRAGONNE' [in *Heraldry*] ſignifies the lower part of the beaſt to be a dragon, as a *Lion dragonné*, ſignifies the upper half of a lion, and the other half going off like the hinder part of a dragon.

Knights of the Order of the DRAGON, an order of knighthood founded by *Sigiſmund* emperor of *Germany*, *anno* 1417. upon the condemnation of *John Hus* and *Jerom* of *Prague*.

DRA'MA [δρᾶμα, Gr.] a play, either comedy or tragedy, is a compoſition either in proſe or verſe, that conſiſts not in the bare recitation; but in the actual repreſentation of an action. Our *Drama's* are *Tragedies*, *Comedies* and *Farces*: for thoſe groteſk entertainments which have been lately introduced and brought on the ſtage, ſcarce deſerve the name of *Drama's* or dramatick performances.

DRA'PERS, were incorporated *anno* 1438. in the reign of King *Henry* VI. Their armorial enſigns are 3 clouds radiated *proper*, each adorned with a treble crown *Or*. The creſt on a helmet and torce a ram, lodg'd as the ſecond attired. The ſupporters 2 lions as the laſt *pellettée*. The motto, *To God only be Honour and Glory*. Their hall is in *Throckmorton-ſtreet*.

DRAS'TICK [of δράσιν Gr. active, briſk] a purge that operates quickly and briſkly.

DRAUGHT [in *Trade*] the overpluſs or deficiency of the turn of a pair of ſcales, to the advantage or diſadvantage of buyer or ſeller.

DRAW BOY [with *Weavers*] a lad who pulls up the leaſhes of a weaver's loom which makes the raiſed figures in ſilk or ſtuff.

DREAD'FUL [ɒɲæðfull, *Sax.*] cauſing dread.

DREAM'INGNESS, ſlothfulneſs, acting as if in a dream.

DREAR [ɒɲýɲiȝ, *Sax.*] dreary.

DREER'INESS [ɒɲyɲiȝneſſe, *Sax.*] diſmalneſs.

DREG'GINESS [ɒɲeſtenеſſe, *Sax.*] full of dregs.

DREN'GAGE [in *Law*] the tenure by which *Drenges* held their lands.

DRIFT [with *Miners*] a channel or paſſage, cut out of one part of the mine, to lead to or from another, thereby to carry on the whole more effectually by proper communications for air, to draw water, ore, ſoil, *&c.*

To go a DRIFT, a boat is ſaid ſo to do, when it is carried by the ſtream, and has no body in it to row or ſteer it.

DRIPS [with *Builders*] a ſort of ſteps on flat roofs to walk upon, the roof is not quite flat, but a little raiſed in the middle, and thoſe ſteps or drips lie each a little inclining to the horizon, a way of building much uſed in *Italy*.

DRO'FDENNE [ɒɲoſðenne, *Sax.*] a thicket of wood in a valley, a grove or woody place, where cattle were kept.

DROM'EDARY [*dromedaire*, F. *dromeda*, L. δρόμας of δρέμω, Gr. to run] a beaſt reſembling a camel; but ſmaller and ſlenderer, having 2 bunches on its back, which ſupply the place of a ſaddle. They are ſaid to be able to endure a great

great deal of fatigue and ſo ſwift as to travel 100 miles a day, they have no fore-teeth nor hoof; but their feet are covered with a thick, fleſhy ſkin.

DRONE, a muſical inſtrument, called alſo a baſſoon.

DROPS [in *Architecture*] are an ornament in the pillars of the *Dorick* order underneath the triglyphs, repreſenting drops or little bells.

DROP'SICALNESS [of *hydropicus*, L. *hydropique*, F. of ὑδρωπικὸς, Gr.] having a dropſy.

DROUGHT'INESS [of ðɲuȝoðiȝ and neſſe] thirſtineſs.

DROUTH [ðɲuȝoð, *Sax.*] thirſt. *Milton.*

DROW'SY [probably of droosen, *Du.* to ſlumber always] ſleepy, ſluggiſh.

DRU'IDS [derhuiden, *Brit. i. e.* very wiſe men, or of Δρυάδες, of δρῦς, Gr. an oak] certain *Magi*, or prieſts in *France*, that built in the city of *Orleans* a college in the year 1140. Theſe were of old one of the two eſtates of *France*, to whom was committed the care of providing ſacrifices, of preſcribing laws for their worſhip, of the deciding the controverſies amongſt the people, concerning the bounds of their grounds, and ſuch like.

They had alſo the tutoring of young children, who commonly remained under their tuition for 20 years. They taught them many verſes which they cauſed them to learn by heart, without the aſſiſtance of any writing; and thoſe who had not been inſtructed by theſe *Druids*, were not eſteem'd ſufficiently qualify'd to manage the affairs of ſtate. At the end of the year, their cuſtom was to go with great reverence, and gather branches and leaves of oak and miſletoe, to make a preſent to *Jupiter*, inviting all people to this ceremony by theſe words, which they cauſed to be proclaimed, *Come to the oak branches the new year.*

They had oaks in great eſtimation, and all that grew on them, eſpecially miſletoe, which they worſhipped as a thing ſent unto them from heaven. The manner of their ſacrifices is related as follows. They cauſed meat to be prepared under an oak where miſletoe grew, and two white bulls to be brought out, having their horns bound, *i. e.* firſt ſet to the plough; then the prieſt, array'd in white, climb'd up a tree, and having a bill of gold in his hand, threſhed off the miſletoe; then offered the ſacrifice, praying that the gift might be proſperous to the receivers; ſuppoſing the beaſt that was barren, if it drunk of the miſletoe, would be very fruitful, and that it was a remedy againſt all poiſon.

In their general aſſemblies they are ſaid to have practiſed that which *Pliny* relates of the ſtorks, which uſually tear in pieces the laſt that comes to their meeting, to oblige the reſt to be more diligent. They are reported to have been very cruel, and ordinarily murder'd men upon the altars of their gods; and alſo in their ſchools, for it is related of one of their doctors, named *Herophilus*, that he taught anatomy over the bodies of living men at times to the number of 700.

It is ſuppoſed the *French* borrowed this ſuperſtition from *Britain*; and *Tacitus* ſays that they were firſt in *Britain*.

Suetonius ſays, their worſhip was prohibited by *Auguſtus*, and the profeſſion quite aboliſh'd by *Claudius Cæſar*.

DRUM *of the Ear* [*Anatomy*] a membrane of the cavity of the ear.

DRUNK [ðɲuncen, *Sax.*] fuddled, intoxicated with drink.

DRUNK'ARD [ðɲincoȝe, of ðɲuncan and aerd nature, or of ðɲuncenȝeoɲn, *Sax.*] a drinker to exceſs.

To DRUNK'EN [ðɲuncnian, *Sax.*] to drink to exceſs.

DRUNK'ENNESS [of ðɲuncnyſſe, *Sax.*] exceſſive drinking.

Drunkenneſs, phyſically conſidered, conſiſts in a preternatural compreſſion of the brain, and a diſcompoſure of its fibres occaſioned by the fumes or ſpirituous parts of liquors.

DRUNKENNESS [by *Naturaliſts*] is thus accounted for. An immoderate quantity of wine being receiv'd into the ſtomach, being there heated, undergoes a kind of effervеſcence; more or leſs as the liquor abounds more or leſs with a ſulphur. By this action or effervеſcence it becomes attenuated and rarified, ſo that the groſſer parts being left behind, the finer are fitted to penetrate and ſhoot through the veins to the brain, or are convey'd thro' the veins to the heart; whence after a further heat and rarefaction they are ſent thro' the carotid arteries, *&c.* to the brain. Hence neceſſarily ariſes a repletion of the meninges of the brain, and a compreſſion of the fibres of the brain itſelf, from the freſh ſtock of rarefied ſulphur, continually exploded into them: Hence alſo an obſtruction of the pores and paſſages of the brain; a frequent and diſorderly pulſation of the fibres and other ſymptoms.

DRY *Bodies* [with *Philoſophers*] are ſuch whoſe pores contained between their confirmed parts are not filled with any viſible liquor.

DRY *Rent* [in *Law*] a rent reſerved without clauſe of diſtreſs.

DRYA'DES [Δρύαδες, of δρῦς an oak or any tree, *Gr.*] were nymphs of the woods, which the ancients imagined to inhabit the woods and groves to hide themſelves under the bark of the oak; the ancients had a notion that they had their peculiar trees with which they were refreſhed when the rain deſcended gently on them, and griev'd when the winter depriv'd them of their leaves, and were ſenſible of their blows and wounds.

There are ſtories of ſeveral of theſe *Dryades* that have done favours to thoſe that have preſerved their trees, and of others that have deſtroyed thoſe who hurt them. They were uſually painted of a brown or tawney complexion, hair thick like moſs, and their garments of a dark green.

DRY'NESS [of ꝺꝛuꝛȝeneſſe, *Sax.* or of ꝺꝛoȝȝ, *Du.*] want of moiſture.

DUAL'ITY [of *dualitas*, L.] a being two.

DU'BITABLE [*dubitabilis*, L.] doubtful.

DU'BIOUSNESS [of *dubius*, L.] doubtfulneſs.

DUCAL *Coronet*, has only flowers raiſed above the circle, which none of an inferior rank can have, nor may they mix flowers with the croſſes, which only belongs to the prince. See the figure.

DUCK'ING *at the Main Yard* [with *Sailors*] is when at ſea a malefactor having a rope faſtened under his arms about his waſte, and under his breech, is hoiſted up to the end of the yard, and let fall from thence violently two or three times into the ſea.

Dry DUCKING, is a puniſhment by hanging the offender by a cord a few yards above the ſurface of the water, and publiſhing the puniſhment by the diſcharge of a cannon.

DUCKING [at *Marſeilles* and *Bourbon* in *France*] a puniſhment inflicted on vagrants that are condemn'd to the *Cale*, (as they call it) which is to be ſhut up in an iron cagë, faſtened to the yard of a chaloup and duck'd in the river.

At *Thoulouſe* in *France* the ſame puniſhment is inflicted on perſons guilty of blaſphemy. In *England Ducking* is a puniſhment that the mob inflicts on pick-pockets.

DUCKING STOOL, a ſort of wooden or iron chair hung over a river or ſome watery place, in which ſcolding women were wont to be faſtened and let down into the water.

DUCTABIL'ITY [*ductabilitas*, L.] eaſineſs of being drawn out.

DUCT'ILNESS [of *ductilis*, L.] ductility, eaſineſs to be drawn out in length,

DU'ELLISTS [according to Mr. *Boyle*] the two principles of thoſe chymical philoſophers, who pretend to explicate all the phænomena in nature, from the doctrine of *alkali* and *acid*.

DUET [in *Muſick*] a ſong or air compos'd for 2 voices.

DUKE, ſeveral counties and towns in *England* give titles to dukes, tho' oftentimes it happens, that but a ſmall part of their eſtate lies in that county, *&c.*

DUKES [*duces*, L. of *ducendo*, leading] are ſo called of being leaders of armies, and generals to kings and emperors, and anciently enjoy'd the title no longer than they had the command: but in proceſs of time great eſtates were annexed to the titles, and ſo the dignity became hereditary. But this was earlier in other nations than in *England*. And the firſt duke created in *England* was *Edward* called the *Black Prince*, who was eldeſt ſon to king *Edward* III. and was created duke of *Cornwal*, which gives the title of prince of *Wales*. The manner of creating a duke is as follows.

He having his hood and ſurcoat on, is led betwixt a duke and a marquiſs, going before with his ſword, and before him, one with the robe and mantle on his arms: the mantle is of crimſon velvet, guarded about the ſhoulders with 4 guards of ermine.

On the right hand an earl bears the cap of ſtate, of the ſame as the mantle and double ermine; but not indented as thoſe of the royal blood are. The cap within a coronet of gold adorned with leaves without pearls. On the left hand another bears a rod or verge.

All the ſaid peers are to be in their robes, and thus they conduct him into the preſence-chamber, where having made obeiſance 3 times to the king ſitting in his chair, the perſon to be inveſted kneels down.

Then *Garter* king at arms delivers the patent to the king, who returns it to be read aloud, and when he comes to the word *Inveſtimus*, the king puts the ducal mantle upon him that is to be made a duke, and at the words *Gladio cinctuſamus*

cinƈturamus girds on his ſword; at the words *cappæ & circuli aurei impoſitionem* the king likewiſe puts on his head the cap and coronet of gold; and at theſe words, *virgæ aureæ traditionem*, gives the rod or verge of gold into his hand.

Then the reſt of the ſaid charter being read, wherein he is declared duke, the king gives him the ſaid charter or patent to be kept.

A duke may have in all places out of the king or prince's preſence a cloth of eſtate hanging down within half a yard of the ground, as may his dutcheſs, who may alſo have her train borne by a baroneſs; and no earl without permiſſion from him is to waſh with a duke.

The eldeſt ſons of dukes are by the courteſy of *England* ſtiled marquiſes, and their younger ſons lords, with the addition of their chriſtian names, as lord *Thomas*, lord *John*, and take place of viſcounts; but not ſo privileged by the laws of the land.

A *Duke* has the title of grace, and being writ unto is ſtiled, *moſt high, potent*, and *noble prince*.

Dukes of the blood royal are ſtiled *moſt high, moſt mighty* and *illuſtrious princes*.

DUKE-DUKE, a grandee of the houſe of *Sylva*, who has that title on account of his having ſeveral dukedoms.

DULCI'FLUOUS [*dulciſluus*, L.] flowing ſweetly.

DUL'CIMER a muſical inſtrument ſomething like a harpſicord; but that whereas in making the ſtrings of the latter ſound by puſhing down the keys, &c. the ſtrings of the former are ſtruck with ſmall iron or braſs pins.

DUL'COROUS [of *dulcis*, L.] ſweet in taſte.

DUL'NESS [of ƿul, *Brit.* a block-head, dole, *Sax.*] heavineſs, ſluggiſhneſs.

DU'MAL [*dumalis*, L.] pertaining to briars, &c.

DUMB'NESS [ƿumbnyrre, *Sax.*] a want of the uſe of ſpeech.

DUMO'SITY [*dumoſitas*, L.] fulneſs of briars, &c.

DUN } [ƿuna, *Sax.*] a mountain or
DON } high open place; ſo that the names of thoſe towns that end in *dun* or *don* were either built on hills or open places, as *Aſhdon*, &c.

DUN'MOW, there was an ancient cuſtom in the priory, that if any perſon from any part of *England* would come thither, and humbly kneel at the church door before the convent, and ſolemnly take the enſuing oath, he might demand a flitch or gammon of bacon, which ſhould be freely given him.

You ſhall ſwear by the cuſtom of your confeſſion
That you never made any nuptial tranſgreſſion.
Since you were married man and wife,
By houſhold brawls or a contentious ſtrife;
Or otherwiſe, in bed or at board,
Offended each other in deed or in word;
Or ſince the pariſh clerk ſaid amen,
Wiſhed yourſelves unmarried again;
Or in a twelvemonth and a day
Repented not in thought any way;
But continued true and in deſire,
As when you joined hands in holy quire.
If to theſe conditions without all fear,
Of your own accord you will freely ſwear
A gammon of bacon you ſhall receive,
And bear it hence with love and good leave;
For this is our cuſtom at Dunmow *well known,*
Though the ſport be our's, the bacon's your own.

DUN'SICAL, block-headed, dull, ſtupid.

DUN'NINESS, hardneſs of hearing.

DUN'SETS [*Old Rec.*] thoſe who dwell on hills or mountains.

DU'O [in *Muſick Books*] a ſong or compoſition to be performed in 2 parts only; the one ſung and the other play'd on an inſtrument; or by two voices alone.

To DUPE *one* [of *duper*, F.] to bubble, to cheat, to gull, to impoſe upon, to put upon, &c.

DUPLE *Ratio* [in *Mathem.*] is where the antecedent term is double the conſequent or where the exponent of the ratio is 2: thus 6: 3 is in a *duple Ratio*.

Sub DUPLE *Ratio*, is where the conſequent term is double the antecedent, or the exponent of the ratio is one half; thus 3: 6 is in a ſub-duple ratio.

DU'PLICATE *Proportion* } [in *Arithmetick*]
DUPLICATE *Ratio* }
ought to be well diſtinguiſhed from double. In a ſeries of geometrical proportions, the firſt term to the third is ſaid to be in a duplicate ratio of the firſt to ſecond; or as its ſquare is to the ſquare of the ſecond: thus in the 2, 4, 8, 16, the ratio of 2 to 8 is duplicate of that 2 to 4; or as the figure of 2 to the ſquare of 4, wherefore *duplicate ratio* is the proportion of ſquares, as *triplicate* is of cubes; and the ratio of 2 to 8 is ſaid to be compounded of that 2 to 4, and of 4 to 8.

DUPLICA'TION [in *Arithmetick*] the multiplying by 2.

DUPLICATION, a doubling, the folding of any thing back on itſelf.

DU'PLI-

DU'PLICATURE [*duplicatura*, L.] a doubling.

DU'RABLENESS, laſtingneſs.

DURA *Mater* [in *Anatomy*] a ſtrong thin membrane which lies or covers all the inner cavity of the *Cranium*, and includes the whole brain, being itſelf lined on its inner or concave ſide, with the *Pia mater*, or *Meninx Tenuis*.

DURABIL'ITY [of *durabilis*, L.] durableneſs, laſtingneſs.

DURA'TION, an idea that we get by attending to the fleeting, and perpetually periſhing parts of ſucceſſion. *L.*

DURATION [in *Philoſophy*] is twofold, imaginary or real.

Imaginary DURATION, is that which is only framed by the working of fancy, when there is not any ſuch things in nature, as when the *Romaniſts* imagine that the continuance of ſome in purgatory is long, and that of others ſhort.

Real DURATION, is alſo diſtinguiſhed into extrinſical permanent, *&c.*

Extrinſical DURATION, is the making a compariſon between duration and ſomething elſe, making that thing to be the meaſure of it. So time is divided into years months and days, this is called duration, though improperly.

Permanent DURATION [in *Metaphyſicks*] is ſuch, the parts of whoſe eſſence are not in flux, as eternity.

Succeſſive DURATION is a duration the parts of whoſe eſſence are in a continual flux, as time.

To be in DURESS [in *Law*] is to be illegally detained priſoner, in the hands of a bailiff or ſerjeant, and threatned with or hardly uſed; in which caſe, whatever contracts he ſhall make are void in law, upon his pleading he was forced to do ſo for fear, or to free him from his illegal impriſonment.

To dye in DURESS, is when tho' legally impriſoned, to dye by reaſon of illegal, hard and cruel uſage of the jailor, for which the jailor upon proof is to ſuffer death.

DUST'INESS [ꝺuꝛtineſſe, *Sax.*] the condition of a thing covered or ſoiled with or conſiſting of duſt,

DUST'Y [ꝺuꝛtiȝ, *Sax.*] covered or fouled with duſt, *&c.*

DUTCH, the *Dutch* are thus ſatyrized.

1. They rob God of his honour.
2. The king of his due.
3. The fiſh of their quarters.
4. And burn up the earth before the day of judgment.

The ground of theſe are

1. Becauſe they tolerate all religions.
2. Becauſe they revolted from the king of *Spain*, when he was about to ſet up an inquiſition among them.
3. Becauſe they have taken in part of the ſea in making their towns, by ſtrong banks, piles. *&c.*
4. Becauſe they burn much turf, peet *&c.*

DUTCH'ESS [*ducheſſe*, F.] the wife of a duke.

DU'TEOUS, dutiful. *Milton.*

DUUMVIRI *Sacrorum* [among the *Romans*] two magiſtrates inſtituted by *Tarquinius Superbus*. They were a ſort of prieſts appointed to take care of and conſult ſome books he found, that he thought were written by the ſibyl of *Cumæ*, L.

DUUM'VIRI *Municipales*, [among the *Romans*] were the ſame magiſtrates in free towns, that the conſuls were in *Rome*; who were ſworn to ſerve the city faithfully, and were allowed to wear the robe called *Prætexta. L.*

DUUM'VIRI *Navales* [among the *Romans*] were the magiſtrates appointed to take care of their fleet; to fit out ſhips and pay the ſailors. *L.*

DUUMVIRI *Capitales* [among the *Romans*] were judges in criminal cauſes; but it was lawful to appeal from them to the people. *L.*

DYE [in *Architecture*] is the middle of the pedeſtal, or that part which lies between the baſe and the cornice, frequently made in the form of a cube or dye; alſo a cube of ſtone placed under the feet of a ſtatue, and under its pedeſtal to raiſe it and ſhew it the more.

DYERS were incorporated by *Henry* VI. their arms are *ſable*, a chevron engrail'd between 3 madder bags *argent*, banded and corded *or*. They are the 13th company, their ſupporters two lions crowned *or*. The motto, *Da gloriam Deo*. They had a hall before the fire in 1666; but it not having been erected ſince, they now meet at *Salters Hall*.

DYNAS'TIES, ſuperiors, the ancient *Romans* made two orders of Gods. The firſt were *Dii majorum gentium*, which they call the gods of the firſt order. The ſecond were *Dii minorum gentium*, or Demi-gods. The *Dii majorum gentium* were 12 in number, and to them application was made only on extraordinary occaſions: And the *Dii minorum gentium* were invoked in the affairs of ſmaller moment.

DYNA'-

DYNA'STIES [with the *ancient Egyptians*] were a race of demi-gods, heroes or kings, who governed ſucceſſively in *Egypt* from *Menes* the firſt, that had the name of *Pharaoh*, to the 30th dynaſty which, they pretend, laſted 36525 years and ended with *Nectanebo* who was vanquiſhed by *Artaxerxes Ochus* king of *Perſia*, *A. M.* 3704. and driven into *Ethiopia*.

DYP'TYCHA, DIP'TUCHA [*διπτυχα*, *Gr.*] a ſort of publick regiſter among the ancients of the names of magiſtrates among the *Heathens*, and of biſhops and defunct, *&c.* among the *Chriſtians*.

DYR'GE, DI'RGE [as ſome ſay, of ᵹyrhen, *Teut.* to praiſe] a mournful ditty or ſong over the dead, a laudatory ſong.

DYSCINESI'A [*δυσκινησία*, of *δὺς* and *κίνησις*, Gr. motion] an inability or difficulty in moving.

DYSTRICHI'ASIS [of *δὺς* and *τριχίασις*, Gr.] a continual defluxion of tears from the pricking of hairs in the eyelids which grow under the natural hairs.

E

E e *Roman*; *E e* Italick; Ꭼ ꭼ *Engliſh*; Ꮛ ꮛ *Saxon*; E ε *Greek*, are the fifth letters in order of their reſpective alphabets.

E, called e final, ſerves to lengthen the foregoing vowel, and diſtinguiſh ſeveral *Engliſh* words, as *fire*, *fir*, *ſire*, *ſir*, &c. but in foreign words it makes a ſyllable, as *epitome*, &c.

E *numerically* ſignifies 250.

EA, EAE at the end of names, either of perſons or places, is either from the *Saxon* ıȝ an iſland, as *Ramſey*, *&c.* or from Ꮛa, *Sax.* water, or from leaȝ, *Sax.* a field.

EAD [a contraction of Ꮛadıȝ, *Sax.* happy] at the beginning of many names, is now contracted to *Ed*, as *Edward*, *Edmund*, *Edwin*, &c.

EA'DEM, the ſame, of the feminine gender, as *ſemper eadem*, always the ſame. *L.*

EA'GERNESS [Ꮛaȝornerre, *Sax.*] tartneſs, ſharpneſs in taſte; alſo earneſtneſs, vehemence, being ſharp ſet, *&c.*

EA'GLE [*aigle*, F. of *aquila*, L.] has a long hook'd beak; yellow, ſcaly legs; thick crooked talons, and a ſhort tail. Its plumage is cheſnut, brown, ruddy and white. Its beak, black at the tip; and in the middle blue; tho' in ſome yellow; is ſaid to be the moſt ſwift, moſt ſtrong, moſt laborious, moſt generous, moſt bold, and more able to endure the moſt ſharp cold than any other bird, and for theſe reaſons both the ancients and moderns have made it the emblem of *Majeſty*.

And being accounted one of the moſt noble bearings in armory, is not to be given by kings of arms to any, but thoſe who far exceed others in bravery, generoſity, and other good qualities.

An EAGLE *diſplay'd* [in *Heraldry*] ſignifies an eagle with two heads, and the Imperial Eagle has been ſo repreſented ever ſince the *Roman* empire was divided into the eaſtern and weſtern.

An EAGLE *Expanded* [in *Heraldry*] *i. e.* with its wings and tail ſpread abroad, commonly call'd a ſpread eagle, is ſo repreſented, becauſe that is the natural poſture of the bird, when it faces the ſun to recover its vigour.

An EAGLE *diſplay'd*, denotes induſtrious exerciſe, and [*Hieroglyphically*] ſignifies a man of action who is always employ'd in ſome important affair.

The EAGLE is a noble bird, and [*Hieroglyphically*] repreſented a brave diſpoſition that contemned the difficulties of the world and the diſgraces of fortune, and alſo an underſtanding employ'd in the ſearch of ſome ſublime myſteries.

An EAGLE [*Hieroglyphically*] alſo repreſented proſperity, majeſty, and liberality. *Munſter* ſays, that the eagle freely gives of its prey to the birds that come round about it, when it has caught any thing. *L.*

EAGLE STONE, a ſtone ſaid to be ſometimes found in the neſt of an eagle, and very effectual in forwarding or preventing the delivery of women in labour; according as it is apply'd above or below the womb.

EA'GLET [*aiglette*, F.] a young or ſmall eagle. The eagle is ſaid to prove her eaglets in the brightneſs of the ſun; if they ſhut their eye-lids, ſhe diſowns them.

EALHORD'A [ealhoꝛda, *Sax.*] the privilege of aſſizing and ſelling beer.

To EAN [eacnian, *Sax.*] to bring forth young, ſpoken of an ewe or female ſheep.

EAR [eaꝛ, *Sax.* øre, *Dan.*] the inſtrument or organ of hearing in an animal

body, alſo the handle of ſeveral ſorts of veſſels for liquors, *&c.*

EAR'ING [of Eapian, *Sax.*] a gathering of ears of corn.

EARL [Eorl, jarla, *Dan.* of Eor honour, and Edel noble, *Sax.*] a title of nobility between a marquis and a viſcount, and is a title more ancient with us than thoſe either of dukes or marquiſſes, and the firſt earl created in *England*, was *Hugh de Puſaz*, earl of *Northumberland*, by K. *Richard* I.

EARL's *Coronet*, has no flowers raiſed above the circle like that of a duke or marquis, but only points riſing, and a pearl on each of them; ſee the figure.

EARL'INESS [of æp, *Sax.* before now] ſooneſs in time.

EARN'ESTNESS [eornerenerre, *Sax.*] vehement or ſtrong deſire or endeavour.

EARTH [Eorð; *Sax. terre*, F. *terra*, L. ארץ, *Gr.* ארץ, *Heb.*] the opinion of the ancients concerning the figure of the earth, was very different from what is now believed; ſome held it to be a large hollow veſſel; others that it was an immenſe plain, ſupported with pillars like a table. And theſe opinions are ſo ſtiffly maintain'd by ſome of the fathers (particularly *Lactantius* and *Auguſtin*) and ſo firmly believed, even for more than 600 years after Chriſt, that pope *Gregory* excommunicated and depoſed *Vigilius*, biſhop of *Straſburg*, for aſſerting the *Antipodes*. And many of the philoſophers believ'd it to be a cone or high mountain, by which they accounted for the diſappearance of the ſun at night. But the moderns have diſcovered the body of the earth and water to be a globe, which may be proved by theſe plain and undeniable arguments.

1. It plainly appears that the earth is globular from the eclipſes of the moon; for the ſhadow of the earth, being always round, the earth that is the body that intercepts the beams of the ſun, and is the undiſputed cauſe of ſuch eclipſe, muſt of neceſſity be of a round form.

2. The nearer any perſon approaches to either of the poles, the ſtars neareſt to the pole are the more elevated from the horizon towards the zenith; and on the contrary, the farther a perſon moves from the poles, the ſame ſtars ſeem to withdraw from him till they quite diſappear. Again, they riſe and ſet ſooner to one that travels to the *Eaſt*, than they do to one that travels to the *Weſt*; inſomuch that if a perſon ſhould ſpend a whole year in going round the earth to the *Eaſt*, he would gain a day; whereas on the contrary in journeying the ſame weſtward, he would loſe a day. And this is actually ſeen between the *Portugueſe* in *Macao*, an iſland on the ſouth of *China*, and the *Spaniards* in the *Philippine* iſlands; the ſunday of the *Portugueſe* being the ſaturday of the *Spaniards*; occaſioned by the one's ſailing thither eaſtward, and the other weſtward; for the *Portugueſe* ſailing from *Europe* to the *Eaſt-Indies*, and thence to *Macao*; and the *Spaniards* paſſing weſtward from *Europe* to *America*, and thence to the *Philippine* iſlands, between them both, they have travelled round the earth.

3. That the world is round, is demonſtrated by the voyages that have been made quite round it; for if a ſhip ſetting out from *England*, and ſailing continually weſtward, ſhall at laſt come to the *Eaſt-Indies*, and ſo home to *England* again, it is a plain demonſtration, it is a globe and not a flat, a cube, a cone, or any other form. And theſe navigations have of late years been frequently made, which puts the matter out of all doubt.

EARTH'EN [of Eorðen, *Sax.*] made of earth.

EARTH'LINESS [of Eorðzelicneſſe, *Sax.*] earthly quality.

EARTH'LY *minded* [of Eorð and zemincɒe, *Sax.* the mind] minding earthly things.

EARTH'QUAKE [of Eorð earth, and cpacian, *Sax.* to quake] a violent ſhock or concuſſion of the earth, or ſome parts of it, cauſed by fire or hot vapours pent up in the bowels or hollow parts of it, which force a paſſage, and frequently produce dreadful effects, as the deſtruction of whole cities, the ſwallowing up, or overturning mountains, *&c.*

Naturaliſts, ſome of them, aſcribe *Earthquakes* to water, others to fire, and all of them with ſome reaſon. Nay,

1. The earth itſelf may be the cauſe of its own ſhaking, when the roots or baſis of ſome large maſs being diſſolved or worn away by a fluid underneath, it ſinks into the ſame, and by its weight cauſes a tremor, produces a noiſe, and frequently an inundation of water.

2. The ſubterraneous *waters* may occaſion *Earthquakes* by their cutting out new courſes, *&c.* or the water being heated or rarify'd by the ſubterraneou

fires

fires, may emit fumes, blaſts, &c. and may cauſe great concuſſions.

3. The *air* may be the cauſe of *earthquakes*; for the *air* being a collection of fumes and vapours raiſed from the earth and water, if it be pent up in too narrow *viſcera* of the earth, either the ſubterraneous heat, or its own native one, rarifying and expanding it, the force wherewith it endeavours to eſcape, may cauſe a ſhaking of the earth.

4. *Fire* is a principal cauſe of *earthquakes*; both as it produces the ſubterraneous air or vapours before-mentioned; and as this *aura*, air or ſpirit, from the different matter and compoſition of which, ſulphur, bitumen, and other inflammable matters do ariſe, takes fire, by either ſome other fire it meets withal, or from its colliſion againſt hard bodies, or by its being intermix'd with other fluids; by which means burſting out into a larger compaſs, the ſpace becomes too narrow for it, and ſo preſſing againſt it on all ſides, it cauſes a ſhaking of the contiguous parts, till having made it ſelf a paſſage, it ſpreads itſelf in a *volcano*.

There being much ſulphur and bitumen, and ſuch like combuſtible matter in many places of the bowels of the earth, it is no hard matter to imagine how it ſhould enkindle, which tho' it may be done ſeveral ways, I ſhall inſtance but in one. Since the earth contains ſuch different matters in it, it may be eaſily imagined that there are caverns in ſome places, which are filled with no other matter but groſs airs, and ſulphureous or bituminous vapours, and it may ſo happen that a flint ſhall drop from the arch of the cavern to another flint below, and ſtrike fire out of it, which ſhall either enflame the vapour, or the ſulphureous and bituminous matter thereabouts, which when they have once taken fire, keeping it in very long, they communicate it to other bodies of a like nature, and when theſe get vent, they burſt out in very violent eruptions, as has been ſeen in *cÆtna*, *Veſuvius*, and other places.

But when it ſo happens that in vaſt caverns the vapours and thicker matter take fire all at once, the air in ſuch a motion cannot rarify and diſperſe, but it muſt give a ſudden concuſſion to the upper part of the caverns, and make all the ground above it tremble, and cauſe an earthquake; and the deeper the mine lies, and the larger the quantity of matter is, which takes fire at one time, the more violent and extenſive is the earthquake.

But if the cavern happens to be near the ſurface of the earth, there are many times eruptions of fire that conſume the bowels of it, ſo that the ground ſinks in; and where the opening is wide enough, trees and houſes are ſwallow'd up in it, as it happened in *Jamaica* in the year 1692.

And this is not bare conjecture, but is confirmed by experience, for the great eruptions of the famous burning mountains are always attended with an earthquake in the neighbourhood, as they in *Naples* and the places thereabouts have experienced.

EASE *the Bow-line* } [*Sea* term] ſignify let them be more ſlack.
EASE *the Sheet* }

EA'SEL PIECES [with *Painters*] are ſuch ſmall pieces either portraits or land-ſkips, as are painted on the painter's eaſel (which is a frame on which the ſtrained canvaſs is placed) ſo called in diſtinction from thoſe larger pictures that are drawn on the walls or ceilings of rooms, &c.

EA'SINESS [of *aiſe*, F. eaſe, and the term *neſs*] facility; alſo ſoft or mild quality or temper.

EASTER [of Ealtten, *Sax.*] an idol or goddeſs of the *Saxons*, in honour of whom ſacrifices were offered about that time of the year, a feſtival obſerv'd by the church in commemoration of our Saviour's Reſurrection.

It is kept on the firſt Sunday after the full moon, after the vernal equinox.

The primitive church differed in their opinions as to the time of the celebrating this feſtival; ſome contending that as the act was paſt, the time ought to be fixt; the others that as the *Jewiſh* paſſover was in commemoration of a paſt fact, and yet as God had appointed the time of obſervation to be moveable, this feſtival which we obſerve inſtead of that ought to be moveable alſo and keep even time with the *Jewiſh* paſſover, &c. The contention about this matter roſe ſo high that the differing parties excommunicated each other, and inſtead of commemorating the great mercy receiv'd, deſtroy'd and cut one another's throats.

EBB [ebba, *Sax.* ebbe, *Dan.*] the going out of the tide, which is diſtinguiſhed into ſeveral degrees, as *quarter Ebb*, *half Ebb*, *three quarters Ebb*, and *low* or *dead water*.

EBB [in a *figurative Senſe*] is uſed to ſignify the loweſt pitch of fortune or condition in the world.

E'BENUS [עבנים, *Heb.*] the eben-tree, an *Indian* and *Æthiopian* tree that bears neither leaves nor fruits; the wood of which (called Ebony) is as black as jet, and very hard, and ſo heavy, that the leaſt ſlip of it will ſink in water.

To EBUL'LIATE [*ebulliare*, L.] to bubble out.

EBULLI'TION, any inward violent motion of the parts of a fluid, cauſed by the ſtruggling of particles of different qualities *F.* of *L.*

EBRILLA'DE [in *Horſemanſhip*] is a check of a bridle, which is given to the horſe by a jerk of one rein, when he refuſes to turn. *F.*

ECAVESSA'DE [with *Horſemen*] ſignifies a jerk of the caveſſon. *F.*

ECBOLI'A, ECBOLI'NA, ECBOLA'DES } [of ἐκβάλλω to caſt out, *Gr.*] medicines that facilitate delivery to women in hard labour; alſo thoſe that cauſe abortion. *L.*

ECCATHART'ICKS [ἐκκαθαρτικὰ of ἐκκαθαίρω to purge out, Gr.] purging medicines.

ECCE HOMO, *i. e.* behold the man [with *Painters*] a name given to a painting, wherein our Saviour is repreſented in a purple robe with a crown of thorns on his head, and a reed in his hand; ſuch as he was preſented before *Pilate* by the *Jews*.

ECCEN'TRICAL [ἐκκεντρικὸς, Gr.] that has not the ſame center.

ECCEN'TRICK *Circles* [with *Aſtronomers*] are ſuch circles that have not the ſame center, of which kind ſeveral orbits were invented by the ancients to ſolve the appearances of the heavenly bodies.

ECCENTRICK *Equation* [in the *Old Aſtronomy*] is the ſame with the *Proſthaphæreſis*, and is equal to the difference of the ſun's or planet's real or apparent places, counted on an arch of the ecliptick.

ECCENTRI'CITY [in the *Ptolemaick Aſtronomy*] is that circle which the ſun is ſuppoſed to move in about our earth, and which hath not the earth exactly for its center.

E'CCHO. See *Echo*.

ECCLE'SIANS [in *Church Hiſtory*] upon any miſunderſtanding between the emperors and the dignified clergy and others of the Chriſtian church, the adherents to the emperor called thoſe who ſtuck to the intereſts and privileges of the church *Eccleſiani*, *i. e.* high-churchmen.

ECCLE'SIARCH [*eccleſiarcha*, L. ἐκκλησιάρχης, Gr.] the ruler or head of a church.

ECCLESIAS'TICALLY [ἐκκλησιαστικῶς, Gr.] according to the manner of the church.

ECCLI'SIS [ἔκκλισις of ἐκκλίνω, Gr. to turn from] a diſlocation or luxation of the joints of an animal body.

ECCO'PE [with *Surgeons*] a dividing of a fleſhy part, and cutting off that which is gangren'd, canker'd or the like; alſo an amputation of an excreſcence; alſo a kind of fracture or ſolution of the continuity of the ſkull, by a ſimple inciſion.

ECCOPROT'ICKS [*eccoprotica*, L. ἐκκοπρωτικὰ, Gr.] medicines of a lenitive or aſſwaging quality.

ECCRIMOCRIT'ICKS [*eccrimocritica*, L.] ſigns for making a judgment of diſtempers, from particular excretions or diſcharges of humours.

ECHAPE' [with *Horſemen*] a horſe gotten between a ſtallion and a mare of a different breed, and different countries. *F.*

ECHARPE' [in *Gunnery*] as to *batter en echarpe*, ſignifies to batter obliquely or ſideways. *F.*

ECHINOPHTHALMI'A [of ἐχῖνος, a ſea hedge-hog, and ὀφθαλμία a diſeaſe in the eyes] an imperfection of the eyes, when the eye lids are ſet with hairs, as the *Echinus* is with prickles.

ECHI'NUS [in *Architecture*] a member or ornament taking its name from the roughneſs of its carving, reſembling the prickly rind of a cheſnut] firſt placed on the top of the *Ionick* capital; but now uſed in cornices of the *Ionick*, *Corinthian* and *Compoſit* orders, conſiſting of anchors, carts, and ovals or eggs, carved. The ſame that the *Engliſh* call quarter round, the *French* ove, and the *Italians* ovolo.

E'CHITES [of ἔχις, a viper *Gr.*] a precious ſtone, of a darkiſh green colour, ſomewhat reſembling a viper; alſo an herb, a kind of Clivers.

E'CHO [Ἠχὼ, Gr.] the reſounding of the voice.

ECHO [with *Architects*] is applied to certain kinds of vaults and arches moſt commonly of elliptical or parabolical figures, uſed to redouble ſounds, and produce *artificial ſounds*.

Single ECHO, is that which returns the voice but once.

Tonical ECHO, an echo which will not return the voice, but when modulated into ſome peculiar muſical note.

Polyſyllabical ECHO, an echo that returns many ſyllables, words and ſentences.

ECHO,

ECHO, according to the poets, was the wife or miſtreſs of the god *Pan*; but afterwards was enamour'd with *Narciſſus*; but being ſlighted by him, retired to the grotto's and hollow places of the mountains, where ſhe pin'd away till ſhe had nothing left but her voice. *Juno* is ſaid to have inflicted this puniſhment upon her for her talkativeneſs, that ſhe ſhould never repeat more than the laſt word of any thing that ſhould be aſked her; becauſe when *Jupiter* was with the nymphs [his miſtreſſes] ſhe would hold the jealous goddeſs in diſcourſe, till they had eſcaped her.

Manifold ECHO } an *Echo* which
Tautological ECHO } returns ſyllables and words, the ſame oftentimes repeated.

E'CHO [in *Poetry*] a kind of compoſition wherein the laſt words or ſyllables of each verſe contain ſome meaning, which being repeated apart, anſwers to ſome queſtion or other matter contained in the verſe, as in *Legendo Ciceronem* —— *one ὀνὴ, Aſs.*

ECHO'METRE [of ἦχος ſound, and μέτρον, meaſure] a ſcale or rule divided on it, which ſerves to meaſure the duration or length of ſounds, and to find their intervals and ratio's.

ECHY'MOSIS [ἐχύμωσις of ἐκ τῶν χυμῶν, Gr. humours] a diſeaſe of the eye, wherein the blood extravaſed by ſome blow or contuſion upon the arrival between the cutis and the fleſh or muſcles ſtops there without any appearance of a wound.

ECLE'CTICI [of ἐκλέγω, *Gr.* to chuſe] ancient philoſophers, who without attaching themſelves to any particular ſect, took what they judged good and ſolid from each.

ECLE'GMA [ἐκλείγμα of ἐκ and λείχω, *Gr.* to lick] a tincture or lohoch, a kind of medicine to be licked or ſucked in; being a liquid compoſition, thicker than a ſyrup, but thinner than an electuary. *L.*

ECLIPSE is a privation of light, either of the ſun or moon, by reaſon of the interpoſition of ſome opake body between them, or between them and the eye.

As for the eclipſe of the *Sun* (ſo called by vulgar error) is properly ſpeaking an eclipſe of the *Earth* and not the ſun becauſe it is the earth and not the ſun that is deprived of light.

The duration of an Eclipſe is the time between its *immerſion* and *emerſion*.

The *Immerſion* is the time when the diſk of the body eclipſed, begins to be hid.

The *Emerſion* is the time when it begins to appear again.

Eclipſes happen only at the time of the full moon, and not at every full moon, by reaſon of the obliquity of the moons way with reſpect to the ſun; but only in thoſe full moons, which happen in or very near the *Nodes*.

Eclipſes are either *total*, *partial* or *annular*.

A *total Eclipſe* is when the whole diſk of the body is deprived of light.

A *Partial Eclipſe* is when only a part of it is deprived of light or darkened.

Annular Eclipſes are ſuch as are only of the ſun, and happen when the moon is in her apogee, and thence appearing much leſs than the ſun and is moſt viſible when the ſun is in his perigee; the cuſp of the ſhadow of the moon at ſuch time not reaching the earth, ſhe becomes in a central conjunction with the ſun; but not being large enough to cover his diſk, his whole rimb or edge appears like a lucid ring.

The ancients look'd upon eclipſes as preſages of moſt ſad diſaſters upon which account they apply'd themſelves to the ſtudy of aſtrology.

Central ECLI'PSE *of the moon* [with *Aſtronomers*] is when not only the intire body of the moon is covered by the ſhadow; but alſo the center of the moon paſſes through the center of that circle, which is made by a plane cutting the cone of the earth's ſhadow at right angles, with the axis, or with that line, which joins the centers of the ſun and the earth.

Lunar ECLIPSE, is the taking of the ſun's light from the moon, occaſioned by the interpoſition of the body of the earth between the moon and the ſun.

Solar ECLIPSE, is when it happens that we are deprived of light by the interpoſition or coming in of the moon's body between it and our ſight.

ECLIP'SIS [with *Phyſicians*] a failing of the ſpirits, a fainting or ſwooning away, a qualm. *L.*

ECLIP'TICK [*Linea Ecliptica*, L.] a great circle on the ſphere of the world, deſcribed by the centre of the ſun in its annual progreſs; it is alſo called *the ſun's way* and the ſun's orbit, becauſe he never deviates from it in his annual motion from eaſt to weſt. It is placed obliquely to the equator, making an angle with it of 23 degrees 30 minutes, and dividing it into 2 equal parts in the points. *Aries* and *Libra*. It is called ecliptick becauſe all eclipſes happen in or near the nodes or interſections of the ecliptick.

ECLIP'TICK *Bounds*, a ſpace of about 15 degrees from the *Nodes* of the *ecliptick*, whithin which if the moon be at any time of her oppoſition to or in conjunction with the ſun, there may be an eclipſe.

The north or *aſcending Node* is called the dragon's head and the ſouth or *deſcending Node* the dragon's tail.

ECLOGUE, a paſtoral compoſition (called from *Paſtor* L. a ſhepherd) wherein ſhepherds are introduced as talking one with another, ſuch as the *Bucolicks* of *Virgil* and the *Idylls* of *Theocritus*; which names tho' originally ſignified the ſame thing, yet cuſtom has made a diſtinction between them, giving the name of eclogues to thoſe wherein ſhepherds are introduced ſpeaking, Idylls to ſuch as are written in a plain, ſimple, natural ſtile, and ſuppoſing the perſons converſing to be ſhepherds.

ECLOGUE [with ſome authors] is applied to other pieces beſides poetical ones, and an extract or collection.

ECLOGA'RIUS, a learned man, who has made abundance of extracts from authors.

ECOUTE [with *Horſemen*] a liſtening pace or motion. A horſe is ſaid to be *ecouté*, when he rides well upon the hand and heels, compactly put upon his haunches, and hears and liſtens to the heels or ſpurs, and continues duly balanced between the heels without throwing to either ſide. *F.*

ECPHO'NESIS [Ἐκφωνησις, Gr.] an exclamation.

ECPHYSE'SIS [with *Surgeons*] any proceſs or knob that is joined with, or adheres to a bone.

ECPYC'TICA [Ἐκπυκτικὰ, Gr.] medicines of a thickening quality.

ECTHLY'PSIS [with *Grammarians*] the cutting off a vowel or conſonant, eſpecially the letter (*m*) in *Latin* or *Greek* verſe, at the end of a word, when the next word begins with a vowel, or (*h*) as *div incido* for *divum incido*, βέλομ' ἐγὼ for βέλομαι ἐγώ.

ECTYLOT'ICKS [ἐκτυλοτικὰ, of ἐκ and τύλος, Gr. callus] remedies proper to conſume and eat of callus's, warts and other excreſcences found on the fleſh.

ECZE'MATA [ἐκζέματα, Gr.] fiery red and burning pimples, which are painful, but do not run with matter. *L.*

EDA'CIOUSNESS, a great eating,

EDA'CIOUS [*edax*, L.] given to eat much, ravenous.

ED'DY *Tide*, the ſame as eddy; a turning round in a ſtream.

E'DEN [עדן, *Heb.* the garden of *Eden*, i. e. the garden of pleaſure] this terreſtrial paradiſe miniſters perpetual buſineſs to all interpreters of *Geneſis*. *Elias Tisbites* was ſo bold as to ſay the garden of pleaſure was ſtill in being, and that doubtleſs many went thither, and the paſſage lay open, but that being charmed with the beauties and contentments of the place, they never returned. *Pſellus* ſays the *Chaldean* paradiſe was nothing elſe but a choir of virtues, the four rivers ſignifying the four cardinal virtues. Some place it in the air under the circle of the moon, and tell us the four rivers fall down from thence, and running all under the ocean, riſe up in thoſe places where they are now found. Some place it in *Meſopotamia*, and others elſewhere, and conceive the four rivers to be *Tigris*, *Euphrates*, *Nilus* and *Ganges*, but neither geographers nor travellers could ever yet find it out.

EDEN'TATED [*edentatus*, L.] made or become toothleſs.

EDER [eðeɲ, *Sax.*] an hedge.

To EDGE *in with a ſhip* [*Sea* term] is ſaid of a chaſe that is making up to it.

EDG'LESS [ecgleaſ, *Sax.*] without an edge.

ED'IBLENESS [of *edibilis*, and *neſs*] capableneſs of being eaten.

ED'ILE [among the *Romans*] an officer appointed to overſee the buildings publick and private.

EDILES, magiſtrates in *Rome* of which there were 2, much like our mayors of cities. They had the ſuperintendance of publick and private buildings; as aqueducts, baths, bridges, roads, *&c.* They alſo took cognizance of weights and meaſures and regulated the markets as to the price of proviſions, *&c.* They examined comedies before they were acted; and frequently they treated the people with games at their own expence.

To EDUL'CORATE [in *Chymiſtry*] to make ſweet, to ſweeten, to purge any thing of its ſalts, *&c.* by repeating waſhing in cold water.

EDU'LIA [among the *Romans*] a goddeſs who gave the infants meat.

EF'FABLENESS [of *effabilis* and *neſs*] capableneſs of being ſpoken.

EFFARE' } [in *Heraldry*] a beaſt
EFFRAIE' } reared on its hinder legs as tho' it were frighted or irritated. *L.*

EFFECT' [*Hieroglyphically*] to repreſent an evil effect out of a good cauſe well deſigned, the *Egyptians* uſed to put a bird called *Ibis*, and a baſilick together

becauſe

becauſe they were of opinion, that the baſilick often proceeded from the egg of an *Ibis*. And therefore they were wont to break all thoſe eggs wherever they found them, leſt they ſhould encreaſe the number of thoſe venemous ſerpents.

EFFECTS *of the hand* [in *Horſemanſhip*] are the aids or motions of the hand which ſerve to conduct the horſe, which are 4, *i. e.* four ways of uſing the bridle, *viz.* to puſh a horſe forwards, or give him head, or hold him in, and to turn the hand either to the right or left.

EFFEC'TION [with *Geometricians*] the problems or practices; which when they may be deduced from or founded on ſome geometrical propoſitions are called the *Geometrical Effects* thereto pertaining.

EFFEC'TIVENESS [of *effectivus*, L. and *neſs*] effective quality.

EFFEC'TUALNESS [of *effectualis*, L. and *neſs*] efficiency, the being thoroughly accompliſhed.

EFFELLONIE' [in *French Heraldry*] a term uſed by *Columbiere* for a lion rampant in the poſture of ſtanding, but that the 2 fore-paws are together of an equal height, and the hinder feet alſo cloſe together, like a dog leaping as they do in the true rampant; as in the eſcutcheon.

EFFERVES'CENCE } [with *Phyſi-*
EFFERVES'CENCY } *cians*] an inward motion of the particles of different natures and qualities tending to ſudden deſtruction.

EFFERVESCENCE [in *Phyſicks*] is not applied to any ebullitions or motions produced by fire; but only to thoſe that reſult from the mixture of bodies of different natures, or at leaſt an agitation of parts reſembling an ebulition or boiling produced by fire.

EFFERVES'CENT [*effervescens*, L.] growing very hot, boiling over, *&c.*

EFFI'CIENTNESS [*efficientia*, L.] the power or faculty to do a thing.

Equivocal EFFI'CIENT *Cauſe*, as the producing a frog, *&c.*

Moral EFFICIENT *Cauſe*, as the adviſer is the cauſe of war, a murder, *&c.*

Natural EFFICIENT *Cauſe*, is that which not only acts without precept in oppoſition to artificial; but alſo from within and according to its own inclination, in oppoſition to violent, as fire acts when it warms.

Phyſical EFFICIENT *Cauſe*, as a horſe which produces a horſe.

Spontaneous EFFICIENT *Cauſe*, as a dog eating.

Univerſal EFFICIENT *Cauſe*, which in various circumſtances produces effects, as *God* is of *the Sun*.

Univocal EFFICIENT *Cauſe*, which produces an effect like itſelf, as a horſe begets a horſe.

EFFI'CIENTS [in *Arithmetick*] the numbers given for an operation of *multiplication*, i. e. the *multiplicand* and the *multiplier*.

EF'FIGY, the ſtamp or impreſſion of a coin repreſenting the prince's head who cauſed it to be ſtruck.

EFFLA'TION, a belching or breaking wind, *L.*

EFFLU'ENTNESS [*effluentia*, L.] an efflux, a blowing or running out.

Corpuſcular EFFLU'VIA'S, in many bodies in the extreme ſubtilty and fineneſs of them are tranſcendently remarkable; as being able for a long time together to produce ſenſible effects; without any apparent or the leaſt conſiderable diminution of the bulk or weight of the body which ſends them forth.

EFFORMA'TION [of *ex* and *formatio*, L.] a being formed or made out of ſome matter.

EFFUL'GENT [*effulgens*, L.] ſhining out.

EFFUL'GID [*effulgidus*, L.] bright, ſhining, clear.

To EFFUND' [*effundere*, L.] to pour out.

EFFUTI'TIOUS [*effutitius*, L.] that which hath no ſignification, but only ſerves to fill up room.

EGERMINA'TION, a budding or ſpringing forth. *L.*

Cow's EGG, a kind of *Bezoar*, frequently found in the ſtomach of a cow.

EGRE'GIOUS [*egregius*, L. *i. e.* choſen out of the flock] notorious or manifeſt.

EGRE'GIOUSNESS, choiceneſs, rareneſs, remarkableneſs, *&c.*

EGRES'SIO [with *Rhetoricians*] a figure when the ſame ſound or words is twice repeated in ſeveral or in the ſame ſentence, in an inverted order; as,

Nec ſine ſole ſuo lux, nec ſine luce ſua ſol.

EGUIS'CE [in *Heraldry*] as a *Croſs Eguiſce*, is a croſs that is like two angles with the ends cut off, ſo as to terminate in points, yet not like the *Croſs Fitchée*; ſee *Aiguiſce*.

EGYP'TIANS [in our *Statutes*] a counterfeit kind of rogues, and their doxies or whores, being *Engliſh* or *Welſh* people,

people, who disguise themselves in odd and uncouth habits, smearing their faces and bodies, and framing to themselves an unknown canting language, wander up and down the country; and under the pretence of telling fortunes and curing diseases, &c. abuse the ignorant common people, tricking them of their money, and live by that together with filching, pilfering, stealing, &c.

EJACULA'TION [a casting forth or darting afar off] a short prayer poured forth from the bottom of the heart, with fervent devotion. *L.*

EJACULATION [in *Physick*] the act of emitting the *Semen*.

EJACULATION [in *Pyrotechny*] the expulsion of a ball or bullet or bomb out of a musket, cannon, mortar, &c.

EJECTI'TIOUS [*ejectitius*, L.] cast out,

An EIGHT, a plantation of osiers and willows.

EIGHTFOIL [in *Heraldry*] grass bearing eight leaves. This *Sylvanus Morgan* gives as the difference of the eighth branch of a family from the main stock.

ELABO'RATE [*elaboratus*, L.] done with pains; wrought and composed perfectly and curiously.

ELABORA'TION, the working or performing any thing with pains and exactness. *L.*

ELAN'GUID [*elanguidus*, L.] faint, weak.

ELAPHEBO'LIUM [ἐλαφηβόλια, *Gr. i. e.* the huntress] feasts consecrated to *Diana*, in the month *Elaphebolion* or *February*, wherein a cake made in form of a deer was offered to her. The institution of the festival was upon this occasion. The *Thessalians* having reduc'd the inhabitants of *Phocis* to the last extremity, and they disdaining to submit to them, *Diaphantus* proposed that a vast pile of combustible matter should be erected, upon which they should place their wives, children, and all their riches; and in case they were defeated, set all on fire together, that nothing might come into the hands of their enemies. The women being summoned to a publick assembly, this was proposed to them, at which being met in a full body, they immediately gave their unanimous consent, applauding *Diaphantus*, and decreeing him a crown for his noble contrivance. They afterwards engaged their enemy with great fury and resolution, and intirely defeated them.

ELAPIDATED [*elapidatus*, L.] cleared of stones.

To ELAPSE [*elapsum*, L.] to slide away easily.

ELAQUEA'TION, a disentangling, disentanglement.

Perfectly ELAS'TICAL, a body is said to be so, when with the same force as that which pres's'd upon it (though for a while it yielded to the stroke) it afterwards recovers its former place. And in this sense, an elastick body is distinguished from a soft body; *i. e.* one that being pres's'd yields to the stroke, loses its former figure, and cannot recover it again.

ELAS'TICK *Body*, is that which by being struck or stretched has its figure altered; but endeavours by its own force to resume the same; or it is a springy body, which when compres's'd, condens'd and the like, makes an effort to set itself at liberty, and to repel the body that constrained it; such is a sword blade, a bow, &c. which are easily bent; but presently return to their former figure and extension.

Natural ELASTICK *Bodies*, the principal are air, spunges, the branches of trees, wool, cotton, feathers, &c.

Artificial ELASTICK *Bodies*, are steel-bows, sword-blades, &c.

ELATRA'TION, a barking out. *L.*

ELBO'ICK [of *Elbow* Elboȝa, *Sax.*] a sentence or verse of a rude or ruffling quality, as it were hunching or pushing with the elbow.

EL'DERS [among the *Jews*] were the most considerable persons for age, experience and wisdom.

ELDERS [among the primitive *Christians*] were those of the first rank in the church.

ELDERS [with the modern *Presbyterians*] those persons of the particular congregations who inspect matters of religion and discipline, take care of the poor, provide the bread and wine for the sacrament, collect mony to defray the expences of the church, &c. and the minister himself is also call'd the *Elder*.

EL'DERSHIP [of ælbeɲ, *Sax.* and ꝼcip] the dignity of an elder.

ELECAMPA'NE [*enula campana*, L.] the herb otherwise called horse-heal, good for the lungs.

ELEC'TION [in *Law*] is when a person is left to his own free-will, to take or do either one thing or another which he pleases.

ELECTION [in *Theology*] the choice which God of his good pleasures makes of angels or men for the designs of mercy and grace.

ELECT-

ELECTION [in *Pharmacy*] is that part of it, that teaches how to chuſe ſimple medicaments, drugs, *&c.* and to diſtinguiſh the good from the bad.

ELEC'TORAL *Crown* [in *Heraldry*] the electors of the empire of *Germany* wear a ſcarlet cap turn'd up with ermine, cloſed with a demicircle of gold, all covered with pearls; on the top is a globe with a croſs all of gold.

ELEC'TRICA [with *Phyſicians*] drawing medicines, *L.*

ELEC'TRICK, pertaining to electricity.

ELEC'TRICALNESS [of ἤλεκτρον, Gr. amber] attractive quality, *i. e.* that force or property in ſome bodies, whereby they attract or draw ſmall and high bodies to themſelves; it is different from *Magnetiſm* in this, that the former attracts moſt kinds of bodies; but the latter only iron.

ELEEMOSY'NA *Caruccarum* [an *ancient Cuſtom*] a penny which King *Ethelred* ordered to be paid for every plough in *England* towards the ſupport of the poor.

ELEEMOSY'NÆ [*Old Rec.*] poſſeſſions belonging to churches.

EL'EGANCE in the general, is a manner of ſaying things with choice, politeneſs and agreeableneſs: With *Choice*, in going out of the common way: With *Politeneſs*, in giving the thing a turn which ſtrikes people of a delicate taſte; and with *agreeableneſs*, in giving it a reliſh throughout, which hits every body.

EL'EGANTNESS [*elegantia*, L.] elegancy.

EL'EGANCE } [with *Rhetoricians*]
EL'EGANCY } is the choice of rich and happy expreſſions, which alſo ſhew an eaſineſs, which eaſineſs conſiſts in making uſe of natural expreſſions, and avoiding ſuch as ſeem affected, and diſcover the pains the orator was at to find them.

EL'EGY [*elegie*, F. *elegia*, L. ἐλεγεία, Gr. of ἔλεος commiſeration, and λέγειν to ſay] a kind of poem invented to complain of misfortunes of any kind whatſoever; but eſpecially to mourn the death of friends, or the cruelty of a miſtreſs. In an elegy the paſſions of grief, deſpair, *&c.* ought to predominate; the meaſure ought to be heroick verſe, as the moſt ſolemn. The numbers and ſentiments ſhould be ſoft and ſweet. Point ſhould be intirely diſcarded, as being contrary to paſſion.

ELEMEN'TARIES [as ſome *Writers* pretend] a kind of perfect beings, which inhabit the elements, and are only known by what they call the philoſophers and ſages, and according to theſe people's notion, the element of fire muſt be inhabited by *Salamanders*, water by *Nymphs* and *Oridians*, earth by *Gnomes* and *Gnomonides*, and the air by *Sylphs* and *Sylphides*.

ELEMEN'TARINESS [of *elementarius*, L. *elementaire*, F.] elementary quality.

ELEMENT'ARY *Principles* [with *Naturaliſts*] are the ſimple particles of a natural mix'd body, or thoſe very ſmall parts out of which ſuch a body is made up, and into which it may be reſolved.

ELEMENT'ATED, made up or compoſed of the element or elements.

EL'EMENTS *of Language* [with *Grammarians*] the letters of the alphabet.

ELEMENTS [in *Divinity*] the bread and wine prepared for the ſacrament of the Lord's ſupper.

ELEMENTS, the agreement of the elements in generation of creatures [*Hieroglyphically*] was repreſented by the *Egyptians* by an otter or an oſtrich; becauſe they ſubſiſt in and by two elements.

The four ELEMENTS ſuſpended in the air, were repreſented [*Hieroglyphically*] by *Juno* hang'd up by *Jupiter* in the ſky with weights at her feet.

Gum ELEMI, a tranſparent reſin of a whitiſh colour intermixt with yellow; ſomething reſembling wax, a pretty briſk bitter, tho' not diſagreeable taſte; and a ſmell ſomething like fennel.

EL'EPHANT, the largeſt of all four-footed animals, of ſo great ſtrength of body, that he will kill a horſe with one blow of his trunk, which is a long cartilaginous tube, with which he alſo feeds himſelf. He is alſo docile, cunning and faithful, and ſo ſagacious that there are numerous inſtances of his doing many things, that may ſeem to be beyond the capacity of a brute, and of a nature ſo gentle and mild, that he never fights, unleſs he be provoked, that the weakeſt and moſt tame animals may play before him without danger.

He has 2 teeth of 6 or 8 foot long of a vaſt weight ſtanding out on each ſide of his trunk which are ivory. He feeds on graſs, herbs or plants.

An ELEPHANT was [by the *Ancients*] made an emblem of a king, becauſe they were of opinion that he could not bow his knee, and alſo becauſe his long teeth, being accounted

his horns, betokened ſovereignty and dominion.

An ELEPHANT [*Hieroglyphically*] by the *Egyptians*, was alſo uſed to denote a wealthy man, who can live of himſelf, without being beholden to his neighbour. They alſo uſed ſometimes only his trunk to ſignify the ſame; becauſe an Elephant's trunk ſerves him for all uſes, as to carry meat and drink to his mouth, to tear the branches of trees, to beat down enemies; and in ſhort, he has ſuch command of it, that it is as uſeful as a hand, and ſupplies all his wants.

Knights of the ELEPHANT, an order of knighthood in *Denmark*.

Knights DE L'EPI, *i. e.* of the *Ear of Corn*, or of the *Ermine*, an order of knight hood, in *Armorica* or *Bretagne* in *France*, eſtabliſh'd by K. *Francis* I.

Knights DE L'ETOILE, or of the *Star*, an order of *French* knighthood; the companions of this order have this motto, *Monſtrant regibus aſtra viam*, *i. e.* the ſtars ſhew the way to kings.

ELEPHANTI'ASIS *Arabum* [with *Phyſicians*] a ſwelling in the legs and feet, a-kin to the *Varix*, proceeding from phlegmatick and melancholy blood, ſo that the feet reſemble thoſe of an elephant in ſhape and thickneſs.

ELEPHANTI'NI *Libri* [with the *Romans*] the actions of the princes, and the proceedings, acts, *&c.* of the ſenate, *L.*

EL'EVATED [in *Heraldry*] ſignifies rear'd up or turned upwards, as particularly wings elevated, ſignifies the points of them turned upwards, which is the true flying poſture.

EL'EVATEDNESS [of *elevation*, L.] exaltedneſs, a being lift up, *&c.*

ELEVA'TION [in *Architecture*] a draught or deſcription of the face or principal ſide of a building, called alſo the *Upright*.

ELEVATION [in the *Romiſh Church*] is apply'd to that part of the maſs where the prieſt hoiſts or raiſes the hoſt above his head for the people to adore it.

An ELEVE' [of *elever*, F. to raiſe] a pupil or ſcholar educated under any one.

ELE'VEN, the number 11 has this property, that being multiplied by 2, 4, 5, 6, 7, 8, it will always end and begin with like numbers, as 11 multiply'd by 2, makes 22, by 4, 44, by 5, 55, by 6, 66, by 7, 77, by 8, 88.

ELEUSI'NIA [ἐλευσίνια, Gr.] the myſteries of the goddeſs *Ceres*, or the religious ceremonies perform'd in honour of her; ſo named from *Eleuſis* a maritime town of the *Athenians*, in which was a temple of that goddeſs; no men were admitted to theſe myſteries, but only women. The matrons who were initiated in theſe rites, were ſuch as reſolv'd to preſerve a perpetual chaſtity; at the beginning of the feſtivals there was a feaſt for ſome days together; but wine was baniſhed from the altar; throughout the whole myſteries there was a profound ſilence, and it was a crime to publiſh any thing concerning them; none were ſuffered to ſee the ſtatue of the goddeſs except her prieſts; nor durſt any perſons, who were not admitted to theſe rites enquire into them, much leſs be preſent at them; the aſſembly uſed lighted torches, and many exclamations for *Proſerpina*. But the women are ſaid to have taken among themſelves immodeſt liberties.

ELEUTHE'RIA [ἐλευθέρια, Gr.] certain feſtivals ſolemnized every fifth year in honour of *Jupiter Eleutherius* (*i. e.* the protector of liberty) theſe feſtivals were inſtituted by the *Greeks* after the ſignal defeat of 300000 *Perſians*, under *Mardonius*, *Xerxes*'s general.

ELI'CIT [in *Ethicks*] ſignify acts immediately produced by the will, and terminated by the ſame power. Such is willing, nilling, loving, hating, *&c.* ſuch acts are denominated *elicit*, by reaſon that being before in the power of the will they are now brought forth into act.

ELEGIBIL'ITY } as a *Bull of Eli-*
ELI'GIBLENESS } *gibility*, a bull granted by the pope to certain perſons to qualify them to be choſen or inveſted with an office or dignity.

E'LIMATE [*elimatum*, L.] to file, to poliſh, to ſmooth.

ELINGUA'TION, a cutting out the tongue. *L.*

ELIPTOI'DES [*Mathemat.*] an infinite ellipſis.

ELIX'IR [with *Alchymiſts*] the powder of projection or philoſopher's ſtone.

Grand ELIXIR, an univerſal medicine that will cure all diſeaſes.

ELIXIV'IATED [in *Chymiſtry*] cleared from the *lixivium* or lye.

ELK [elc, *Sax. alce*, L. of ἀλκὴ, Gr. ſtrength] a ſtrong, ſwift beaſt, as tall as a horſe, and in ſhape like an hart, bearing two very large horns bending towards the back, and as the elephant; having no joints in his fore-legs, with which he fights, and not with his horns; they ſleep leaning againſt trees; they

they are found in the foreſts of *Pruſſia*, and elſewhere.

ELK [*Old Records*] a kind of yew to make bows of.

ELL [eln, *Sax. aulne*, F. *ulna*, L.] a meaſure containing the *Engliſh*, ell 3 foot 9 inches; the *Flemiſh*, 2 foot 5 inches.

ELLEBORI'NE, the herb Neeſewort, Sanicle. *L. Plin.*

ELLIP'SIS [with *Rhetoricians*] a figure wherein ſome part of a diſcourſe is left out or retrenched, uſed by a perſon who is in ſo violent a paſſion, that he cannot ſpeak all that he would ſay, his tongue being too ſlow to keep pace with his paſſion.

ELLIP'TICAL *Space*, is the area contain'd within the circumference of a curve.

ELLIPTICAL *Conoid*, is the ſame with the *Spheroid*.

ELLIPTOI'DES [of ἔλλειψις and εἶδος *Gr.* form] an infinite ellipſis *i. e.* an ellipſis defin'd by the equation $a y m - + = b x m (a-x) n$, wherein $m \succ 1$. and $n \succ 1$.

A Cubical ELLIPTOID as $a 3 = b x 2 (a-x)$

Biquadrate ELLIPTOI'D, or of the third order wherein $a y 4 = b x 2 (a-x) 2$ called alſo *ſurdeſolidal Elliptoid*.

ELOCU'TION, the chuſing and adapting words and ſentences to the things or ſentiments to be expreſſed, *Cicero*.

ELOCUTION [with *Rhetoricians*] conſiſts in apt expreſſions, and a beautiful order of placing of words, to which may be added an harmonious ear to form a muſical cadence, which has no ſmall effect upon the operations of the mind.

ELONGA'TA [in *Law*] a return of the ſheriff, that cattle are not to be found or are remov'd ſo far that he cannot make deliverance, *&c.*

ELONGATION [with *Surgeons*] a kind of imperfect disjointing, when the ligament of a joint is ſtretch'd and extended, but not ſo that the bone goes quite out of its place.

EL'OQUENT [*eloquens*, L.] that has a gift or good grace in ſpeaking; well ſpoken. *F.*

An ELOQUENT *Man* [*Hieroglyphically*] was repreſented by a parrot, becauſe no other bird can better expreſs itſelf.

EL'OQUENTNESS [*eloquentia*, L.] eloquence.

ELUM'BATED [*elumbatus*, L.] made lame in his loins.

ELUSCA'TION, blear-eyedneſs or purblindneſs. *L.*

ELU'SION, the act of evading or rendering a thing vain or of no effect; a dexterous getting clear or eſcaping out of an affair, a difficulty, an embarras. *L.*

ELU'SORINESS [of *eluſorius*, L.] aptneſs to elude, ſhuffling quality.

ELUX'ATED [*eluxatus*, L.] wrenched, ſprained, put out of joint.

ELYS'IAN, belonging to the *Elyſian* fields.

ELYS'IAN *Fields* [of τὸ λύσις, *Gr. i. e.* ſolution, *i. e.* the putting off the chains of the body] a certain paradiſe of delightful groves and ſmiling meadows, into which, the heathens held, that the ſouls of good men paſſed after death; the *Ægyptians* plac'd them about *Memphis*; the *Phœnicians* in *Spain*, and in the *Fortunate Iſlands*; ſome in *Italy*, where *Æneas* went to ſee his father *Anchiſes*: others ſay the iſle of the Heroes was in the *Black Sea*, where *Achilles* and other great men dwell after their death, and receive the reward of their virtues; others ſay, they were in a place inacceſſable to men, and that the entrance was guarded by ſtorms, and thunder; but *Plutarch* places them in the moon; but whatever variation there may be as to their ſituation, they all agree that in theſe *Elyſian* fields, there was a perpetual ſpring, gentle breezes, a pure and temperate air, ſtars and ſun peculiar to themſelves; that their plants and flowers being always in their bloom and perfection, continually ſent forth a grateful odour; that the ear was delighted with a perpetual harmony either of birds or muſicians; that the ſouls there celebrated a perpetual feſtival, with merriment and dancing; that old age, care, covetouſneſs and ambition being baniſhed from their thoughts, they had nothing to do but regale themſelves with their companions, amidſt the enjoyments of youth and beauty; and paſs their time in racing, arms and other exerciſes, that they were delighted with when living; that at the end of a certain number of years they return'd into the world again, to live in other bodies, and that they might be content to undergo the troubles of a ſecond life, before they left theſe *Elyſian Fields*, they drank a draught of the river *Lethe*, whoſe waters had the virtue to make them forget the miſeries of a former life, and whatever pleaſures they had enjoy'd in theſe happy manſions,

ELYTROI'DES [of ἐλυτροειδὴς, of ἔλυτρον a ſheath, and εἶδος, Gr. form] the ſecond proper coat, which immediately wraps up or covers the teſticles, and is called *vaginalis*, or the vaginal tunicle.

EMA'NANT [*emanans*, L.] iſſuing or flowing from.

EMANCIPA'TION [in the *Roman Law*] the ſetting of a ſon free from the ſubjection of his father, which was ſo difficult a matter, that (they tell us) before a ſon could be ſet free from ſuch a ſubjection, he ſhould be ſold (imaginarily) three times by his natural father to another man, which man the lawyers call *Pater fiduciarius*, *i. e.* a father in truſt, and after this he was to be bought again by the natural father, and on his manumitting of him he became free; and this imaginary ſale was called *Mancipatio*.

EMAR'GINATED [with *Botaniſts*] cut in or indented after a manner in the form of a heart, or having the margin hollowed inwards.

EMAUX *de l'Eſcu* [in *Heraldry*] the metal and colour of a ſhield or eſcutcheon. *F*

EMBALM'ING, after the firſt lamentation was over, the embalmers ſhew'd the relations of the deceas'd ſeveral models or patterns in wood painted, together with a bill of charges of each preparation, and aſk'd them which they would chuſe; for there were different ways of preparing dead bodies for burial. One was very expenſive and came to a talent of ſilver, or 25*l.* 6*s.* 8*d.* the ſecond one fourth of that ſum, and the third very mean, coſting but a little. This preliminary being ſettled, the embalmers took the body home, and firſt drew out the brains through the noſtrils, with a crooked inſtrument of iron, and fill'd the vacancy with certain medicaments; then one mark'd out on the left ſide of the belly, how far the inciſion was to be made: then another with a ſharp Ethiopick ſtone, cut open the body as far as the law ordain'd, and immediately ran away as faſt as he could, all that were preſent purſuing him, throwing ſtones at him, to turn the execration upon him, for they thought it a very heinous crime to wound or offer violence to a dead body. But the embalmers were highly eſteem'd and reſpected, converſing with the prieſts, being with them admitted, as perſons of ſanctity, into the more ſacred parts of the temples. When theſe came to dreſs the body, one of them thruſts his hand into the wound and draws out all the inteſtines, except the heart and kidneys; another cleanſes all the entrails, waſhing them with wine of palms and aromatick odours; then the belly is fill'd with pounded myrrh, caſſia, and other odoriferous drugs, (frankincenſe only excepted) and the inciſion being ſewed up the body is carefully anointed with oil of cedar and other things for above 80 days, or elſe laid in nitre for 70 days: after which they waſhed the whole body, and bound fillets of white linen round every part, covering it with gum, which the *Egyptians* us'd inſtead of glue: and all this is done without diſfiguring the body, ſo that the very hair remains on the eye-brows and eye-lids, and the reſemblance of the countenance is preſerv'd and eaſy to be known. The embalmers having done their parts, the relations receive the corps, and put it into a wooden coffin ſhaped like a man, which they ſet upright againſt a wall of the edifice deſign'd for that purpoſe. For ſeveral of the *Egyptians* kept their dead at home in magnificent apartments, and by this means they had the pleaſure of ſeeing their anceſtors, who died many ages before they were born.

EMBAM'MA [Ἐμβάμμα, *Gr.*] any ſort of medicament, or ſauce, good to create appetite.

EMBARCADE'RE [on the coaſts of *America*] a place that ſerves ſome inland city for a port or place of ſhipping.

EMBAR'GO, a ſtop or arreſt of ſhips, a reſtraint or prohibition impoſed by a ſovereign on merchant-ſhips, to prevent their going out of port for a time limited, and ſometimes their coming in.

To EMBA'SE. See *To Imbaſe*.

EMBAT'TELED [in *Heraldry*] is when the outline of any ordinary reſembles the battlements of a wall, as in the figure.

EM'BRING *Days*, the ſame as *Ember Days*.

EMBEZ'ZLEMENT, a ſpoiling or waſting.

EMBLEMAT'ICALNESS [ἐμβλημα, *Gr.*] emblematical quality, enigmatical quality.

EMBLEMENTS [of *emblavence de bled*, *i. e.* corn ſprung or put out above ground] ſignifies properly the profits of lands ſown; alſo the profits that ariſe naturally from the ground, as graſs, fruits, &c.

EMBO-

EMBOLIS'MIC, intercalary.

EM'BOLUS [with *Natural Philoſophers*] the ſucker of the pump or ſyringe which when the ſucker of the pipe of the ſyringe is cloſe ſtopt, cannot be drawn up without the greateſt difficulty, and having been forced up by main ſtrength and being let go, will return again with great violence.

EMBOS'SING, the art of forming or faſhioning works in *relievo*, whether they be caſt or moulded or cut with a chiſſel.

To EMBRA'CE *a volt* [in *Horſemanſhip*] a horſe is ſaid ſo to do, when in working upon volts he makes a good way every time with his fore-legs.

EMBRACE'MENT [*embraſſment*, F.] an embracing or that which embraces.

EMBREW'ED [in *Heraldry*] dipt in blood, a term uſed of ſpear heads which have their points ſo.

EMBROCA'TION [of ἐμβροχή of ἐμβρέχω, Gr. to ſoak in] a ſoaking or ſteeping.

EMBROCHE' [ἐμβροχή, Gr.] a kind of decoction or lotion, wherewith the part affected having been firſt bathed is afterwards bound up with linnen cloths dipt in it. *L.*

To EMBROI'DER [of *em* and *broder*, F.] to work embroidery.

EMBROI'DERER [of *em* and *brodeur* F.] ſuch a worker.

EMBROIDERERS were incorporated about *Anno* 1561. Their armorial enſigns are palee of ſix, *argent* and *ſable* on a feſs *gules* between 2 lions of *England*, 2 broches ſaltire-ways between as many trundles *or*; the ſupporter 2 lions *or*.

EMBROI'DERY [*broderie*, F.] the working flowers, *&c.* with a needle on cloth, *&c.*

An EMBROI'L [*embrouillement*, F.] an embarraſſment, perplexity, trouble.

EM'BRYO [with *Botaniſts*] the moſt tender *fætus* or bud of a plant, whoſe parts are forcibly diſpoſed to diſplay.

EMBRYO [*Hieroglyphically*] was by the ancients repreſented by a frog.

EM'BRYONATE, of or pertaining to an embryo; alſo that is yet but in embryo.

EMBRYORES'TES } [of ἐμβρυον and ῥήσσω, *G.* to break]

EMBRYOTHLAS'TES [of ἐμβρυοθλάστης of ἐμβρυον and θλάω, *Gr.* to break] a ſurgeon's inſtrument, with which they break the bones of a dead child, that it may the more eaſily be extracted out of the womb.

EMBUSCA'TUM *Marmor* [*i. e.* boſcage or buſhy marble] a ſort of marble digged out of mount *Sinai* in *Jeruſalem*, of colour white, inclining to yellow, which has this ſurprizing property, that which way ſoever it be cut, it repreſents ſhrubs and buſhes curiouſly wrought by nature and of a blackiſh colour, which, if the ſtone be ſet over the fire, ſoon diſappears.

To EMEM'BRATE [*emembrare*, L.] to geld.

EMEND'ABLE [*emendabilis*, L.] that may be mended.

EM'ERALD [in *Heraldry*] a precious ſtone of a beautiful green, and therefore ſubſtituted inſtead of *vert*, by thoſe that blazon the arms of dukes, earls, *&c.*

To EMER'GE [*emergere*, L.] to riſe up out of the water, *&c.* to come out, to appear.

EMER'GENCE [of *emergere*, L.] a thing that happens ſuddenly; an unexpected circumſtance of affairs.

EMER'GENT *Year* [in *Chronology*] is the *Epocha* or date wherein we begin to account our time, as the birth of our Saviour.

EMER'GENTNESS [of *emergens*, L.] emergency, caſualneſs.

EMER'SE [*emerſus*, L] riſen up or out of.

EMER'SION, properly an iſſuing or coming out from under water.

EMERSION [with *Philoſophers*] the riſing of any ſolid above the ſurface of a fluid ſpecifically lighter than itſelf, into which it had been violently immerged or thruſt.

EMERY a metalline ſtony ſubſtance found in moſt or all mines, that yeild metal, but more eſpecially in thoſe of gold, ſilver and copper.

The uſe of it is that being mixed with oil it cleans and poliſhes any iron ware, marble, *&c.*

There are 3 ſorts of it, viz. *Spaniſh*, *Red* and *Common*. The *Spaniſh* is found in the gold mines of the *Weſt-Indies*; the ſecond in the copper mines and the third in the iron mines, which laſt is moſt generally uſed; it is of a browniſh red colour, and is ſo very hard that it is very difficult to reduce it to a powder.

EM'INENCE } a title of honour gi-
EMINENCY } ven to cardinals as being more honourable than excellency. This title was conferred upon them by a decree

a decree of pope *Urban* VIII. in the year 1638.

EMINEN'TIAL *equation* [in *Algebra*] a term uſed in inveſtigation of the areas of curvilineal figures, ſo called becauſe it is an artificial equation, which contains another equation eminently.

EMINENT'ER [*Academical* term] is uſed in the ſame ſenſe with *virtualiter* in contradiſtinction to *formaliter*, i. e. when a thing poſſeſſes any thing in a higher manner than a formal poſſeſſion.

E'MIR [among the *Turks*] a title given to the deſcendants or relations of *Mahomet*, who are in great eſteem, and who are the only perſons who have the privilege of wearing the green *Turban*, it is ſometimes added to other words and then ſignifies a principal officer.

EMMENALOGI'A [of ἐμμηνία and λόγος, *Gr.*] a treatiſe of the *Emmenia*.

EMMEN'IA [of ἐμμηνία, *Gr.*] womens monthly courſes.

EM'MET, an ant or piſmire, by reaſon of its great pains it takes to lay up its winter ſtores of proviſion in the ſummer time, makes it generally taken for the emblem of induſtry.

E'MISSARY *of a gland* [*Anatomy*] is the common conduit, canal or *pelvis*, in which all the little ſecretory canals of a gland do terminate.

E'MISSARY [*emiſarius*, L. *emiſſaire*, F.] a ſcout, a ſpy, &c. a truſty able dexterous perſon, ſent under-hand to ſound the ſentiments and deſigns of another; to make ſome propoſals to him, or to watch actions and motions, to ſpread reports, to favour a contrary party in order to make advantages of all.

EMIS'SION, the act of throwing or driving a thing out, or ſending forth, particularly a fluid from within outwards.

EMISSI'TIOUS [*emiſſitius*, L.] caſt out.

EMMENALOGI'A [of ἐμμηνία and λόγος, *Gr.* diſcourſe] a diſcourſe or treatiſe concerning womens menſes.

EMMUSELLE' [in *Heraldry*] muzzled

EMODULA'TION a ſinging in meaſure and proportion. *L.*

EMOL'LIMENT [*emollimentum*, L.] an aſſuaging or ſoftening.

EMOLLI'TION, the ſame as emolliment. *L.*

EMO'LUMENT [*emolumentum*, L.] properly gain ariſing from the griſt of a corn-mill; alſo profit gotten by labour and coſt.

EMPA'LEMENT [with *Floriſts*] or flower-cup, is thoſe green leaves, which cover the petals or the utmoſt part of the flower of a plant, which encompaſſes the foliation of the attire, being deſigned to be a guard and band to the flower, where it is weak and tender; and for that reaſon thoſe plants which have flowers, with a firm and ſtrong baſis, as tulips, &c. have no empalement.

To EMPAN'NEL [of *em* and *pannel*] to ſet down the names of the jury-men in a ſchedule of parchment or roll of paper by the ſheriff, after he has ſummoned them to appear for the performance of the ſervice required of them.

EMPAR'LANCE [of *parler*, F. to ſpeak] a petition or motion made in court for a pauſe or day of reſpite, to conſider what is beſt to be done; or for the defendant to put in his anſwer to the plaintiff's declaration.

EMPAS'TING [in *Painting*] the laying on of colour thick and bold.

EM'PEROR [with the old *Romans*] the common name of their general; but eſpecially of a general, who after having obtain'd ſome notable victory, was firſt ſaluted *Imperator* by the ſoldiery; which was frequently confirm'd afterwards by the ſenate; but in proceſs of time it came to be apply'd to abſolute monarchs only.

In *Europe* it is principally us'd of the principal magiſtrate, as of *Germany* and *Ruſſia* or *Muſcovy*; and is commonly ſuppos'd to give them the precedence of kings and all other ſovereigns, and that they have the right of conferring the regal dignity, and advancing dukedoms into kingdoms, as was done by *Leopold* the emperor, as to the kingdom of *Pruſſia*; and in ancient times the kings both of *England* and *France*, bore the titles of *Imperatores*, *i. e.* of emperors.

EM'PHASIS [in *Rhetorick*] a figure when a tacit ſignification is given to words, or when more is ſignified than expreſſed.

EMPHAT'ICALNESS [of ἐμφατικός, *Gr.*] emphatical quality.

EMPHRAC'TICKS [ἐμφραξις, *Gr.*] medicines that by their clamminеſs ſtop the pores of the ſkin.

EMPHY'SODES *Febris* [with *Phyſicians*] a vehement heat in fevers, which cauſes puſtules and inflammation in the mouth. *L.*

EMPHYS'TEMA [with *Surgeons*] a kind of ſwelling, wherein wind is contained, with a little ſkinny phlegm.

EMPHY'TEUTA } a tenant that
EMPHYTEUTESS } rents land on condition to plant it.

EMPHY-

EMPHY'TEUSIS [in the *Civil Law*] a contract made by conſent, but created by the *Roman* law, and not the law of nations; by which houſes or lands ſhall be improved, and that a ſmall yearly rent ſhall be paid to the proprietor.

EMPHY'TEU'TICK [of ἐμφύτευσις, *Gr.*] ſet out to farm.

EMPHY'TON *Thermon* [with *Naturaliſts*] the *calor innatus* or innate heat, which they ſuppoſe to be produced in a *Fœtus* in the womb from the *Semen* of the parents, which afterwards decays and ceaſes by degrees, when reſpiration is begun, and the *Fœtus* ſubſiſts of itſelf. This heat is by ſome naturaliſts ſtiled an *innate* and *natural ſpirit*, which they ſuppoſe to conſiſt of 3 parts, *viz.* of a *primogenial moiſture*, an *innate ſpirit* and *heat*. *L.*

EMPIRE [of *imperium*, L.] is properly any large extent of country under the juriſdiction of a ſingle perſon. *Germany* was in the year 800 advanc'd to the dignity of an empire by pope *Leo* III. who plac'd the crown upon the head of *Charlemaign*, together with the title of emperor.

EMPIR'ICA *Medicina*, quacking or pretending to the cure of diſeaſes by gueſs, without conſidering the nature of the diſeaſe, or of the medicines made uſe of for its cure; but depending intirely on the authority of experienc'd medicines.

EMPIR'ICALNESS, quackiſhneſs.

EMPLAS'TICK [*emplaſticus*, L. of ἐμπλαστικὸς, Gr.] clammy, ſticking, cloſing, healing.

EMPLAS'TRUM [ἔμπλαστρον of ἐμπλάττω or ἐμπλάσσω, *Gr.* to put in a maſs or do over] a plaiſter or ſalve, a medicine of a ſtiff, glutinous conſiſtence, compoſed of divers ſimple ingredients ſpread on leather, linen, *&c.* and applied externally.

EMPLAS'TERED [of ἐμπλασσω, Gr.] done or daubed over with plaſter or plaſters.

EMPLEC'TON *opus* [in *Architecture*] a work knit and couched together; properly when the ſtones of a building are ſo laid, that their front and back-part are ſmooth, but their inſide rough or unhewn, that they may take the better hold one of another. *L.* of *Gr.*

EMPLOY' } [*employ*, F.] buſi-
EMPLOY'MENT } neſs, occupation, *&c.*

EM'PRESS, the wife of an emperor.

EMPROSTHOTONI'A [ἐμπροσθοτονία of ἐμπροσθεν before, and τείνω to ſtretch, *Gr.*] a convulſion of the neck, which draws the head forwards.

EMP'TIO *venditio* [in *Civil Law*] that contract by conſent only, which we call buying and ſelling, whereby the ſeller is bound to deliver the goods, and the buyer to pay the price of them according to the bargain.

EMP'TINESS [æmtinеſſe, *Sax.*] vacuity, being void.

EMPTI'TIOUS [*emptitius*, L.] that which may be bought, ſaleable.

EMP'TIVE [*emptivus*, L.] bought or hired.

EMPYREUMAT'ICAL, of or pertaining to an empyreuma.

EM'RODS, the ſame as *Hæmorrhoids*, which ſee.

EMULA'TOR, one that ſtrives to equal or excel another; alſo one that envies another's excellence.

EMUL'GENT *Arteries* [with *Anatomiſts*] two large arteries, which ariſe from the deſcending trunk of the *Aorta*, and are inſerted to the kidneys, and carry the blood with the humour call'd *ſerum* to them.

EMUL'GENT *Veins* [with *Anatomiſts*] two veins ariſing from the *Vena cava*, and inſerted to the kidney, which bring back the blood, *&c.* after the *ſerum* is ſeparated from it by the kidneys.

EM'ULOUS [*æmulus*, L.] ſtriving to excel; alſo envious.

EM'ULOUSNESS [*æmulatio*, L.] emulation.

E'NACH [in the practick of *Scotland*] ſatisfaction for any crime or fault.

ENAL'LAGE [ἐναλλαγὴ of ἐναλλάττειν, *Gr.* to change] a changing.

ENALLAGE [with *Rhetoricians*] a figure whereby we change and invert the order of the terms in a diſcourſe againſt the common rules of language.

ENALLAGE [with *Grammarians*] a change either of a pronoun or a verb, as when a poſſeſſive is put for a relative, *ſuus* for *ejus*, or when one mood or tenſe is put for another.

ENALU'RON [in *Heraldry*] a bordure charged with martlets or any other kind of birds; but *Mackenzy* juſtly condemns it, and ſays it ſignifies in *Orle* or form of a bordure, and is applicable as well to the bearing any thing in that form.

To ENAM'OUR [of *en* and *amor*, L.] to engage the love and affections of a perſon.

ENANGIOMO'NOSPER'MOUS [of ἐν, ἀγγεῖον a veſſel, μόνος alone, and σπέρμα ſeed, *Gr.*] a term uſed of a plant that has but one ſingle ſeed in its ſeed veſſel.

ENCAUS'TES [ἐγκαυστὴς, Gr.] an enammeller, that engraves with fire. *L.*

To

To ENCAMP' [of *in* and *camper*, F.] to form a camp.

ENCAN'THUS [in *Surgery*] a tumour of the *Caruncula lacrymalis*, in the great canthus in the angle of the eye.

ENCELA'DUS [ἐγκέλαδος, Gr. *i. e.* tumultuous] a huge giant, who (as the poets feign) was the largeſt of thoſe that conſpired againſt *Jupiter*, who ſtruck him down with thunder, and threw mount *Ætna* upon him, where he breathes out flames, and (as they ſay) by his turning himſelf or ſhifting ſides cauſes earthquakes.

ENCE'PHALI [of ἐν in, and κεφαλὴ, Gr. the head] worms generated in the head.

ENCEP'PE [in *Heraldry*] ſignifies fettered, chained or girt about the middle, as is uſual with monkeys. *F.*

To ENCHANT. See *Inchant*.

ENCHEIRE'SIS [of Ἐγχείρησις, Gr.] a taking in hand to perform, an attempt.

ECHIRE'SIS [ἐγχείρησις, Gr.] the act of undertaking, a ſetting about any thing. *L.*

ENCHIRID'ION [ἐγχειρίδιον of ἐν and χεὶρ, Gr. the hand] a manual or ſmall volume that may be carried about in one's hand; a pocket-book.

ENCIEN'TE [in *Fortification*] a wall or rampart, ſurrounding a place ſometimes compoſed of baſtions and curtains either faced or lined with brick or ſtone, or only made of earth.

To ENCIR'CLE. See to *incircle*.

ENCLAVE' [with *Heralds*] where one thing is let into another; eſpecially where the juncture is ſquare.

ENCLIT'ICKS [with *Grammarians*] conjunctions, ſo called becauſe they incline or caſt back the accent to the ſyllable before going, as *que*, *ne*, *ve*, in *Latin*, which are joined to the end of other words, as *indoctuſque pilæ*, *diſcive*, *trochive*, *quieſcit*, Hor.

ENCLO'SURE [*cloture*, F.] a place encloſed or encompaſſed with a ditch, hedge, *&c.*

EN'CRAIN [with *Horſemen*] a horſe wither-wrung, or ſpoiled in the withers. *O. F.*

To ENCREA'SE. See *Increaſe*.

ENCICLOPÆDI'A [*encyclopædia*, L. of ἐγκυκλοπαιδεία of ἐν in, κύκλος a circle, and παιδεία, Gr. learning] a circle or chain of all ſciences and arts.

END'ABLE [of *end*, *ſtar*, and *able*] that may be ended.

To ENDAM'MAGE [*endommager*, F.] to do damage, to hurt.

ENDENCHE' } [in *Heraldry*] is ap-
ENDEN'TED } plied to a feſs, a pale, and other triangular pieces; when divided alternately between two different colours. See *indented*.

ENDEN'IZONED [of *denaiſon*, F. *Minſhew*] enfranchiſed, admitted or taken into the number of denizens or freemen.

ENDITE'MENT, is much the ſame incommon law, as *accuſatio* is in the civil. See *Indictment*.

E'NDIVE [*indivia*, L.] an herb.

END'LESS [of endeleſſe, *Sax.*] without end.

END'MOST, with the end foremoſt.

ENDORSE' [in *Heraldry*] is an ordinary, containing an eighth part of a pale: ſome ſay that it ſhews, that the ſame coat has been ſometimes four coats, and afterwards joined together in one eſcutcheon, for ſome myſtery of arms, as in the eſcutcheon he bears *azure en endorſe argent*.

ENDOR'SED [in *Heraldry*] is when 2 lions are borne in an eſcutcheon rampant, and turning their backs to each other.

ENDYM'ION, according to the poets, the ſon of *Æthlius* and grandſon of *Jupiter*, who having taken him up to heaven he attempted to violate the chaſtity of *Juno*, whereupon *Jupiter* caſt him into a perpetual ſleep, or, as others write, for 30 years. *Diana* became enamour'd with him, and hid him from the ſight of *Jupiter* in a cave of *Latmos*; and not being able to enjoy him by day, quitted heaven a-nights, and had many children by him.

He was in reality a juſt king of *Elis*, and a famous aſtronomer, who ſtudied the motions of the *moon*, and therefore paſſed the nights in retired places to obſerve her with leſs interruption.

Some of the ancients imagined that the moon was a round and bright iſland hanging in the air, and that it was inhabited by *Genii* or *Dæmons*, who came down to deliver oracles, and that *Endymion* was the king of it.

ENEN'THIUS } a certain deity of
ENENTHSEIR } the *Phœnicians*.

ENERGET'ICAL *Particles* [with *Philoſophers*] *i. e.* ſuch particles or bodies which are eminently active, and produce manifeſt operations of different natures, according to the various circumſtances or motions of thoſe bodies or particles.

ENERGET'ICALNESS [of *ἐνεργητικός*, *Gr.*] energy.

ENERGU'MENUS [with *Divines*] a term uſed to ſignify a perſon poſſeſſed with the devil or an evil ſpirit.

ENER'VATEDNESS [of *enervatus*, L.] enfeebledneſs.

E'NEYA [in the practick of *Scotland*] the principal part of an inheritance, which deſcends to the eldeſt ſon.

ENFANS *Perdues* [*q. d. loſt children*] the ſoldiers who march at the head of a body of forces, appointed to ſuſtain them, in order to make an attack, begin an aſſault, *&c.*

EN'GINE [in a *figurative* ſenſe] an artifice, contrivance or device. *F.*

ENGINEE'RY, the art of an engineer.

EN'GLAND [Engelond or Engelenlond, *Sax.*] before called *Britain*, took its name of the *Angels*, *Angli* or *Angeli* (as they were called by *Tacitus*) who were part of the *Suevi*, a branch of the *Cimbri*; and ſo of the ſame original with the *Saxons*. *Goropius Becanus* derives their name from *Angelen* or *Anglen* fiſh-hooks, becauſe they inhabited near the ſea-ſhore; but this ſeems both forced and trifling. Others, as *Cambden*, *Verſtegan*, &c. derive it from *angulus* an angle, corner or narrow neck of land, their ancient country near *Sleſwick*. Mr. *Sammes* deduces it from ang or eng, which in the *Teut.* ſignifies a narrow or ſtraight place, and hereupon concludes that the *Angeli* or *Angli* were ſo called becauſe they inhabited the ſtrait paſſages in the mountainous parts of *Germany*, and to confirm it, alledges that *Angleven* in *Pomerania* was ſo named from the angles that are ſituated in ſuch narrow paſſes. Others derive the name from *Ingo* and *Engo*, a ſon of *Woden*, the great progenitor of the *Engliſh Saxon* kings. The poſterity of which *Ingo* were called *Inglingar* or *Englini*, who ſeems to have been made by his father king of that part of the *Suevi*, which afterwards from their firſt king called themſelves *Engliſch* or *Inglins*; and it is certain, that the *Byzantine* hiſtorians, *Nicetas* and *Codinus*, called the *Angli* Ἰγγλῖνοι, i. e. *Inglini* or *Inglins*.

England is the beſt and largeſt part of the iſland called *Great-Britain*, which is divided into 3 principal parts, viz. *England*, *Scotland* and *Wales*, which laſt the moſt ſouthern is parted from *Scotland* by the river *Tweed* and *Solway* and from part of *Wales* by the river *Dee*.

With relation to other countries it is bounded eaſtward by the *German Ocean*, which ſeparates it from the low countries; ſouthward by the channel, which divides it from *France*: and weſtward by the *Iriſh* ſea or St. *George's* channel, which parts it from *Ireland*; being in length from north to ſouth, *viz.* from *Berwick* upon *Tweed* to *Portſmouth* in *Hampſhire* 320 miles; and in breadth from *Dover* to the lands end from eaſt to weſt 230 miles; and as to its latitude lies between 50 and 57 degrees of north latitude. The longeſt day in the northern parts is upwards of 17 hours.

The name of *Britain* was given it by a ſpecial proclamation of *Egbert*, the firſt ſole monarch of *England* ſince the Heptarchy.

In the reign of king *Alfred* about 800 years ago, it was firſt divided into ſhires and counties, which are now 40 in number, *viz.* 18 maritime and 22 inland, moſt of which take their names from their reſpective chief towns.

The country is generally flat and open, not overgrown with wild and unwholſome foreſts, nor over topped with dreadful high mountains; no country is freer from hurtful and ravenous beaſts, venemous ſerpents, and noiſom flies and vermine.

It is well watered with the rivers *Thames*, *Medway*, *Severn*, *Ouſe*, *Trent*, *Humber*, *Dee*, *Tine* and *Tweed*.

For food no country is more plentiful either of corn or paſture for man or beaſt, nor of great and ſmall cattle, both for meat and labour, and the ſea and rivers yields great abundance of excellent fiſh; for cloths they have the beſt of woollen manufactures, vaſt quantities of which are exported all over the world; the timber eſpecially for ſhipping the beſt in the world; its vegetable and mineral productions are not only ſufficient for its own uſe; but it exports more lead than all *Europe* beſides.

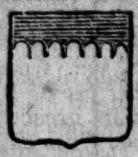
The air indeed is for the moſt part groſs and impregnated with the ſaltneſs of the ſea, from whence ariſe the greateſt inconveniencies the place is ſubject to.

The weather is changeable and irregular; but for the moſt part cloudy and rainy, eſpecially at the fall of the leaf and winter.

ENGLAND, is by ſome thus characterized, *viz.* a paradiſe to women, a purgatory for men, but a hell for horſes.

ENGO'NASI } [ἐγγόνασις, *Gr.*] a
ENGO'NASIS } bowing of the knee] a northern conſtellation, conſiſting of about 48 ſtars, ſo called from the figure repreſented on the celeſtial globe of

Hercules bearing upon his right knee, and endeavouring to bruiſe a dragons head with his left foot.



ENGRAI'L'D } [in *He-*
ENGRESLE' } *raldry*] is derived from *greſle*, F. hail, and ſignifies that the hail has fallen upon and broken off the edges, leaving them ragged, or with half rounds ſtruck out of them, and differs from indented, which are ſtraight lines, whereas in theſe the breaches are circular. See the eſcutcheon.

ENGRAVING, the art of working upon ſtones or metals, ſo as to make any figures or repreſentations of men, beaſts flowers, plants, &c.

The ancients were very famous for this art upon precious ſtones, cornelians, cryſtals, &c. as ſtill is to be ſeen on many exquiſite pieces of workmanſhip now remaining in the cabinets of the curious; but this art lay buried for many centuries, till the revival of ſculpture and painting in *Italy*.

Then engraving on precious ſtones began to appear again; but came not to perfection till the beginning of the 15th century, when one John de *Corniglivele* of *Florence* rendred himſelf famous for engraving cornelians curiouſly. The engraving on wood and copper was not found out in *Europe* unleſs to a very mean degree till after the invention of printing, being brought to a tolerable perfection by *Albert Durer* and *Lucas*.

ENGUICHE' [in *Heraldry*] ſignifies the great mouth of a hunting horn, having a rim of a different colour from the horn itſelf. *F.*

EN'GYSCOPE [*engiſcopium*, L. of ἐγγύς near and σκοπέω, *Gr.* to behold] an inſtrument for the viewing of ſmall bodies the more diſtinctly; ſo called, becauſe it brings the eye much nearer to them, ſo as to cauſe them to appear, as having larger parts and dimenſions; the ſame as a microſcope.

ENHARMON'IC *Muſick*, a particular manner of turning the voice, and diſpoſing the intervals with ſuch art, that the melody becomes more moving. The laſt of the three kinds of muſick uſed by the ancients, and abounding in *Dieſes* or *Sharps*. See *Cromatick* and *Diatonick*.

ENHARMON'ICAL *Dieſis* [in *Muſick*] is the difference between the greater and leſſer ſemi-tone.

ENIGMAT'ICALLY [of αἰνιγματικός, *Gr.*] by way of riddle.

To ENLARGE *a horſe* [with *Horſemen*] is to make him go large; that is to embrace more ground than he covered. This is done when a horſe works upon a round, or upon volts, and approaches too near the centre,

ENMANCHE' [in *Heraldry*] is derived from *manche*, F. a ſleeve, and is when the chief has lines drawn from the upper edge of the chief on the ſides, to about half the breadth of the chief, ſignifying that it had ſleeves on it.

ENNEAL'OGY [*ennealogia*, L. ἐννεαλογία, *Gr.*] a ſpeaking or treating of nine points; alſo an oration or treatiſe divided into nine parts or chapters.

ENNEAPE'TALOUS [of ἐννέα nine and πέταλον, *Gr.* a flower leaf] having nine flower-leaves.

ENNEE'MERIS [ἐννεαμερὶς, *Gr.*] a grammatical figure in *Latin* and *Greek* verſe, which is a *Cæſura* after the fourth foot in the ninth ſyllable of the verſe, which odd ſyllable ending the word, helps to make the next foot with the following word, as in this verſe.

Ille latus niveum molli fultus hyacintho.

In which all the four branches of the *Cæſura* are found, as *Triememeris*, *Penthememeris*, *Hepthimemeris* and *Ennememeris*.

ENNO'BLEMENT, a making noble; alſo a being ennobled or made noble.

ENOR'MOUSNESS [*enormitas*, L.] heinouſneſs.

ENOR'THROSIS [of ἐνόρθρωσις, or rather ἐνάρθρωσις, *Gr.*] a kind of looſe joining of the bones.

ENRA'GEDNESS, a great rage.

ENRICH'MENT [of *enrichir*, the being made rich.

ENROL'MENT [of *s'enroller*, F.] an enrolling, &c.

ENS [in a *Philoſophical* ſenſe] a being, whatever has any kind of exiſtence.

ENS [in *Metaphyſicks*] is applied in its moſt general ſenſe to every thing that the mind any way apprehends; and whereof it affirms or denies, proves or diſproves any thing.

ENS *Rationis* [with *Schoolmen*] an imaginary thing or creature of the brain which exiſts no where but in the underſtanding or imagination. *L.*

ENS *Primum* [the firſt or chief eſſence according to the *Paracelſians*] the moſt efficacious part of any natural mixt body, either *animal*, *mineral* or *vegetable*, which they pretend to be able to ſeparate from them, and by them to perform wonderful things for the renewing and reſtoring of youth. *L.*

ENS *Veneris* [the being or eſſence of *Venus*, *i. e.* copper] a ſublimation of equal parts of *Cyprus Vitriol* calcined to a dark colour, and *Sal Armoniack* into a yellow flour. *L.*

ENS [in *Phyſicks*] in a leſs general ſenſe, ſignifies ſomething that exiſts ſome way farther than in being conceiv'd or being capable of being perceiv'd in the mind, which is called *Ens Poſitivum* or *Reale*.

ENS [in *Pharmacy*, &c.] a term uſed of ſome things that are pretended to contain all the qualities or virtues of the ingredient they are drawn from in a little room.

ENS, in its proper or reſtrained ſenſe, is that to which there are real attributes belonging, or that which has reality not only in the intellect, but in itſelf.

To ENSAI'N [with *Falconers*] to purge a hawk or falcon from her glut and greaſe.

ENSEM'BLE, together, or with one another. *F.*

Tout ENSEMBLE [in *Architecture*] of a building, the whole work and compoſition conſidered together, and not in parts.

ENSHRI'NED [of en and Scɲin, *Sax. eſcrin*, F. *ſcrinium*, L. a deſk or coffer] preſerved in a ſhrine or coffer, as a holy or ſacred thing.

ENSTA'LMENT [of en and ꝑtýllan, or ꝑtal, *Sax.*] a creation of a knight of the garter, *&c.* or the ceremony of it.

ENTAB'LAMENT } [in *Architec-*
ENTAB'LATURE } *ture*] *Vitruvius* and *Vignola* called it *Ornament*; it ſignifies the *Architrave*, *Freeze* and *Cornice* together. Others call it *Trabeation*, and it is different in different orders. The words are borrowed from *Tabulatum* in *Latin*, *i. e.* cieling, becauſe the freeze is ſuppoſed to be formed by the end of the *Joiſts*, which bears upon the *Architrave*. It is alſo uſed for the laſt row of ſtones on the top of the wall of a building, whereon the timber and the covering reſt.

EN'TABLER [in *Horſemanſhip*] a word uſed in the academies, *&c.* apply'd to a horſe whoſe croup goes before his ſhoulders in working upon vaults; for in regular manage one half of the ſhoulders ought to go before the croup.

ENTE' [in *Heraldry*] grafted or ingrafted, this is, ſays a certain author, the fourth grand quarter of his majeſty king *George*'s royal enſign, which he thus blazons, *Brunſwick* and *Lunenburgh*, impaled with ancient *Saxony enté en point*, F.

ENTE *en Rond* [in *Heraldry*] ſignifies indented round, with this difference, that indented is formed of ſtrait lines in and out, but this is made of rounds in and out after the ſame manner.

ENTELECHI'A [ἐντελεχία, of ἐντελὴς and ἔχω, Gr. to have] the human mind or ſoul ſo called by *Ariſtotle*, as being the perfection of nature, and principle of motion. The ancient commentators on *Ariſtotle* interpreted ἐντελεχία by *actus*, L. meaning by that a kind of ſubſtantial form, by which *action* is produced in the body. But the moderns underſtood by ἐντελεχία a ſort of continued and perpetual motion and fit modification of matter, which qualifies the whole to be able to perform ſuch acts as are proper to it.

To EN'TER [in *Carpentry*] is to ſet the tenon of a piece of timber into the mortiſe of another.

To ENTER *a ſhip* [*Sea Term*] to board her.

ENTERFE'RING [ſpoken of *Horſes*] an imperfection which cauſes them to go narrow behind with the hinder feet, ſo that they fret one foot againſt another, whence a hard, mattery ſcab ariſes which makes them go lame.

ENTEROCE'LICK [*enterocelicus*, L.] troubled with the rupture called *Enterocele*.

ENTERO EPIPLOM'PHALOS [of ἔντερον, ἐπὶ and ὀμφαλὸς, Gr. the navel] a kind of *Exomphalos*, the ſame as *Enteromphalos*.

ENTERO *Hydromphalos* [of ἔντερον, ὕδωρ, and ὀμφαλὸς, Gr.] a kind of *Exomphalos*, wherein, beſides a diſplacing and bunching out of the inteſtine, there is a deal of watery humours collected along with it.

ENTERPLEAD'ER [in *Civil Law*] is called *Cognitio præjudicialis*.

To ENTER'R [*enterrer*, F.] to interr, to bury.

To ENTHAL'AMIZE [*enthalamizare*, L.] to bring a bridegroom and bride to their bride-chamber.

ENTHE'ATED [*entheatus*, L. ἔν and θεὸς, Gr.] inſpired by God.

To ENTHRAL'. *See to Inthral.*

ENTHU'SIASM [*enthuſiaſmus*, L. of ἐνθουσιασμὸς, of ἐνθουσιάζω; Gr. to inſpire] a prophetick or poetick rage or fury, which tranſports the mind, raiſes and enflames the imagination, and makes it think and expreſs things extraordinary and ſurpriſing. But the word is gene-

rally apply'd to thoſe perſons who pretend to have divine revelation to ſupport ſome ridiculous or abſurd notions in religious affairs, and thereby diſcards reaſon and ſcripture revelation, ſubſtituting in the room thereof the groundleſs fancies and whimſical imaginations of either a deſigned impoſture or a diſtempered brain; uſing ſometimes extravagant words and geſtures.

ENTHUSIAS'TICALLY [of ἐνθουσιαστικὸς, Gr.] in an enthuſiaſtical manner.

EN'THYMEM [*enthymema*, L. ἐνθύμημα, of ἐνθυμέομαι, Gr. to conceive in the mind] a conception or idea of the mind.

ENTHYMEM [with *Rhetoricians*] is when the concluding ſentence conſiſts of contraries.

ENTI'CING, alluring, drawing in.

ENTI'ER [with *Horſemen*] a ſort of reſty horſe that refuſes to turn, and is ſo far from following or obſerving the hand, that he reſiſts it. *F.*

ENTIER'TY [*entierité*, F.] (*Law Word*) intireneſs or the whole, as diſtinguiſhed from moiety or half. *F.*

EN'TITATIVE [*entitativus*, L.] when a thing is taken according to its eſſence, form or being.

ENTITATIVE, implies an abſtraction or retrenchment of all the circumſtances from a thing under conſideration.

EN'TITY [in the *School Philoſophy*] a phyſical *Ens* or being, conſidered according to what it is in its phyſical capacity.

ENTOY'ER } [in *Heraldry*] is uſed
E'NTOIRE } by ſome to ſignify a bordure charged intirely with things without life. *F.*

ENTOR'SES, wrenches of the paſterns in horſes. *F.*

EN'TRANCE [of *intrare*, L.] entry or going in, admittance; alſo a door, paſſage, *&c.*

ENTRANS'D, being in a trance.

EN'TRA'VES, two entravons joined by an iron chain, 7 or 8 inches long. *F.*

EN'TRAVONS, locks for horſes paſterns, being pieces of leather two fingers broad, turned up and ſtuff'd on the inſide, to prevent hurting the paſtern. *F.*

EN'TREPAS [with *Horſemen*] a broken pace or going of a horſe, and properly a broken amble, that is neither walk nor trot, but has ſomething of an amble. *F.*

ENTRESO'LE [in *Architecture*] a kind of little-ſtory, contriv'd occaſionally at the top of the firſt ſtory, for the conveniency of a wardrobe, *&c.* It is alſo called *Mezanzine*.

EN'TRY [with *Merchants*] the ſetting down the particulars of trade in the books of accounts.

ENTRY, a ſolemn reception or ceremony performed by kings, princes or ambaſſadors, upon their firſt entring a city, or upon their return from ſome ſucceſsful expedition, by way of triumph.

To ENU'CLEATE [*enucleatum*, L.] to take out the kernel.

ENUDA'TION, a making naked or plain, laying open, *&c.* L.

ENVIRONNE' [in *Heraldry*] ſignifies a figure of a lion or any other thing, encompaſſed about with other things. *F.*

An ENVI'RONMENT, an encompaſſing round.

EN'VIOUSNESS [of *invidioſus*, or *invidia*, L.] envy, envious nature.

ENU'MERABLE [*enumerabilis*, L.] numerable.

ENUMERA'TION [with *Rhetoricans*] a part of the peroration, wherein the orator, collecting the ſcattered heads of what has been delivered, throughout the whole, makes a brief and artful rehearſal or recapitulation thereof.

ENUN'CIATIVE [*enunciativus*, L.] that may be ſhewed, uttered or pronounced.

ENUN'CIATIVELY [*enunciative*, L.] declaratively.

EN'VOY, a perſon deputed or ſent on purpoſe to negotiate ſome particular affair with a foreign prince or ſtate, but is not accounted ſo honourable, as an ambaſſador. Thoſe who are ſent from *England*, *France*, *&c.* to *Genoa*, the princes of *Germany*, *&c.* go only in quality of envoys and not of ambaſſadors, but are uſually perſons of lower rank. They are of 2 ſorts *ordinary* and *extraordinary*, they are both intitled to all the privileges of ambaſſadors; but the ſame ceremonies are not performed to them. Thoſe who are appointed to ſtay any conſiderable time at the place to which they are ſent, are termed reſidents.

ENUR'NY [in *Heraldry*] ſignifies a bordure charged with beaſts, *&c.*

To ENVY [*invidere*, L.] to grudge or be uneaſy at the good fortune of others.

ENVY [*invidia*, L. *envie*, F.] an uneaſineſs of grief, ariſing from beholding the good qualities or proſperity of others.

ENVY [*Hieroglyphically*] an envious perſon was repreſented by the water-

ſerpent

ſerpent *Hydra*, becauſe of its proceeding from corruption and mud; intimating, that perſons that entertain this ungrateful paſſion in their breaſts, are of ſuch a ſordid diſpoſition, that they ſeem to be made up of mud and baſeneſs.

Envy was painted by the ancients in a garment of diſcoloured green colour, full of eyes.

To ENWOR'THY [of *en* and ꝑẏꝺ, *Sax.*] to render one's ſelf worthy of, illuſtrious or noble

To ENWRA'P [of *en* and hpeoꝑian, *Sax.*] to wrap up in.

ENY'STRON [of ἐνύω, Gr. to perfect] the laſt or 4th ventricle in animals that chew the cud, which compleats the digeſtion.

EO'DERBRICE [of Eoꝺon a hedge, and bꝛice, *Sax.* a breaking] a hedge-breaking.

E'ONS } [αἰωνες, *Gr.* ages] a title
ÆO'NES } which *Valentine* a hereſiarch of the ſecond century gave to the productions of his πρωων, Proon or firſt deity.

EPACMAS'TICA [of ἐπακμαστικὸς, Gr.] a fever which grows continually ſtronger.

EPAINET'ICK *Poem* [of ἐπαινος, Gr. praiſe] comprehends the *Hymn*, the *Epithalamium*, the *Genethliacon*, or what elſe tend to the praiſe and congratulation of the Divine Perſons or perſons eminent upon earth.

EPANADI'PLOSIS [ἐπαναδίπλωσις of ἐπαναδιπλόω, *Gr.*] a redoubling. *L.*

EPANADIPLOSIS [with *Rhetoricians*] is a figure, when they begin and end a ſentence with the ſame words, as *Kind to his friends, and to his enemies kind.* In *Latin* this figure is called *Incluſio*,

EPANADIPLOSIS [with *Phyſicians*] frequent redoublings or returns of fevers.

EPANALEP'SIS [ἐπανάληψις of ἐπαναλαμβάνω, *Gr.* to repeat] a repetition.

EPANALEPSIS [with *Rhetoricians*] a figure, in which the ſame word is repeated for enforcement-ſake, eſpecially after a long parentheſis; as, *it is manifeſt they have erred, it is manifeſt.*

EPANAPH'ORA [ἐπαναφορα of ἐπαφέρω, *Gr.* I refer] *i. e.* reference.

EPANAPHORA [with *Rhetoricians*] a figure, when the ſame word begins ſeveral ſentences or clauſes; as, *hic gelidi fontes, hic mollia prata, hic nemus.*

EPA'NODOS [ἐπάνοδος, of ἐπὶ and ἄνοδος, *Gr.* aſcent] a return.

EPANODOS [in *Rhetorick*] a figure, when the ſame ſound or word is twice repeated in ſeveral ſentences, or in the ſame ſentence; as

Neither the Light without its Sun,
Nor yet the Sun without its Light.

EPANOR'THOSIS [ἐπανόρθωσις of ἐπανορθόω, *Gr.* to correct] correction or amendment, a reſtoring to the former ſtate.

EPAPHÆ'RESIS [ἐπαφαιρησις, of ἐπὶ over and above, and ἀφαιρέω, Gr. to take away] a cutting or clipping over again. *L.*

EPAPHÆRESIS [with *Phyſicians*] a repeated blood-letting, or any repeated evacuation.

E'PARER [in *Horſemanſhip*] a word uſed in the manage to ſignify the flinging of a horſe, or his yerking and ſtriking out his hind legs. *F.*

EPAU'LEMENT [in *Fortification*] a ſhouldering-piece. *F.*

EPEXE'GESIS [ἐπεξήγησις, *Gr.*] a plainer interpretation of that, which was mentioned.

EPHAH [אֵיפָה, *Heb.*] an *Hebrew* meaſure of capacity of two ſorts; the common and that of the Sanctuary; The common contains 60 pounds of water, averdupois weight; The *Epha* of the *Sanctuary* was one third larger.

EPHE'BITY [ἐφήβια, Gr.] the age of a ſtrippling at the entrance of the 15th year.

EPHE'MERES, birds or creatures that live but one day, and therfore hieroglyphically repreſented the ſhortneſs of man's life.

EPHEMERID'IAN, of or pertaining to an ephemeris.

EPHE'MERINE } [*ephemerinus*, L.
EPHEME'RIAN } ἐφημερινος, Gr.] belonging to a journal, regiſter or day-book.

EPHE'MERIS [ἐφήμερις, Gr.] a regiſter or day-book, a journal.

EPHEMERIS [with *Aſtrologers*, *&c.*] a journal containing obſervations relating to the heavenly bodies, eſpecially ſhewing their places at noon.

EPHE'MERON } [ἐφήμερον, of ἐπὶ
EPHEME'RIUM } and ἡμέρα, Gr.] a kind of plant that dies the ſame day it ſprings, a may-lily, meadow-ſaffron, a liricon-fancy. *L.*

EPHÆSTI'A [ἐφαιστία, *Gr.*] feſtivals held in the city of *Thebes* in honour of *Tireſias*, who is ſaid to have had a ſucceſſive mixture of man and woman; and therefore at that time they attired a perſon firſt in a maſculine, and then in a feminine habit.

EPHE'TÆ, certain judges at *Athens*, who try'd cauſes of manſlaughter; who were

were 50 in number, and were to be as many years old.

EPHIAL'TES [ἐφιάλτης, Gr.] a diſeaſe called the night-mare, chiefly affecting perſons aſleep, and lying on their backs, who fancy their wind-pipe and breaſt is oppreſs'd by ſome weight, and imagine that ſome ſpectre or demon ſtops their breath.

EPHOD [אפוד, *Heb.*] a garment worn by the prieſts of the *Jews*, which were of two ſorts; the firſt was made of gold and twiſted ſilk of purple ſcarlet, and fine linen with broider'd work, *&c.* this only was worn by the high prieſt, when he officiated; it covered the back and the breaſt, and on the ſhoulders were ſet two onyx ſtones, in which were engraven the names of the 12 ſons of *Jacob*, the 6 eldeſt on the right, and the 6 youngeſt on the left, that when he went into the *Sanctum Sanctorum* he might be put in remembrance to pray for the 12 tribes. There are others of linen for the inferior prieſts, *&c.*

E'PHORI [among the *Lacedemonians*] magiſtrates ſet up by *Theopompus* king of *Sparta* to be a curb upon the regal power. Theſe are ſaid to have been nine in number; others ſay five. They gave ſentence upon thrones, all other magiſtrates being inferior to them, even the kings of *Sparta* were obliged to appear at their ſummons, when charged with male adminiſtration.

EPIBATE'RION [ἐπιβατήριον of ἐπιβαίνω I return] a ſpeech or a copy of verſes, returning thanks to the gods for a ſafe return from a long journey or voyage, made by ſome perſon of figure at an entertainment made for his friends.

EPIB'OLE [ἐπιβολὴ, *Gr.*] a caſting or putting in.

EPIBOLE' [with *Rhetoricians*] a figure wherein the repetition of the ſame word at the beginning of ſeveral ſentences has reſpect to the matter; whereas in the figure *Epanalepſis* it has regard chiefly to the ſtile.

EPICENE *Gender* [in *Grammar*] a gender which contains both ſexes under one termination, whether maſculine or feminine.

EPICK [ἐπικὸς of ἔπος, *Gr.*] a verſe pertaining to or conſiſting of hexameter or heroick verſe.

EPICK *Poem*, is a diſcourſe invented with art, to form the manners of men by inſtruction, deſigned under the allegories of ſome important action, which is related in verſe, after a probable, diverting and wonderful manner. *Boſſa* thus defines it; and it agrees very well with our idea of an epick poem. Tho' *Ariſtotle* ſays epick poetry makes uſe of diſcourſes in verſe and proſe, and *M. Dacier* agrees with him; but we in *England* have all our poetry in verſe at leaſt, if not in rhime. And we rank diſcourſes in proſe, altho' there may be the texture of a fiction in them, among what we call fables, and allow nothing to be epick poetry, but what is in verſe. See *Heroick Poem*.

Epick poeſy is not confined to obſerve unities of time and place. *Ariſtotle* ſays it has no ſettled time, and in that it differs from the *Dramatick*. And as to unity of place, that need not be obſerved, becauſe the poem is real, as an hiſtory, which may be left off by the reader at pleaſure.

EPICLIN'TÆ [ἐπικλίντα of ἐπικλίνω, *Gr.* to incline] earthquakes that move ſidelong.

EPICURE'AN *Philoſophy*, in this atoms, ſpace and gravity are laid down as the principles of all things. *Epicurus* held that the univerſe conſiſted of atoms or corpuſcles of various forms, magnitudes and weights, which having been diſperſed at random through the *immenſe inane* or ſpace, fortuitouſly concurred into innumerable ſyſtems or worlds which were thus formed, and afterwards from time to time increaſed, and diſſolved again without any certain cauſe or deſign; without the intervention of any deity, or the intendance of any providence.

EPICURE'ANISM, the doctrine or philoſophy of *Epicurus*; alſo the practiſe of an epicure or voluptuous perſon; gluttony.

EPICURE'ANS, an ancient ſect of philoſophers adherents to the principles of *Epicurus*; who have been much exclaim'd againſt for the badneſs of their morals; but ſeveral authors both ancient and modern have endeavoured to vindicate them from this aſperſion; by ſhewing that thoſe that kept cloſe to the doctrine of their maſter did not place their *Summum Bonum* or greateſt happineſs but in the pure pleaſure of the mind, which reſults from the practice of virtue.

Epicurean Sophiſts, were indeed a ſect of men pretending to be of this ſect, who made their happineſs to conſiſt in the gratification of the ſenſual appetite.

EPIDEMI'A [ἐπιδημία, Gr.] a catching or contagious diſeaſe communicable from one to another, as the plague, pox, *&c.*

EPIDE-

EPIDEM'ICALNESS [ἐπιδημικός, *Gr.*] univerſality of infection, &c.

EPIDES'MUS [with *Surgeons*] a ligature, bandage or ſwathe for a wound or ſore.

EPIDI'DYMIS [ἐπιδίδυμις, Gr.] a body of veſſels, the figure of which reſembles crooked veins, ſwollen with ill-blood; the greater globe or bunch of which is faſtened to the back of the teſticles, and leſſer to the veſſel that carries the *ſemen*. *L.*

EPIGAS'TRICK *Veins*, the flank veins.

EPIGAS'TRION [ἐπιγάστριον *Gr.*] the fore-part of the *abdomen* or lower belly. The upper part of which is called the *hypochondrium*, the middle *umbilicalis*, and the lower *hypogaſtrium*. L.

EPIGRAM [Ἐπίγραμμα, *Gr.*] a ſort of little poem ending with a conceit or point of wit; when it is long it grows flat, and ſeldom thrives above 2 or 3 couplets: It was at firſt an inſcription put on the baſes or pedeſtals of ſtatues or on trophies; but in time it began to be uſed in a more lax ſenſe for a ſhort and ſmart poetical performance, either laudatory; or ſatyrical it is accounted the loweſt piece of poetry, becauſe its ſubtlety and fineneſs rather turns upon words than the thoughts, and ſo may be look'd upon but as a ſort of punning.

EP'ILEPSY [ἐπιλημψία of ἐπιλαμβάνω, to invade or ſieze upon, *Gr.*] this diſeaſe is a convulſion of the whole body, which hinders or puts a ſtop to all animal actions, and proceeds from a diſorder in the brain.

EP'ILOGUE [*epilogus*, L. of ἐπίλογος of ἐπὶ and λόγος, *Gr.*] in *Dramatick Poetry*, a ſpeech addreſſed to the audience when the play is ended; uſually containing ſome reflections on ſome incidents in the play, and particularly thoſe of the part in the play acted by the actor who ſpeaks it.

EPILOGUE [in *Rhetorick*] is the concluſion of an oration or recapitulation, wherein the orator ſums up or recapitulates the ſubſtance of his diſcourſe, that it may be kept freſh in the minds of his auditors, who are frequently confuſed in their thoughts by the number and variety of the things they hear.

EPILOI'MICA [ἐπιλοιμικὰ, of ἐπὶ and λοιμὸς, *Gr.* a peſtilence] medicines good againſt a peſtilence or plague.

EP'IMONE [with *Rhetoricians*] a figure by which the ſame cauſe is continued and perſiſted in, much in one form of ſpeech; alſo a repetition of the ſame word to move affection, as *thus, thus it pleaſed him*, &c.

EPIPAROX'ISM [of ἐπὶ and παροξυσμὸς, Gr. a fit] a term which phyſicians uſe when a patient is ſeized with more fits in a fever than are uſual.

EPIPHO'NEMA [ἐπιφώνημα of ἐπιφωνέω, Gr. to call upon] is an exclamation containing ſome ſentence of more than ordinary ſenſe, which is placed at the end of a diſcourſe. It is like the laſt blow, where two perſons have been fighting, and gives the auditory a cloſe and lively reflection on the ſubject that has been treated on. *Virgil* gives us an example of an *Epiphonema*.

——*Tantæne animis cœleſtibus iræ*!

What ſo great wrath in heavenly minds!

EPI'PHORA [ἐπιφορὰ, *Gr.*] an attack or onſet.

EPIPHORA [with *Rhetoricians*] a figure in which a word is repeated at the end of ſeveral ſentences; but it differs from *Epiſtrophe*, in that it has reſpect chiefly to the matter.

EPIPHORA [with *Phyſicians*] a violent flowing of humours into any part, eſpecially the watering or dropping of the eyes; occaſioned by a thin rheum, which is commonly called *involuntary weeping*, and continually flows from the corners of the eyes; alſo the fall of water into the cods, as in ſome kind of ruptures.

EPIPHY'SES *Vermiformes* [*Anatomy*] two eminences of the *Cerebellum*, ſhaped like worms which keep open the paſſage from the third to the fourth ventricle. *L.*

EPIPLOCE' [with *Rhetoricians*] a figure expreſſing a gradual riſing of one clauſe of a ſentence out of another, much after the manner of a climax, as, *he having taken his houſe, he brought out his family, and having brought them out, ſlew them.*

EPIPLO'ICK, of or belonging to the *Epiploon*.

EPIPLOI'DES [ἐπιπλοειδὲς, of ἐπίπλοον, and εἶδος, Gr. form] a term applied to the arteries and veins diſtributed through the ſubſtance of the *Epiploon* or caul.

EPI'PLOON [ἐπίπλοον, Gr.] the caul, a cover ſpread over the bowels in the ſhape of a net, and abounding with blood-veſſels, whoſe uſe is to cheriſh the ſtomach and guts with its fat.

EPIPLOSARCOM'PHALOS [of ἐπίπλοον, σάρξ fleſh, and ὀμφαλὸς the navel, *Gr.*] a ſort of tumour of the exomphalos kind.

E'PIRES, a great interpreter of the gods among the *Egyptians*. He was painted with the head of a hawk.

EPIS-

EPIS'COPAL [*episcopalis*, L.] of or pertaining to a bishop or episcopacy.

EPISCOPA'LIANS, those of the episcopal party, and are retainers to the church of *England*. A name given to those who kept to the doctrine of the church of *England*, and the government of the church by bishops as it was before the reformation; they retain the greatest part of the canon law, the decretals of the popes, the liturgy, &c. more strict than the Catholicks themselves in many places do; but in matters of faith they agree with the *Catonists*.

EP'ISODE [ἐπεισόδιον, *Gr.*] an entrance or coming in.

EPISODE [with *Poets* &c.] a separate action or relation tackt to the principal subject to furnish the work with a variety of events, or to give a pleasing diversity.

EPISOD'ICAL, of or belonging to an episode.

EPISOD'IC, said of a poetical fable when it is swelled with unnecessary incidents; and its episodes are not necessarily nor properly connected with each other.

EPISTEMON'ARCH [of ἐπιστήμα science and ἀρχὴ, *Gr.* dominion] a dignity in the *Greek* church, whose office was to watch over the doctrines of the church in every thing relating to the faith, and to inspect and survey them as a censor.

EPISTOLOGRA'PHICK [of ἐπιστολὴ, an epistle, and γραφικὸς of γράφω, *Gr.* to write] of or pertaining to the character letters, &c. in written hand, as *Epistolographick character*.

EPISTROPHÆ'US [of ἐπιστροφὴ, of ἐπὶ upon, and στρέφω to turn, *Gr.*] the first *Vertebra* of the neck, that turns round upon the axis or second.

EPI'STROPHE [ἐπιστροφὴ, *Gr.*] a turning or alteration, a going back. L.

EPISTROPHE [with *Rhetoricians*] a figure, wherein several sentences end in the same word, as *ambition seeks to be next to the best, after that to be equal with the best, then to be chief and above the best.*

EPISTYL'IUM [ἐπιστύλιον, Gr.] that which is now called an *Architrave*, which is the first member of the *Entablature*, and is usually broken into 2 or 3 divisions termed *Fasciæ*, *i. e.* swathes, fillets, bands or lists.

EP'ITAPH [ἐπιτάφιον of ἐπὶ τῷ τάφῳ, *i. e.* upon a tomb or monument] which, says a certain author, should remember the name of the deceased and his progeny truly; his country and quality briefly; his life and virtues modestly, and his end christianly, exhorting rather to examples than vain-glory.

EPITA'SIS [in *Physick*] the increase or growth and heightening of a disease, or a paroxism of a disease, especially of a fever.

EPI'THEMA [ἐπίθημα, *Gr.*] a medicine applied to the more noble parts of the body; also an outward application generally of a liquid form like a fomentation.

EPITHY'ME [ἐπιθυμία, *Gr.*] a medicinal plant of a very extraordinary nature and figure. Its seed is very small, from which arise long threads like hairs, which soon perish as well as the root, unless they meet with some neighbouring plant both to sustain and feed them. It grows indifferently on all kinds of herbs, and writers attribute to them the virtues of the plants they grow on; but those most used in medicine are such as grow on thyme.

EP'ITHETS [with *Grammarians*] are adjectives or words put to substantives, expressing their natures or qualities, as *a generous spirit, a violent rage*, where the words *generous* and *violent* are the epithets expressing the qualities of the mind and passion.

To EPIT'OMIZE, to make an abridgement or to reduce into a lesser compass.

EPIT'OMIZER [of Ἐπιτομὴ, *Gr.*] an abridger.

EPI'TRITUS [ἐπίτριτος, Gr.] a foot of a *Latin* verse, consisting of 4 syllables, where the first syllable is short, and all the rest long, as *Salutantes*; the 2d is made out of a *Trochæus* and *Spondæus*, where the first syllable is long, and the 2d short, and the 2 last is long as *concitati*; the 3d is compounded of a *Spondæus* and an *Iambus*, where the 2 first syllables are long, the 3d short, and the last long, as *Communicantes*; the 4th consists of a *Spondæus* and a *Trochæus*, where the 3 first syllables are long, and the last short, as *incantare*.

EPITROCHAS'MUS [with *Rhetoricians*] a figure, wherein the orator runs hastily over several things, either for brevity sake, as *Cæsar* invaded the borders, took the city and pursued *Pompey*; or else to amaze those he speaks to; as *Stand still, Sirs; What brought you this way; Who are you that appear in arms? Whither are you marching?*

EPI'TROPE [ἐπιτροπὴ of ἐπιτρέπω, Gr. to grant] permission, a committing of an affair to one's management.

EPITROPE [with *Rhetoricians*] is a figure, when the orator grants what he may freely deny, in order to obtain what he demands. This figure is ſometimes uſed to move an enemy, and ſet before his view the horror of his cruelty. To this end he is invited to do all the miſchief he can.

EPI'TROPUS [ἐπίτροπος of ἐπιτρέπω, Gr. to adminiſter] a kind of judge, or rather arbitrator, which the *Greek* Chriſtians under the dominion of the *Turks* elect in the ſeveral cities, to terminate the differences that riſe among them, and avoid carrying them before the *Turkiſh* magiſtrate.

EPIZEUG'MENON. See *Diezeugmenon*.

EPIZEUX'IS [ἐπιζεύξις, Gr.] a joining together.

EPLOYE' [in *Heraldry*] diſplay'd, as *aigle eployé*, is an eagle diſplayed, which is not always to have two heads. But as in the eſcutcheon. See *Diſplayed* in D.

EPNEUMA'TOSIS [ἐπνευμάτωσις. Gr.] expiration, the act or faculty of breathing out. *L.*

EPOCH' } [ἐποχὴ of ἐπέχειν, Gr. to
E'POCHA } ſuſtain or ſtop] a chronological term for a fixt point of time, whence the years are number'd or accounted; or a ſolemn date of time counted from ſome memorable action, as the creation of the world.

E'POCHA *of Chriſt*, is the common epocha throughout *Europe*, commencing from the nativity of our Saviour *December* 25, or rather according to the vulgar account from his circumciſion the 1ſt of *January*; but in *England* from the incarnation or annunciation of the Virgin *Mary* on the 25th of *March*.

EPOCHA *of the Creation*, according to the computation of the *Jews*, is the year of the *Julian* period 953, anſwering to the year before Chriſt, 3761, and commences on the 7th of *October*.

Dioclesian EPOCHA, or the *Epocha of Martyrs*, is the year of the *Julian* period 4997, anſwering to the year of Chriſt 283. It is ſo called from the great number of Chriſtians who ſuffered martyrdom under the reign of that emperor.

E'PODE [Ἐποδὸς, of ἐπὶ after and ᾠδὴ, Gr. ſongs] one of the number of that ſort of *Lyrick* poetry, of which the odes of *Pindar* conſiſt. The other two being *Strophe* and *Antiſtrophe*, which anſwer each other in every ode, whereas one epode anſwers to another in ſeveral odes.

The epode was ſung by the prieſts ſtanding ſtill before the altar, after all the turns and returns of the *Strophe* and *Antiſtrophe*.

EPOPE'A [in *Poetry*] is ſtrictly the hiſtory, action or fable, which makes the ſubject of an *Epick* poem.

EPULA'TION, a feaſting or banqueting. *L.*

EPULO'SITY [*epuloſitas*, L.] great banqueting.

E'QUABLENESS [*æquabilitas*, L.] capableneſs of being made equal.

EQUAL *Angles* [*Geometry*] are thoſe whoſe ſides incline alike to each other, or that are meaſured by ſimilar parts of their circles.

EQUAL *Circles*, are ſuch whoſe diameters are equal.

EQUAL *Figures*, are thoſe whoſe areas are equal, whether the figures be ſimilar or not.

EQUAL *Hyperbola's*, are thoſe whoſe ordinates to their determinate axes are equal to each other, taken at equal diſtances from their vertices.

EQUAL *Solids*, are thoſe which comprehend and contain each as much as the other, or whoſe ſolidities and capacities are equal.

EQUAL *Arithmetical Ratio's*, are ſuch wherein the difference of the two leſs terms is equal to the difference of the two greater.

E'QUALNESS [*æqualitas*, L.] a being equal or like, a likeneſs, agreeableneſs.

Circle of EQUA'LITY [*Aſtron.*] a circle uſed in the *Ptolemaick* ſyſtem, to account for the eccentricity of the planets, and reduce them to a *calculus* with the greater eaſe; this is called alſo the *Circle of the Equant*.

Proportion of EQUA'LITY *evenly ranged*, is ſuch wherein two terms in a rank or ſeries are proportional to as many terms of another rank, compared to each other in the ſame order, *i. e.* the firſt of one rank to the firſt of another, the ſecond to the ſecond, and ſo on, called in *Latin*, *Proportio ex æquo ordinata*.

Proportion of EQUALITY *evenly diſturbed*, is ſuch wherein more than two terms of a rank are proportional to as many terms of another rank, compared to each other in a different, interrupted or diſturbed order, *viz.* the firſt of one rank to the ſecond of another, the ſecond to the third, *&c.* called in *Latin*, *Proportio ex æquo perturbata*.

EQUAL'ITY [*Emblematically*] was repreſented by a lady lighting two torches at once.

EQUA'LITY [with *Mathematicians*] the exact agreement of two things in reſpect to quantity.

EQUALITY [with *Algebraiſts*] is a compariſon of two quantities which are equal both really and repreſentatively, *i. e.* equal in both effects and letters.

EQUAN'IMOUSNESS [*æquanimitas*, L.] evenneſs of mind, contentedneſs; a calm and quiet temper upon all events of fortune, either good or bad.

E'QUANT [in *Aſtronomy*] a circle imagined by aſtronomers in the plane of the deferent or eccentrick, for the regulating and adjuſting certain motions of the planets.

EQUA'TOR [*æquator*, L.] the *equinoctial line*, and the ſame that by mariners is called the line by way of excellency, a great moveable circle of the ſphere equally diſtant from the two poles of the world, or that divides the heaven or globe of the univerſe into two equal parts north and ſouth.

EQUE'RY } [*ecuyer*, F.] an officer
EQUER'RY } who has the care and management of the horſes of a king or prince; alſo a grand ſtable for horſes furniſhed with all conveniences; alſo the lodgings or apartments of the equerries or grooms.

EQUIDIF'FERENT [*Arithmetick*] if in a ſeries of three quantities there be the ſame difference between the firſt and ſecond as between the ſecond and third, they are ſaid to be continually equidifferent; thus 3, 6, 9, are continually equidifferent,

EQUIDIS'TANCE } [of *æquus*,
EQUIDIS'TANTNESS } and *diſtantia*, L.] the being equally diſtant.

EQUILAT'ERAL *Hyperbola*, one whoſe *aſymptotes* do always interſect each other at right angles in the centre. If the tranſverſe diameter of any *hyperbola* be equal to its *Parameter*, then all the other diameters will alſo be equal to their *Parameters*.

EQUINOC'TIAL *Points* [*Aſtron.*] are the two points where the *equator* and *ecliptick* interſect each other.

EQUINOCTIAL *Colure*, is that paſſing through the equinoctial points.

EQUIPOI'SE [*equipoids*, F.] an equal weight.

EQUIPOL'LENTNESS, the ſame as equipollence.

EQUIPON'DERANT [of *æquè* and *ponderans*, L.] equally ballancing or poiſing.

EQUIPON'DEROUSNESS [*æquipondium*, L.] the being of equal weight.

EQUIP'PED [*equippé*, F.] furniſhed, accouter'd, *&c.*

EQUIR'IA, certain games celebrated at *Rome* in the month of *March*, with horſe-races, like our juſts and tournaments, in honour of *Mars* in *Mars's* fields.

E'QUITABLENESS [of *equitable*, F.] righteouſneſs, juſtneſs, reaſonableneſs.

E'QUITY [*æquitas*, L.] the virtue of treating all men according to the rules of right reaſon and juſtice.

EQUITY *and Juſtice* [*Hieroglyphically*] was repreſented by a ſwallow, becauſe that bird diſtributes its meat equally to its young ones.

EQUITY [*Hieroglyphically*] is alſo repreſented by a pair of ſcales or ballance.

EQUITY [in a *Law Senſe*] has a double and contrary meaning, for one enlarges and adds to the letter of the law, extending the words of it to caſes unexpreſſed, yet having the ſame reaſon; whereas the other abridges and takes from it; ſo that the latter is defined to be a correction of the law, generally made in that part wherein it fails.

EQUI'VOCA *Equivocantia*, words common to ſeveral things in a very different ſignification, *i. e.* to ſeveral things which have a ſimilar eſſence, correſponding to the ſimilar denomination; as *taurus* a bull, and *taurus* the conſtellation, and mount *Taurus*.

EQUI'VOCALNESS [of *æquivocus*, L.] equivocal quality, or being of the ſame name but different quality.

EQUUS [with *Aſtronomers*] a conſtellation, the former part of the horſe as far as the navel, is the only part to be ſeen. *Aratus* writes that he was the ſame that opened the fountain in *Helicon* with his hoof, which is called *Hippocrene*. But ſome will have him to be *Pegaſus*, who flew to the ſtars before the fall of *Bellerophon*. Which ſeems to others to be incredible, becauſe he has no wings; therefore *Euripides* will have him to be *Menalippe*, the daughter of *Chiron*, who was debauched by *Æolus*; and being with child fled into the mountains; and being about to be delivered there, her father came in ſearch after her. She being taken, that ſhe might not be known, pray'd that ſhe might be transformed; upon which ſhe was turned into a mare. And upon the account of her own piety and her father's, *Diana* placed her among the ſtars; and for that reaſon ſhe remains

invisible to the centaur (for he is believ'd to be *Chiron*) the posterior [low. er] parts of the body of this figure, because of the modesty of the womanish sex, are not seen.

ERADICATIVE *Cure* [in *Medicine*] is such an one as takes away the cause or roots out a distemper; in opposition to *Palliative Cure*, which relieves for a time; but not reaching the cause of the disorder, does not prevent its return.

ERA'TO [is represented in *Painting*, &c.] as a young virgin, of gay humour, crowned with myrtle and roses, holding a harp in her right hand, and a bow in the other, with a little winged cupid by her side, armed with a bow and arrows.

ERA'SED [in *Heraldry*] signifies any thing plucked or torn off from that part, to which it was fixed by nature, as a boar's head eras'd; see the escutcheon.

ERE [æne, *Sax.*] before that, rather than.

EREMI'TA [of ἐρημίτης, Gr. a wilderness] an hermit, a dweller in the wilderness. *L.*

EREMIT'ICALNESS, the leading the life of an hermit.

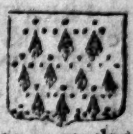
EREPT' [*ereptus*, L.] snatched away.

ER'GOT [with *Horsemen*] a stub like a piece of soft horn, about the size of a chesnut, placed behind and below the pastern joint of a horse, and is commonly hid under the tuft of the fetlock. See *Disergot*.

ERIDA'NUS [*Astr.*] a southern constellation consisting of 28 stars. This arises from *Orion*'s left foot. It is called *Eridanus* from *Aratus* by *Eratosthenes*, but he has produced no reasons why. Others, and with greater probability, take it to be the *Nile*, which only flows from the South. It is illustrated with many stars; there is under it a star called *Canopus*, which reaches pretty near to *Argus*'s coach-pole, and indeed no star is lower than this, for which reason it is called *Perigæum*.

ER'MENSEWL [Ermensepl, *Sax.*] an idol of the *Germans*, *Saxons* and *Britons*, accounted a favourer of the poor; he was represented as a great man, among heaps of flowers; upon his head he supported a cock, upon his breast a bear, and in his right hand he held a banner display'd.

ER'MINE [probably so called of *Armenia*, as having been brought from thence] a very rich furr of a weesel or field-mouse, worn by princes or persons of quality. This animal is milk white, and so far from being spotted as it is represented in heraldry, that it is reported of it, that it will rather be kill'd or taken, than sully its whiteness, nor is there any animal whose skin naturally answers to that represented in *Heraldry*. And *Furriers* to add to the beauty of those of their furrs used in lining garments to sew bits of the black tails of these animals on the white skins to add to their beauty.



ERMINE' [in *Heraldry*] is white furs with black spots, or, as the heralds term it, *argent* and *sable*, which is made by sewing bits of the black tails of these creatures upon the white skins to add to the beauty. Ermine is used for the lining the garments of great persons.

ERMINE'E [in *Heraldry*] as a *cross-ermine* is a cross composed of 4 ermine spots placed in the form of a cross. See the escutcheon.

ER'MINES [in *Heraldry*] or rather *Contre-Ermine*, the counter or reverse of ermine, which is black powdered with white, as in the escutcheon.

ERMINI'TES [with *Heralds*] little ermines, or rather a white field powder'd with black, every spot having a little red oar on it. But others say, it signifies a yellow field powdered with black.

ERN [of Ern, *Sax.* a solitary place] places names which end in *ern* signify a melancholy situation.

ERNES [of ernde, *Teut.* harvest, or ernden, to cut or mow corn] the loose scatter'd ears of corn that are left on the ground after the binding or cocking it.

To ERO'DE [*erodere*, L.] to gnaw off or eat out or about.

ERODEN'TIA [with *Surgeons*] medicines that by their sharp particles gnaw and prey upon the flesh. *L.*

EROS and ANTEROS [among the *Romans*] two *Cupids* being an emblem of mutual love, they being represented striving one with another, which should have the branch of a palm-tree that was between them; thereby intimating that contention should be between friends to deserve the palm or honour of excelling in love and friendship.

ERO'TEMA } [with *Rhetoricians*] a
EROTESIS } figure when by asking questions, the matter is aggravated, as were you not there? did you not say you had so done?

EROTEMAT'ICK [*erotematicus*, L.] demanding, queſtioning.

EROT'ICK [of Ἔρως, Gr. Cupid] a term applied to any thing that has relation to love.

ER'RABLE [*errabilis*, L.] that may err.

ER'RANTNESS [of *errans*, L.] wandering faculty.

ERRAT'ICALNESS [of *erraticus*, L.] wandring faculty.

ERRA'TION, a ſtraying, a wandring out of the way. *L.*

ER'RHINA, medicines that purge the brain and head, by bringing down the ſuperfluous pituit or phegm lying about the *Meninges* of the brain.

ERRO'NEOUSNESS [of *erroneus*, *L.*] error or fulneſs of error.

ER'ROR } [*error*, L.] miſtake of the
ERROUR } mind in giving aſſent to a propoſition that is not true; overſight, folly.

ERROUR [in *Law*] a fault in pleading or in the proceſs; whence the writ brought for remedy of this overſight, is called a *Writ of Errour*.

ERUBES'CENCE [*erubeſcentia*, L.] a bluſhing for ſhame; an uneaſineſs of mind by which it is hinder'd from doing ill or fear of loſs of reputation.

ERUBES'CENT [*erubeſcens*, L.] waxing red, bluſhing.

ERU'DITELY [*erudite*, L.] learnedly.

ERU'GI'NEOUS } [*æruginoſus*, L.]
ÆRU GINOUS } partaking of or like to the ruſt of braſs or copper.

ERUGA'TION, a taking away of wrinkles. *L.*

To ERUN'CATE [*eruncatum*, L.] to pull up weeds.

ERUPT' } [*eruptus*, L.] broken
ERUPT'ED } or burſt out.

ERYN'GIUM [ἠρύγγιον, Gr.] the herb Eringo, Seaholm or Sea-holly, *L.*

ERYN'NES, were called ἐρινυητῆρες, *i. e.* the ſearchers into thoſe men who have committed the moſt heinous offences. Their names are *Megæra*, *Tiſiphone*, and *Alecto*. *Megæra* is ſo called, as tho' μεγαίροντες, *i. e.* having in hatred, τιννυμένη, *i. e.* avenging or τιμωρεμένη, *i. e.* puniſhment of men becauſe of murders; and this ἀλάστους, without delay and inceſſantly. Theſe goddeſſes are altogether venerable, for a notable benevolence to human kind, in cauſing a mutual good-will between man and man. But they are horrible in their aſpect, and chaſtiſe the impious with ſcourges and flaming torches; their hair is wreathed with ſerpents, that they may ſtrike terror to murderers, who ſuffer the puniſhments due to their impious crimes; they are ſtoried to have their reſidence in [*infernum*] hell, becauſe the cauſes of thoſe evils that invade men are in obſcurity; nor can the wicked provide againſt them, ſo as to guard againſt them, or hinder their falling into thoſe dangers. *Phurnutius*.

ERYSIP'ELAS [Ἐρυσίπελας, of τὸ ἐρυθαίνειν καὶ τὸ πέλας, becauſe it draws the neighbouring parts to itſelf; or as others, of ἐρύθρος, of ἐρυθρὸς red and πελὸς black, from the variety of colours] a ſwelling of a bright yellow colour, inclining to red, uſually attended with a pricking pain, but not beating, and a ſymptomatical fever.

ERYSIPELATO'DES [Ἐρυσιπελατόδης Gr.] a ſwelling like the *Eryſipelas*, but the ſkin being of a dark colour. *L.*

ESCAL'OP *Shells* [with *Heralds*] are frequent in coat-armour, and ſome are of opinion that ſhells are a proper bearing for thoſe who have made long voyages at ſea, or have born conſiderable commands there, and obtained victory over enemies.

ESCAM'BIC [with *Merchants*] a licence granted for the making over a bill of exchange to a perſon beyond ſea. *Ital.*

ESCAR' } [ἐσχάρα, or ἰσχάρα, Gr.
ESCHAR' } a cruſt, *eſchara*, L.] a cruſt, ſhell or ſcab brought over an ulcer, or raiſed with a ſearing iron.

ESCHAROT'ICKS [of ἐσχαρόω to ſkin or cruſt over] plaſters, ſearing-irons, actual fire, *&c.* which bring a ſore to an eſcar or cruſt.

ESCARTELE' [in *Heraldry*] quartered.

ESCHEAT', the place or circuit within which either the king or other lord has eſcheats of his tenants.

ESCHE'VIN } [in *France* and *Holland*]
ECHE'VIM } a magiſtrate in a city to take care of their common concerns, the good order, decoration and conveniency of the city.

ESCHYNOM'ENOUS *Plant* [of αἰσχύνομαι, Gr. I am aſhamed] ſenſitive plants, ſuch as ſhrink in and contract their leaves upon touching them.

ESCHRAKITES [of the *Arabick* שרק *ſcharak* in the 4th conjugation אשרק *Aſcharak*, to *ſhine* or *glitter like the ſun*, *q. d.* illuminated] a ſort of *Mahometan Platoniſts*, who place their *ſummum bonum* or chiefeſt good and happineſs in the contemplation of the Divine Majeſty; deſpiſing the groſs imaginations of the *Alcoran* concerning *Paradiſe*. They are very carefull in ſhunning vice, preſerve

ſerve an equal and eaſy temper, love muſick, and divert themſelves with compoſing hymns or ſpiritual ſongs.

ESCLAIRCIS'MENT [of *eſclaircir*, F.] the clearing a thing, the rendring it more evident or clear. *F.*

ESCLA'TTE' [in *Heraldry*] ſignifies a thing forcibly blown away, and therefore a bend or other partition *eſclatte*, repreſents it torn or broken like a piece of a ruinated wall, irregular or not levelled; or elſe it may repreſent a ſhield that has been ſhattered with the ſtroke of a battle-ax or ſome weapon of a like ſort, but not cut with a ſword. *F.*

ESCLOPPE' [in *Heraldry*] ſignifies a ſort of indenture or cut made upon a bend, ſo that the colours counterchange, by running one into another, in only one point of each. *F.*

ESCORT', a convoy or company of armed men attending ſome perſon or thing in a journey or voyage to defend or ſecure it from inſults. *F.*

To ESCO'RT, to convoy, *&c.*

ESCOUA'DE [*Milit.* term] thethird part of a foot-company, ſo divided for the more convenient mounting of guards, *&c. F.*

ESCRITOI'R. See *Scrutoire.*

ESCROL' [with *Heralds*] a long ſlip as it were of parchment or paper, on which there is generally a motto.

ESCU', a *French* crown of 60 *ſols* or 3 *livres.*

ES'CULENT [*eſculentus*, L.] that may be eaten.

The ESCURIAL in *Spain*, about 7 miles north from *Madrid*, call'd alſo the monaſtery of St. *Lawrence*, is a moſt ſumptuous edifice built by K. *Philip* II, the front of which towards the weſt is adorn'd with 3 ſtately gates, the middlemoſt of which leads into a moſt magnificent temple; the gate on the right hand leads into divers offices appertaining to the monaſtery; that on the left into ſchools and out-houſes.

At the 4 corners are 4 turrets, and towards the north is a royal palace. It contains in all 37 courts and cloiſters, 11000 windows, 800 pillars, and hath a library containing 18000 books.

The revenues of this monaſtery amount to 30000 crowns *per annum*, and it is grown into an adage, that it is worth a journey into *Spain* to ſee that alone and return.

ESCUTCH'EON [of *ſcutum*, L. a ſhield, *eſcu*, F.] and we from them taking away the E and putting to an *Engliſh* termination *eon*, and the letters *ch* by *Epentheſis* make eſcutcheon. The *Latins* derive their *ſcutum* from the *Greek* σκυτὸς leather, becauſe their ſhields commonly were covered with leather. So that eſcutcheon ſignifies as much as ſhield, which tho' they were anciently of ſeveral forms, yet now thoſe in coat armour are generally repreſented ſquare, only rounded off at bottom as in the figure.

ESCU'TCHEON, heralds give names to ſeveral points or places; thus the point D they call the dexter chief, C is the middle chief, S the ſiniſter chief point, H is called the Honour point, F the Feſs point, N is called the Nombril point, A the dexter Baſe, and O the middle, and P the Baſe point. See the eſcutcheon.

ESCUTCHEON *of Pretence*, ſuch an one on which a man carries the coat of his wife being an heireſs, and having iſſue by her.

ESPE'CIAL [*ſpecialis*, L. *ſpecial*, F.] chief, ſingular, particular.

ESPECIALLY [*ſpecialement*, F. *ſpecialiter*, L.] in an eſpecial manner.

ESPLANA'DE [in *Fortification*] a part ſerving the counterſcarp or covered way for a parapet; being a declivity or ſlope of earth commencing from the top of the counterſcarp, and loſing itſelf inſenſibly in the level of the campaign. It is now chiefly taken for the void ſpace between the glacis of a citadel and the firſt houſe in a town.

ESQUI'RE [*eſcuyer*, F. *eſcudero*, Span. *armiger*, L. *q. d.* an armour-bearer] ſo that the title eſquire imports a perſon who carried the arms of ſome great man. Some now reckon ſix ſorts of eſquires.

1. The eldeſt ſons of viſcounts and lords.

2. The younger ſons of all noblemen. 3. The eſquires of the king's body. 4. The eldeſt ſons of knights. 5. Thoſe to whom the king himſelf gives arms, and makes eſquires by giving them arms (which anciently was done by putting a collar of SS about their neck, and a pair of white ſpurs on their heels) 6. Thoſe who bear any publick office in the kingdom, as high-ſheriff, juſtices of the peace *&c.*

Serjeants at law, counſellers at law, mayors of towns, batchelors of divinity, law, phyſick, are reputed eſquires. Tho' none of them are really ſo.

ESQUIS'SE [of *Schizzo*, Ital. a ſplaſh, and ſo an eſquiſſe of a painting only ſignifies

nifies ſplaſhes or dabs of colours in painting] a term in painting which ſignifies the firſt ſketch or draught of a picture; the firſt thought of a deſign drawn haſtily with a crayon, or in colours on paper, canvaſs or the like, in order to be finiſhed and painted or engraven afterwards.

ES'SAY } [in *Coinage*, &c.] is a proof or trial made by the teſt of the fineneſs or purity of the gold or ſilver to be uſed in coining money.

E'SSE [in *School Philoſophy*] is uſed in the ſame ſenſe with *eſſence*, principally for that which is really and actually exiſting.

ESSENCE *of a circle* [with *Geometricians*] the eſſence of a circle is, that the *radii* or *ſemidiameters* of it be all equal; the eſſence of a ſquare is, that it have 4 right angles, and as many equal right angled ſides.

ESSENCE [in *Metaphyſicks*] ſignifies the ſame as *being*. Some diſtinguiſh between them, in that *being* has the ſame reſpect to *eſſence*, that the *concrete* has to its *abſtract*. But as it is taken by *Metaphyſicians* in its moſt abſtracted nature, it muſt be the ſame as *being*.

ESSENES [among the *Jews*] a ſtrict ſect, who lived abſtemiouſly and drank nothing but water, denied themſelves of all pleaſures, and among the reſt thoſe of marriage, they wore white garments, profeſſed a community of goods, allowed not oaths, ſhewed a particular reverence to their elders, and ſacrificed only inanimate things; and were above all other *Jews* ſo ſtrict in the obſervation of the ſabbath, that they prepared their food on the preceeding eve, and would not on the ſabbath remove any thing out of its place, nor neither eaſe or ſupply nature unleſs very much preſſed.

Another ſort of them did allow of marriage for the ſake of procreation; but not till they had ſtayed 3 years to try whether or not the woman was healthy and fit to bear children; but never lay with their wives after conception, to make it appear that it was more from a deſire to benefit the commonwealth than to ſatisfy luſt. They were diſtinguiſhed into *Practicks* and *Theoricks*. The *Practicks* lived in cities and the *Theoricks* in ſolitary places; the former employing themſelves in handy-crafts and the latter in meditation.

ESSEN'TIA, eſſence. L.

ESSENTIA *Quinta* [with *Chymiſts*] quinteſſence, *i. e.* the 5th eſſence, a medicine made of the moſt powerfully working and acting particles of its ingredients. *L.*

ESSEN'TIAL [*eſſentialis*, L.] ſomething that is neceſſary to conſtitute a thing, or that has ſuch a connection with the nature and reaſon of a thing, that it is found or ſuppoſed where-ever the thing itſelf is.

ESSE'NTIAL *Property* [of every right lined triangle] is to have the ſum of its 3 angles equal to 2 right angles.

ESSEN'TIALLY [*eſſentialiter*; L. *eſſentiellement*, F.] in an eſſential manner.

ESSE'NTIALNESS [*eſſentia*, L. *eſſence*, F.] eſſential quality,

ESSEN'TIAL *Oils* [with *Chymiſts*] are ſuch as are really in a plant, and drawn from it by diſtillation in an alembick in water; in contradiſtinction to thoſe made by *Inſolation*.

ESSEN'TIATED, compoſed or made up of eſſentials; or made or brought into eſſences, as *eſſentiated ſpirits*.

ESSOI'N *de malo villæ* [in *Law*] is when the defendant is in court the firſt day; but going away without pleading falls ſick, and ſends two *Eſſoiners*, who proteſt that he is detained by ſickneſs in ſuch a *Village*, that he cannot come, *L.*

ES'SORANT [in *Heraldry*] a term uſed of a bird, ſtanding on the ground with the wings expanded, as though it had been wet, and were drying itſelf. *F.*

ESTATE *Conditional* [in *Law*] is one that has a conditional annexed to it; although it be not ſpecified in writing.

ESTE'EM [in *Ethicks*] ſimply ſo called, is the bare good opinion of good men, which flows from the obſervance of the law of nature and our duty; and the *Moraliſts* ſay, that we ought as far as in us lies to endeavour to procure and preſerve it, becauſe the want of it may lay open an occaſion to a thouſand miſchiefs and inconveniences.

ESTETE' [in *Heraldry*] is uſed by the *French* to ſignify a beaſt, whoſe head has been as it were torn of by force, and conſequently the neck left rough and rugged, in contradiſtinction to *diffait* and *decapité*, where the neck is left ſmooth, as if the head had been cut off.

ES'TIMABLENESS [of *æſtimabilis*, L, *eſtimable*, F.] worthineſs of value.

ESTIMA'TION *of the Judgment* [with *Divines*] conſiſts of a due valuation of thoſe excellencies that are in the divine nature, whereby God is accounted the ſupreme being in *Genere Boni*; from whom all created goodneſs is derived, and in conformity to whom it is to be meaſured.

E'STIVAL

ESTI'VAL *occident* [with *Aſtronomers*] the ſummer-weſt or north-weſt; that point of the horizon, where the ſun ſets, when he is in the tropick of *Cancer* and the days are longeſt.

ESTIVAL *orient* [with *Aſtronomers*] the ſummer-eaſt or north-eaſt; that point of the horizon where the ſun riſes when it is in the tropick of *cancer*.

ESTIVAL *Solſtice* [with *Aſtronomers*] the ſummer ſolſtice, when the ſun entring the tropick of *Cancer* on the 11th of *June*, and makes the longeſt day and the ſhorteſt night.

ESTOILLE'E [in *Heraldry*] as a *Croſs Eſtoilleé* ſignifies a ſtar with only 4 long rays in form of a croſs, and ſo broad in the centre, and ending in ſharp points.

ESTRAC' [with *Horſemen*] a horſe that is light-bodied, lank-bellied, thin-flanked, and narrow-cheſted.

ESTRA'DE, a publick high-way or road. *F.*

Batteurs d' ESTRADE [*Military* term] ſcouts of horſe ſent out to get intelligence of the diſpoſitions of the enemy and what is like to fall out in the way.

Batre d' ESTRADE, to go out upon ſuch an expedition. *F.*

ESTRADE, the one half of an alcove or bed-chamber, raiſed with a floor, and richly furniſhed and adorned for reception of perſons of diſtinction.

ESTRAN'GEL, the Eſtrangelus character, a particular ſpecies or form of *Syriack* letter, ſerving as capitals.

ESTRANGE'MENT, a drawing away the affections, *&c.*

ESTRAPA'DE [in *Horſemanſhip*] is the defence of a horſe that will not obey; who, to rid himſelf of his rider, riſes mightily before, and while his fore-hand is yet in the air, furiouſly yerks out his hind-legs, ſtriking higher than his head was before, and during the counter-time rather goes back than forward. *F.*

E'STREG-BOARDS, boards either of deal, fir, *&c.* brought out of the eaſtern countries.

ESTRE'PAMENT [*Old Law*] an impoveriſhing or making of lands barren by continual ploughing and ſowing without due manuring, reſt and other huſbandry.

ESTRE'PAMENT } a writ to for-
ESTREPEMENT } bid the making ſuch waſte, during a law ſuit between two parties.

To ESTR'EPE [*eſtropier*, F.] to make ſpoil in lands and woods.

ESU'RIENT [*eſurient*, L.] hungering being hungry.

ETAPE', or publick ſtore houſe for goods, a ſtaple town, *F.*

ETAPE [*Military Affairs*] an allowance of proviſions or forage for ſoldiers, during the time of their march thro' a country, to or from winter quarters. *F.*

ETAPI'ER, one who contracts with a country or territory for furniſhing of troops with proviſions and forage in their march thro' a couutry.

ETER'NALISTS, ſuch as believe the eternity of the world.

ETER'NALNESS [of *eternité*, F. *æternitas*, L.] the being eternal.

ETER'NITY [*Hieroglyphically*] was by the ancients repreſented by a cedar-tree. *Eternity* as a goddeſs was painted or carved like a fair lady, having 3 heads, ſignifying time paſt, preſent and to come; in her left hand a circle ſignifying that ſhe hath neither beginning nor end, and pointing with her fore-finger of her right-hand to heaven.

E'THELING [*noble* or *excelling*] a title peculiar to the prince or next heir to the crown among the *Engliſh Saxons*.

ETHE'REAL [with *Chymiſts*] a very fine rectified oil.

ETHE'REALNESS [of *æthereus*, L.] of an ethereal quality.

ETHNO'PHRONES [of ἔθνος heathen and φρὴν, Gr. thought, ſentiment] a ſect of hereticks of the 2d century, who profeſs'd chriſtianity, but joined thereto all the ſuperſtitions and follies of paganiſm, as judiciary aſtrology, ſortileges, auguries, *&c.*

ETHOLO'GICAL [of ἠθολογία, Gr.] pertaining to diſcourſes and treatiſes of *Ethicks* or *Morality*

ETHOL'OGIST [*ethologus*, L. ἠθολόγος, Gr.] a mimick, one who expreſſes other people's manners by voice or geſture.

ETO'ILE [in *Fortification*] a ſmall ſort of work of 4, 5, or 6, or more points, a ſtar redoubt.

ETYMOLOG'ICALLY [of ἐτυμολόγος, Gr.] by way of etymology.

EVAC'UANTS [in *Phyſick*] medicines proper to expel or carry off any ill, peccant or redundant humours in the animal body, by the proper way of emunctories.

EVAGA'TION, a roving or wandering out. *L.*

EVANES'CENT [*evaneſcens*, L.] vaniſhing or periſhing.

EVANGEL'IC } [*evangelicus*, L.
EVANGEL'ICK } εὐαγγελικὸς, Gr.] goſpel-like, pertaining to the goſpel.

EVANGEL'ICA [among the *Ancients*] proceſſions and prayers made for glad tidings received. *L.*

EVAN-

EVANGEL'ICALNESS [of ἐυαγγελικὸς, Gr.] the having evangelical quality.

EVAN'ID *Colours* [with *Philoſophers*] ſuch colours as are not of a very long continuance, as thoſe of clouds before and after ſun-ſet, the rainbow, *&c.* which are called emphatical and fantaſtical colours.

EVAN'IDNESS [of *evanidus*, L.] fading quality.

EVAS'IVENESS [of *evaſivus*, L.] evading quality.

EVA'TES, a branch or diviſion of our old philoſophers, the *Druids*. *Strabo* diſtributes the philoſophers among the *Britons* and *Gauls* into 3 ſects, *Bards*, *Evates* and *Druids*. The *Bards* he takes to be poets and muſicians, the *Evates* prieſts and naturaliſts, the *Druids* moraliſts as well as naturaliſts.

EU'CHARIST, a ſacrament inſtituted by our Saviour at his laſt ſupper. The conſecration of the bread and wine is done by the biſhops and prieſts, who only according to the preſent Church diſcipline have authority. In the primitive times the deacons uſed to diſtribute this ſacrament to the congregation; and the Catechumens and Penitents were not permitted at the conſecration of it.

The Communion was receiv'd in both kinds, both in the *Latin* and *Greek* church 'till the 12th century; about which time the *Roman* church refus'd the cup to the Laity; but the *Greek* church continued the ancient cuſtom.

In ancient times both eaſtern and weſtern churches conſecrated leavened bread; but the *Romans* now uſe unleavened bread; and the *Greeks* ſtill uſe leavened.

EU'CHITES [ἐυχίτης of ἐυχὴ, *Gr.* prayer] an ancient ſect of hereticks, thus denominated on account of their praying without ceaſing; imagining that prayer alone was ſufficient to ſave them.

EUCHOL'OGY [ἐυχολογία of ἐυχὴ and λέγω, *Gr.* to diſcourſe] a treatiſe or diſcourſe of prayer.

EUDÆ'MON [ἐυδαίμων, Gr.] a good genius or ſpirit.

EUDÆMON [with *Aſtrologers*] the fourth houſe of a figure of the heavens, ſo called on account of its good and proſperous ſignifications, as attainment of hopes, ſtore of friends, *&c.*

EUDÆ'MONY [*eudemonia*, L. of ἐυδαιμονία, *Gr.*] happineſs.

EVE and TREVE [in the practice of *Scotland*] ſervants whoſe predeceſſors have been ſervants to any perſon and his predeceſſors.

EVE-CHIER, an inſect, a chier-worm.

EVEC'TION *of the Moon* [with *Aſtronomers*] is an equality in her motion, by which, at or near her quarters, ſhe is not in that line which paſſes through the center of the earth to the ſun, as ſhe is at her conjunction, oppoſition, or ſyzygies.

E'VENNESS [æpenyꝛe, *Sax.*] plainneſs, ſmoothneſs, *&c.*

EVEN'TILATED [*eventilatus*, L.] winnowed; alſo thoroughly examined or ſifted.

EVEN'TUALLY, caſually, by chance.

EVER'GETES [ἐυεργέτης of ἐῦ well, and ἔργον, *Gr.* work] a benefactor; a title given to ſeveral princes or kings of *Syria* and *Egypt*, who ſucceeded *Alexander*.

EVERLAS'TING [of æpꝛe and læꝛtunȝ, *Sax.*] enduring for ever.

EVERLAS'TINGNESS, durable nature.

EVERSION [in *Rhetorick*] the ſame figure as *Epanodos*, L.

To EVERT' [*evertere*, L.] to turn upſide down, to overthrow, *&c.*

EVES'TIGATED [*eveſtigatus*, L.] ſearched out by the footſteps.

EVESTIGA'TION, a ſeeking for, ſearching after, tracing or finding out.

EUEXI'A [ἐυξία, Gr.] a good ſound habit of body, *L.*

EUGE'OS } [ἐυγεῖν, of ἐῦ and γαῖα,
EUGE'UM } *Gr.* the earth] the womb, ſo termed by way of alluſion to fruitful ground. *L.*

To EVICT' [*evincere*, *evictum*, L.] to convince by force of argument, *&c.*

EV'IDENCE [*evidentia*, L.] clearneſs, perſpicuity, plainneſs, demonſtration; a quality of things whereby they become viſible or apparent to the eyes, either of the body or the mind. *Evidence* is the eſſential and infallible character or criterion of truth, and is that in effect which with us conſtitutes the truth.

Formal EVIDENCE, is the act of the intellect as conſidered as clear and diſtinct.

Objective EVIDENCE, conſiſts in the clearneſs and perſpicuity of the object; or it is the object itſelf ſo conſtituted, as that it may be clearly and diſtinctly known.

Phyſical EVIDENCE, is ſo far as natural ſenſe and reaſon, pointing out any thing, convinces one thereof.

Metaphyſical EVIDENCE, is when we enter ſo fully and clearly into the eſſence of any thing, that nothing can be clearer.

Moral

Moral EVIDENCE, a thing is ſaid to be morally evident, ſo far as we have a diſtinct notion and knowledge thereof by unexceptional witneſſes.

EV'IDENTNESS [*evidentia*, L. and *nêſs*] plainneſs to be ſeen.

To EVIG'ILATE [*evigilatum*, L.] to watch diligently, to ſtudy hard.

Natural E'VIL, is the want of ſomething to the *bene eſſe*, or perfection of a thing, or to its anſwering all its purpoſes, ſuch are the defects of the body, blindneſs, lameneſs, *&c.* hunger, diſeaſes, *&c.*

Moral EVIL, a deviation from right reaſon, and conſequently from the will and intendment of God the legiſlator, who gave the rule.

E'VILNESS [Ꝥelnerꝛe, *Sax.*] evil nature or quality.

EVI'RATED [*eviratus*, L.] gelded.

EVIRA'TION, a gelding, unmanning; alſo a making effeminate. *L.*

To EVIR'TUATE [of *e* neg. and *virtus*, L.] to take away or deprive of the virtue.

EV'ITABLENESS [of *evitabilis*, L.] poſſibleneſs of being avoided.

EU'LOGIES [in the *Greek Church*] little bits of bread conſecrated, *i. e.* the euchariſt ſent to perſons who were not preſent at the communion.

EUMENIDES [Εὐμενίδες, *Gr.*] the daughters of *Acheron* and *Nox* (as the poets feign) *Tiſiphone*, *Megæra* and *Alecto*, the furies of hell, who were, by the ancient heathens, accounted the executioners of the vengeance of the gods on wicked men. They are deſcribed with ſnakes inſtead of hair, and eyes ſparkling like lightening; a filthy froth iſſuing out of their mouth as a ſign of their outrageous nature. They carried iron chains and whips in one hand, and flaming torches in the other, which gave a diſmal light, but ſuch as could diſcover crimes, and kindle a flame in the breaſt of the guilty, not to be extinguiſhed; their feet were of braſs, becauſe their motions are ſometimes ſlow, but ſure and ſteddy.

They are ſaid to be attendants in the porch of *Pluto's* palace, who appointed them to be puniſhers of ſuch as took falſe oaths, or oppreſs'd the poor; they alſo attended at *Jupiter's* throne, and therefore they had wings to ſupport their ſwift paſſage through the air, when they ſtruck terror, and carried ſuch puniſhments and calamities as the gods commanded to be inflicted upon mortals, whether they were famine, wars or peſtilence.

They are ſaid to delight in the gloominеſs of the night; and to have their dwelling in a dark cavern near the river *Styx*, and were always hovering about perſons who had ill deſigns, and made uſe of wicked counſels and indirect practices.

They were worſhipped in divers places, had a temple at *Athens*, and their prieſts were the judges that ſat at *Areopagus*. Their ſacrifices were performed in the night and amidſt a profound ſilence, and a black ewe lamb was offered to them.

Some *Mythologiſts* are of opinion, that *Tiſiphone* puniſhed the ſins that proceeded from *Hatred* and *Anger*; *Megæra* thoſe from *Envy*, and *Alecto* ſuch as accompany the inſatiable purſuit of *Riches* and *Pleaſure*.

They are called *Eumenides*, becauſe they will be appeaſed by thoſe that are ſupplicants to them: *Furies* from that madneſs that attends guilty perſons upon the conſciouſneſs of their villanies; and *Erinnyes* from the indignation and commotions they raiſe in the mind by their ſeverity.

EUNO'MIANS, a ſect of hereticks in the 4th century, who held that faith alone was acceptable without good works.

EU'NOMY [*eunomia*, L. εὐνομία, Gr.] a conſtitution or ordination of good laws.

EUNOMIOEUTY'CHIANS [of εὐνομία, Gr. and *Eutychus*] a ſect of hereticks ſaid to be the ſame with the *Eutychians*.

EVOCA'TION [with *Grammarians*] a figure of conſtruction, a reducing of the third perſon to the firſt or ſecond, as *Ego tuæ deliciæ iſtuc veniam*.

EVODES } [with *Phyſicians*] is
EVOSMIA } when the ordure or excrements have a ſweet ſmell.

EVOLAT'ICK [*evolaticus*, L.] flying abroad.

EVOLA'TION, a flying abroad. *L.*

EVOL'VENT [with *Geometricians*] a curve reſulting from the evolution of a curve, in contradiſtinction to the *Evolute*.

EVOLU'TE, the firſt curve ſuppoſed to be opened or evolved, which in opening deſcribes other curves.

EVOLU'TION [*Geometry*] the unfolding or opening of a curve, and making it form an evolute.

EUPEP'TICKS [of εὐπεπία, Gr.] medicines, or other things that promote concoction.

EUPET'ALUS [εὐπέταλος, Gr.] a precious ſtone of four colours, *viz.* fiery, blue, vermilion and green; alſo a kind of laurel.

EUPHON'ICAL [of εὐφωνία, Gr.] having a graceful ſound.

EUPHOR'BIUM [εὐφόρβιον, Gr.] the *Lybian Ferula*, a tree or ſhrub firſt found by king *Juba*, and ſo called after *Euphorbus* his phyſician. *L.*

EURIP'IDES, a famous tragick poet, a native of *Salamine*, he flouriſh'd in the reign of *Archelaus* king of *Macedon* who had him in great honour; he afterwards left *Athens* becauſe they preferr'd the comick poets before him. He wrote 75 tragedies but was victor at only 5. There are now but 19 of them left. Some call'd him the woman hater; he was torn to pieces by dogs and his bones were buried by the command of *Archelaus* at *Pella*.

EU'RIPUS [of εὖ eaſily, and ῥιπτεῖσθαι, Gr. to be precipitated] the word originally is the name of a certain ſtreight in the ſea between *Bœotia* and the *Negropont*, where the currents are ſo ſtrong, that the ſea is ſaid to ebb and flow 7 times in a day; but it is now by *Hydrographers* uſed for any ſtreight where the water is in great motion and agitation.

EURO'PA [Εὐρώπη, Gr. *i. e.* having broad eyes, or of the *Chaldee* אֵרֶב *i. e.* fair face; or of אֵרֶפ, ſignifying both a bull and a ſhip] the daughter of *Agenor*, king of *Phœnicia*, whom as the poets feign) *Jupiter*, in the ſhape of a bull, raviſh'd and carried over on his back through the ſea to *Crete*; ſome think that the truth of this fiction is, that the ſhip wherein ſhe was carried, was *Tauriformis*, *i. e.* like a bull; others, that the name of the maſter of the ſhip was *Taurus*; and others, that *Taurus*, or a bull, was the ſign of the ſhip; others, that ſhe was ſtolen away by a company of men, who carried the picture of a bull in their flag.

EU'RITHMY [in *Painting*, *Sculpture*, &c.] a certain majeſty, elegance and eaſineſs appearing in the compoſition of divers members of a body or painting, reſulting from the fine proportion thereof.

EU'RITHMY [with *Architects*] an exact proportion between all parts of a building, as to length, breadth and height of each room in a fabrick.

EURO'PEAN, of or pertaining to *Europe*.

EUSE'BIANS, a ſect of *Arians*, ſo called on account of the favour ſhewn them by *Euſebius*, biſhop of *Cæſarea*.

EU'SEBES [of εὐσεβία, Gr.] religious, godly; alſo a ſtone on which, in the temple of *Hercules* at *Tyre*, a ſeat was made where Dæmon's us'd to appear.

EUSEMI'A [with *Phyſicians*] a criſis or judgment of a diſeaſe excellently well made.

EUSTA'THIANS [ſo called from *Euſtathius* their author] a ſect of hereticks in the IV century, adherents to the notions of *Euſtathius*, who excluded married people from ſalvation, whereupon many married women forſook their own huſbands; he prohibited his followers from praying in their houſes, and oblig'd them to quit all they had as incompatible with the hopes of heaven.

EU'STYLOS [with *Architects*] a building, where the intercolumniations, or ſpaces between each pillar, are juſt 2 diameters and a quarter of the pillar, except thoſe in the middle of the face before and behind, which are 3 diameters diſtant one from the other.

EUTE'RPE [of εὖ well, and τέρπειν, Gr. to delight, becauſe ſhe invented the pipe] the inventreſs of the mathematicks and playing on the pipe. The ancients painted or carved *Euterpe* crowned with a garland of flowers, holding in each hand ſundry wind-inſtruments.

EU'THYMY [*euthymia*, L. of εὐθυμία, Gr.] quietneſs of mind, tranquillity, heart's eaſe.

EUTY'CHIANS [ſo called from *Eutychus* a monk of *Conſtantinople*, who contending againſt *Neſtorius* fell into a new hereſy, affirming Chriſt to be one thing and the word another. He deny'd that the fleſh of Chriſt was like ours, but affirm'd that his body was celeſtial and paſs'd thro' the virgin as thro' a channel; that there were 2 natures in Chriſt before the hypoſtatical union; and after it but one, compounded of both and thence he concluded that the divinity of Jeſus Chriſt did both ſuffer and dye.

He was condemn'd in a ſynod at *Conſtantinople* by *Flavianus* the biſhop, but hereupon appealing to the emperor and by the aſſiſtance of *Dioſcurus* biſhop of *Alexandria*, he obtained a ſynod, which was call'd the *aſſembly of Thieves and Robbers*, wherein his opinions were approv'd; but were condemned again by the 2d occumenical council held at *Chalcedon* in the year 451.] a ſect of hereticks, who held that the λόγος or word brought his body down with him from heaven, and deny'd that the body

of

of *Jesus Christ* was consubstantial with ours.

EVULGA'TION, a publishing abroad. *L.*

EVUL'SED [*evulsus*, L.] plucked or pulled away from.

EW'BRICE [of æp marriage, and bryce, *Sax.* breaking] adultery.

EW'RY, an office in the king's household, where they take care of the linen for the king's own table, lay the cloth, and serve up water in silver ewers after dinner.

EXA'CERATED [*exaceratus*, L.] winnowed, cleansed from chaff.

EXA'CERBATED [*exacerbatus*, L.] provoked or vexed afresh.

EXACERVA'TION, a heaping up together. *L.*

EXACINA'TION, a taking the kernels out of grapes and other fruit.

EXACT'ITUDE, exactness, nicety. *F.*

EXACUA'TION, the making of a thing sharp or pointed.

EXÆSTUA'TION, a boiling or seething, fury or rage. *L.*

EXAGGERA'TION [in *Rhetorick*] a figure whereby the orator enlarges or heightens things, making them appear more than they really are, whether as to goodness, badness or other qualities.

EXAGGERATION [in *Painting*] a method of representing things, wherein they are charged too much, or marked too strong; whether in respect of design or colouring.

EXAGO'NIAL [*exagonius*, L. of ἑξαγώνιος, *Gr.*] of, like, or belonging to an *Exagon*. See *Hexagon*.

EXALTA'TION [in *Natural Philosophy*] is the act or operation of elevating, purifying, subtilizing or perfecting any natural body, its principles and parts; as also the quality or disposition which bodies acquire by this operation.

EXALTATION *of the Cross*, a festival of the church held on the 14th day of *September*, as is generally suppos'd, in memory of the emperor *Heraclius*'s bringing back the true cross of our Saviour on his shoulders to mount *Calvary*, from which it had been carried away 14 years by *Cosroe*, king of *Persia*, at his taking *Jerusalem*, under the reign of the emperor *Phocas*.

EXALT'EDNESS, a being exalted, high or lifted up, height of promotion.

EXA'MPLE [with *Rhetoricians*] is defined to be an imperfect kind of induction or argumentation, whereby it is proved, that a thing which has happened on some other occasions, will happen again on the present one; from the similitude of the cases.

EXAN'IMATED [*exanimatus*, L.] dismay'd, disheartened, depriv'd of life.

EXANTHE'MATA [ἐξανθήματα, *Gr.*] certain wheals, pushes or breakings out in the skin of the head like those that appear on the body.

EXANTHEMATALOGI'A [ἐξανθηματαλογία, of ἐξανθήματα and λέγω, Gr.] an account or treatise of eruptive fevers, the measles and small pox.

EXAS'PERATEDNESS [of *exasperatus*, L.] incensedness, the being exasperated.

EXAT'URATED [*exaturatus*, L.] satisfied, filled with food, *&c.*

EXAUSPICA'TION, an unlucky beginning of a thing. *L.*

EXCÆCA'TION, a blinding or making blind.

EXCAL'CEATED [*excalceatus*, L.] having the shoos taken off, bare-footed.

EXCALFAC'TORY [*excalfactorius*, L.] heating, making very hot.

EXCANDES'CENCE [*excandescentia*, L.] great heat or wrath, violent heat, of distempers.

EXCARN'ATED [*excarnatus*, L.] become lean, nothing but skin and bone.

EX'CELLENTNESS [*excellentia*, L.] excellency.

EXCELCIS'MUS [ἐξελκυσμὸς, Gr.] a breaking of bones from the surface downwards. *L.*

EXCEL'SITUDE [*excelsitudo*, L.] highness.

EXCELS'E [*excelsus*, L.] high, lofty, *&c.*

EXCEN'TRICALNESS } [*excentri-*
EXCENTRI'CITY } *cité* F. *excentricitas*, L.] the quality of eccentrick position.

Dilatory EXCEP'TION [in *Law*] is one intended to defer or prevent the thing from coming to an issue.

Peremptory EXCEPTION [in *Law*] proper and pertinent allegations, founded on some prescription that stands for the defendant, as want of age or other quality in the person, *&c.*

Declinatory EXCEPTION, whereby the authority of the judge or court is disallowed.

EXCEPTIONS [in *Grammar*] are certain distinctions of words which differ in the manner of their declining from some general rule.

EXCEPTIONABLENESS [of *exceptio*, L. *able* and *ness*] liableness to be excepted against.

EXCEP'TIOUS, captious, prone to be offended.

EXCEP'TIVE, ſerving to except; of or belonging to exceptions.

EXCEREBRO'SE [*excerebroſus*, L.] brain-ſick, wanting brains.

EXCER'EBRATED [*excerebratus*, L.] having his brains beat out; wanting brains, witleſs.

To EXCERN [*excernere*, L.] to ſearch or ſift out.

EXCES'SIVENESS [of *exceſſif*, F. and *neſs*] exceedingneſs, the going beyond bounds.

EXCHANG'E [in a *Law Senſe*] is when one man being ſeized or poſſeſs'd of certain land, and another being ſeized of other land, they exchange their lands by deed indented, or otherwiſe, ſo that each of them ſhall have other lands ſo exchanged, in fee, fee-tail, or for term of life: ſuch exchange is good without livery or ſeiſin.

EXCHANGE [in a *Law Senſe*] is alſo uſed to ſignify the compenſation or ſatisfaction which muſt be made by the warrantor or the warrantee, value for value, if the land warranted be recovered from the warrantee.

EXCHEQU'ER, one of the law courts erected by *William* the conqueror and formed on the model of that in *Normandy*, ſet up by *Rollo*; it was call'd exchequer from a party-coloured or checkered cloth which covered the board.

The authority of this court was ſo great, that no man might contradict a ſentence pronounc'd here. In this court were tranſacted the affairs of all the great baronies in *England*, and all ſuch eſtates as held in *Capite*, and many other cauſes. The common pleas were uſually held in this court until the 28 of *Edward* I.

From the time of the conqueſt down to that time the great barons of the realm both eccleſiaſtical and ſecular were generally the only judges of this court, the chief *Juſticiary* being preſident; but afterwards canoniſts and other inferior lay perſons learned in the law were admitted to the board, who were thence called barons, becauſe they ſat in the place of thoſe who had that real dignity.

Black Book of EXCHEQUER, a book compoſed in the reign of king *Henry* II. *A. D.* 1105, which is in the cuſtody of the two chamberlains of the *Exchequer*.

This book contains a deſcription of the *Engliſh* court at that time, its officers, ranks, privileges, power, juriſdiction, wages, perquiſites; alſo the revenues of the crown in money, grain and cattle.

By this book it appears that as much bread might be bought for a ſhilling as would ſerve 100 men a whole day; that the price of a fat bullock was about 12 ſhillings, a ſheep 4 ſhillings, *&c.*

EXCHEQU'ERED [of *l'exchequiere*, F.] put into, or cited to anſwer to an accuſation exhibited in the *Exchequer-court*, &c.

To EXCI'DE [*excidere*, L.] to fall or ſlip out of.

EXCIN'ERATED [*excineratus*, L.] having the aſhes taken away.

EXCI'SE, a duty or impoſition laid on *Beer*, *Ale*, *Cider*, *Vinegar*, *Soap*, &c. This duty was firſt granted to K. *Charles* II. during his life, and has been continued throughout *England* and *Wales* ever ſince, and has been augmented by ſeveral *Parliaments* ſince, and extended to *Scotland*.

The exciſe is one of the greateſt branches of the revenue, and has been formerly farmed out, but now is manag'd by 7 commiſſioners for the king, who ſit at the general exciſe office in the *old Jury*, *London*, and receive the whole product of the exciſe upon *Malt*, *Beer*, *Ale*, &c. that is collected all over *England*, and pay it into the exchequer.

They are allow'd a ſalary of 800 *l. per annum* each, and are ſworn not to accept any fee or reward, from any perſon but the king only.

From theſe commiſſioners there lies an appeal to 5 others, call'd commiſſioners of appeal; the number of clerks, collectors *&c.* is very numerous and the charge of their ſalaries has been computed at about 300000 *l. per annum*.

EXCIS'ION [among the *Jews*] a cutting off from the community of that people, a puniſhment mentioned in ſcripture, and frequently inflicted by God for crimes of an extraordinary guilt.

The *Rabbins* reckon three ſorts of *Exciſion*; one which deſtroys only the body; another only the ſoul, and a third both ſoul and body, and ſeems to be very much like annihilation, which they explain thus; The firſt is an untimely death, the ſecond by *Leviticus* 18. 29. where it is ſaid, even the ſouls that commit them ſhall be cut off from among the people; and the third by the expreſſion; *the ſoul ſhall be utterly cut off his iniquity ſhall be upon him.* Thus they make the ſoul mortal or immortal according to the miſbehaviour of the people. The *Jews* pretend to reckon up 36 ſins, which when preſumtuouſly committed are puniſhable with exciſion.

EXCI-

EXCISION [with *Surgeons*] a cutting off any member, or part of the body. *F.* of *L.*

EXCI'TED [*excitatus*, L. *excité*, F.] ſtirred up, egged on, encouraged, quickened.

EXCLAMA'TION [with *Rhet.*] a figure, wherein by raiſing the voice and uſing an interjection either expreſly or underſtood, an uncommon warmth and paſſion of mind is expreſs'd; as O heavens! O earth! to you O men I call!

EXCLA'MATIVE, of or pertaining to exclamation.

EXCLA'MATORY [*exclamatorius*, L.] pertaining to exclamation.

EXCLU'SIONERS [in the time of king *Charles* II.] a name given to thoſe members of parliament that were for excluding the duke of *York* from the crown.

EXCLU'SIONS [with *Mathematicians*] a method of coming at the ſolution of problems [in *Numerical* caſes) by previouſly ejecting or excluding out of our conſideration ſuch numbers, which are of no uſe in ſolving the queſtion, and whereby of conſequence the proceſs may be regularly and judiciouſly abbreviated.

EXCLU'SIVENESS [of *excluſivus*, L.] excluſive quality.

EXCOMMUNICA'TION in the primitive Chriſtian Church was of two kinds. The firſt *medicinal*, which excluded thoſe under ſentence for a time, or till they were likely to die; and the *mortal* pronounced againſt hereticks or impenitents.

It was a general rule that a perſon ſentenc'd by *Provincial* or *Dioceſan* authority, was not to be received into any church; but this law which was at firſt good and wholeſome, was afterwards converted into prieſt-craft and profit; one patriarch, council or biſhop often undoing what the other had done; and that purely for the carrying on ſome ſecular deſign, without any regard had either to innocence or guilt, and without any other deſign than to gain power over the party or people they were pleaſed to excommunicate.

Of this we are furniſhed by hiſtory with numerous inſtances in the time of the papal uſurpation here in *England*, as well as other countries. When the pope and king quarrelled, a whole nation (and particularly our own ſeveral times) has been laid under an interdict and excommunication; which is contrary to the ancient diſcipline; which never drew the ſpiritual ſword but upon ſpiritual occaſions: nor did this cenſure extend to any civil forfeiture; whatever belonged to a perſon excommunicated, as a man, a huſband, a father, a maſter, a citizen or a king by the law of nature or nations, or the conſtitutions of his country remains untouch'd.

However in time religion ſo influenc'd law that the empire, if the excommunicated did not procure abſolution within a limited time, they were liable to impriſonment and forfeiture and in *England*, if it was not within 40 days the excommunication was return'd into the exchequer, and a writ *de excommunicato capiendo* awarded. But ſince the reformation or eſpecially ſince the *Revolution* very few inſtances of the execution of this arbitrary power have appeared.

EXCOMMUNICA'TION [among the ancient *Pagans*] was an excluding or debarring men from the participation of the ſacred myſteries of their worſhip and a cutting them off from communicating with men of the ſame religion.

EXCREMENTI'TIOUSNESS [of *excrementitius*, L.] the being full of, or of the nature of excrements.

EXCRESCENT [*excreſcens*, L.] growing out of another.

EXCRETORY [in *Anatomy*] certain ſmall ducts or veſſels making part of the compoſition or ſtructure of the glands are called *Excretory Ducts*, &c.

EXCRU'CIABLE [*excruciabilis*, L.] worthy to be tormented.

EXCRU'CIATED [*excruciatus*, L.] tormented or put in pain.

EXCUL'PATED [*exculpatus*, L.] carved or engraved.

EXCU'SABLENESS [*excuſabilis*, L.] that whereby a thing is excuſable, or meritorioufneſs of being excuſed.

EXCUS'SABLE [*excuſſabilis*, L.] that may be ſhaken or thrown off.

EXCU'TIENT [*excutiens*, L.] ſhaken off.

E'XEAT [*i. e.* let him go out] a term uſed in church-diſcipline for a permiſſion which a biſhop grants to a prieſt to go out of his dioceſe. L.

EXE'CRABLENESS [*execrabilis*, L.] accurſedneſs, impiouſneſs.

EX'ECRATED [*execratus*, L.] accurſed.

Final EXECU'TION [in *Law*] is that which makes money for the defendant's goods, and extendeth his lands and delivers them to the plaintiff.

Military EXECUTION, is the pillage or plundering of a country by the enemy's army.

EXEDRÆ [ἐξέδρα, Gr.] places where the ancient philoſophers, ſophiſts, and rhetoricians, *&c.* uſed to hold their conferences and diſputes.

EXE'GESIS [with *Rhetoricians*] a figure wherein that which the orator has delivered darkly, he afterwards renders more clear and intelligible in the ſame ſentence, as *Time at the ſame inſtant ſeemed both long and ſhort; long in the protraction of a man's deſires, and ſhort in the pleaſure of calling to mind.*

EXEGE'TES [ἐξηγητὴς of ἐξηγέομαι, *Gr.* to explain] perſons among the *Athenians* learned in the laws of the *Juris-conſulti*, whom the judges uſed to conſult in capital caſes.

EXEGET'ICALNESS [of ἐξηγέομαι, *Gr.*] to explain] explanatoriouſneſs.

EXELCIS'MUS [with *Surgeons*] a breaking of bones from the ſurface downwards.

EXEM'PLAR [*exemplaire*, F.] a perſon or thing containing an example to follow or eſchew, a ſamplar. *L.*

EXEM'PLARINESS [*exemplarius*, L. *exemplaire*, F.] fitneſs or worthineſs to be an example.

EXEMPLIFICA'TION, a demonſtrating a thing by an example; alſo a copy of an original writing. *L.*

EXEM'PLIFIED [*exemplificatus*, L.] cleared, proved or confirmed by an example or inſtance; alſo copied out from a deed or writing.

To EX'ERCISE [*exercere*, L.] to harraſs or tire.

EXERGASI'A [with *Rhetoricians*] a figure, when one thing is often repeated in different terms, as *the object of thoughts, the entertainment of his diſcourſe, and the contentment of his heart.*

EXER'GUE } [of ἐξ and ἔργον, *Gr.*
EXER'GUM } the work] a term among *Medalliſts* uſed to ſignify the little ſpace left around or without the work or figures of a medal, for an inſcription, cypher, device, date, *&c.* to be placed there.

EXFO'LIATED [*s'exfolié*, F. of *ex* and *folium*, L. a leaf] ſcaled, riſen up as leaves, ſcales, or ſplinters of a broken bone do.

EXFOLIATION [*Surgery*] a riſing up in leaves and ſplinters as a broken bone does. *L.*

EXFOLIATIVE *Trepan*, one proper to ſcrape, and at the ſame time to pierce a bone, and ſo to exfoliate or raiſe ſeveral leaves or flakes one after another.

EXGURGITA'TION, a caſting or voiding up. *F.* of *L.*

EXHA'LANT [*exhalans*, L.] ſending out an exhalation.

EXHALATION, a fume or vapour which is raiſed up from the ſurface of the earth, either by the heat of the ſun, or ſubterraneous fire, of which meteors, as miſts, fogs, rain, ſnow, hail, *&c.* are produced. *F.* of *L.*

EXHALATION [with *Chymiſts*] an operation, by means of which the more airy, volatile parts of things are raiſed and diſperſed by heat.

EXHAUST'ED *Receiver* [in *Experimental Philoſophy*] a glaſs or other veſſel applied on the plate of the *air pump*, and the air extracted out of the ſame by the working of the engine.

EXHAUS'TIONS [in *Mathematicks*] a way of proving the equality of two magnitudes by a *reductio ad abſurdum*; ſhewing that if one be ſuppoſed either greater or leſs than the other, there will ariſe a contradiſtinction.

EXHEREDA'TION [*Civil Law*] a father's excluding his ſon from inheriting his eſtate.

EXHE'RESIS [*exhæreſis*, L. of ἐξαίρεσις, Gr.] a chirurgical operation, whereby ſomething foreign, uſeleſs, and even pernicious, is taken from a human body.

EX'HIBENT [*exhibens*, L.] exhibiting.

EXHUMA'TION, the act of digging up a body interred in holy ground, by the authority of the judge.

To EXIC'CATE [*exiccare*, L.] to dry up.

EX'IGENCE, need, occaſion; that which a thing requires or is ſuitable thereto.

EX'IGENCY } a pinch or ſtraight;
EX'IGENCE } an expedient or occaſion.

EX'IGENTER } an officer of the
EX'IGENDARY } court of *Common-Pleas*, who makes out exigents and proclamations in all actions in which proceſs of outlawry lies.

EXIG'UOUSNESS [*exiguitas*, L.] littleneſs, ſmallneſs.

EXI'LE [*exilium*, L.] the place, or ſuffering of baniſhment.

EXIL'IUM [*Old Law*] a waſte or deſtruction of lands, houſes, woods, *&c.* alſo a prejudice done to an eſtate, by altering the condition or tenure of it, either by ejecting, advancing, *&c.*

EXIMI'OUSNESS } [*eximietas*, L.]
EXIMI'ETY } excellency, notableneſs, *&c.* excellentneſs.

EXIS'TENCE [*exiſtence*, F. of *exiſtentia*, L.] that whereby a thing has an actual *eſſence*, or that whereby a thing is ſaid

ſaid to be defined by *Naturaliſts* to be that which any thing is formally and intrinſically, altho' ſeparated from its cauſes; ſo that the difference between exiſtence and eſſence is, that exiſtence is the manner of the thing, and eſſence is the thing itſelf.

To make his EX'IT, to go off the ſtage as an actor; alſo to die.

EXI'TIABLE [*exitiabilis*, L.] hurtful, deſtructive.

EXO'DIARY [in the *Roman Tragedy*] a droll or mimic, who appeared on the ſtage when the tragedy was ended, and performed the *Exodium*.

EXOLE'TE [*exoletus*, L.] faded or withered, as flowers, *&c.*

EXOMOLOGE'SIS [ἐξομολογησις, *Gr.*] confeſſion in an eccleſiaſtical ſenſe.

EXON'CHOMA [of ἐξ out, and ὄγκος a ſwelling, *Gr.*] any large prominent tumour.

EXO'RABLENESS, eaſineſs to be entreated.

EXOR'BITANCE [of *ex* and *orbita*, L. a path] a thing done out of meaſure, ſquare or rule, an irregularity, an unreaſonableneſs.

EXOR'CISM, certain prayers formerly uſed to diſpoſſeſs devils; this cuſtom was in uſe in the primitive times of Chriſtianity, being practiſed by *Chriſt* and his diſciples; they being ſo well aſſured of their prayers upon theſe occaſions, that they publickly offered to venture their lives upon the ſucceſs.

The church of *Rome* alſo do at this time make conſiderable gain of exorciſms, impoſing upon the credulity of their blind adorers.

EXORCISM [of ἐξορκισμος, Gr.] a laying or caſting out ſpirits; prayers or conjurations, wherewith to exorciſe, *i. e.* to drive out devils from perſons poſſeſſed, to purify creatures unclean, or preſerve from danger.

EXOR'TIVE [*exortivus*, L.] pertaining to the riſing of the ſun, or the eaſt.

EXOS'SATED [*exoſſatus*, L.] having the bones pulled out.

EXOS'TOSIS [ἐξόστωσις of ἐξ and ὀστέον, *Gr.* a bone] the bunching or ſwelling of a bone out of its natural place, occaſioned by the ſettling of a corrupt humour in its proper ſubſtance. *L.* of *Gr.*

EXOT'ICALNESS, outlandiſhneſs.

EXOT'ICAL [*exoticus*, L.] brought out of another country.

EXOT'ICKS [*exoticæ*, L.] foreign plants.

EXPAN'SIBLE [of *expandere*, L.] capable of being expanded, ſpread wide or diſplay'd.

EXPAN'SILE [of *expanſus*, L.] of or pertaining to expanſion.

EXPANSION [in a *Metaphyſical ſenſe*] the idea we frame in our minds of laſting diſtance, whoſe parts exiſt together.

EXPA'TIATING [*expatians*, L.] running abroad, launching out into diſcourſe, ſpreading far and wide.

EXPEC'TABLE [*expectabilis*, L.] to be wiſhed or looked for.

EXPECT'ANT *Fee* [in *Com. Law*] land given to a man, and to the heirs of his body, the remainder to him and his heirs, in which caſe there is a fee-ſimple expectant after the fee-tail.

EXPE'DIENCE, fitneſs, neceſſarineſs to be done.

EXPE'DIENTNESS [of *expedient*, L.] fitneſs, convenientneſs.

EXPEDITA'TION [in *Foreſt Law*] the cutting out the balls of a dog's fore-feet for the preſervation of the game.

EXPEDI'TIOUSNESS [of *expeditio*, L.] quickneſs of diſpatch.

EXPEN'SIVENESS [of *expendere*, L.] coſtlineſs, freeneſs in ſpending.

EXPER'IMENT [*experimentum*, L.] eſſay, trial, proof; trial of the effect or reſult of certain applications and motions of natural bodies, in order to diſcover ſomething of the laws and natures thereof, *&c.*

EXPERT'NESS [of *expertus*, L.] readineſs, ſkilfulneſs, *&c.*

EXPE'TIBLENESS [of *expetibilis*, L.] deſirableneſs.

EXPIA'TORINESS [of *expiatorius*, L.] expiating quality.

EXPLAN'ATORINESS, explicative quality.

EXPLE'TIVENESS [of *expletivus*, L.] expletive or filling up quality.

EX'PLICABLENESS [of *explicabilis*, L.] capableneſs of being explained.

EXPLI'CITNESS [of *explicitus*, L.] expreſſneſs, plainneſs.

To EXPLO'DE [of *explodere*, L.] to drive out with noiſe, as with clapping of the hands, *&c.* to hiſs out, to diſlike abſolutely.

EXPLO'RATED [*exploratus*, L.] thoroughly viewed.

EXPLO'RATORY [*exploratorius*, L.] pertaining to ſearching or ſpying.

EXPLO'SION, an exploding, a caſting off, the action of a thing that drives another out of its place, that before it poſſeſſed.

EXPLOSION [with *Naturaliſts*] an action of the animal ſpirits, whereby the nerves are ſuddenly drawn together when ſome particles of a different kind

are

are mixed with the ſpirits, by which they are violently expanded or ſpread forth, or driven into confuſion, like the parts of fired gun-powder; alſo a violent expanſion of the parts of air, gun-powder, or any fluid that occaſions a crackling ſound.

EXPOLI'TION [in *Rhetorick*] a figure whereby the ſame thing is explained in different phraſes, in order to ſhew it more fully.

EXPONEN'TIAL [of *exponens*, L.] expounding, laying open to view.

EXPONENTIAL *Curves* [with *Mathematicians*] are ſuch curves as partake both of the nature of *Algebraick* and tranſcendent ones. They partake of the *Algebraick*, becauſe they conſiſt of a finite number of terms, tho' thoſe terms themſelves are in themſelves *indeterminate*, and they are in ſome ſort *tranſcendental*, becauſe they cannot be conſtructed *Algebraically*.

EXPONENTIAL *Equations* [with *Mathemat.*] are the ſame that are called *Geometrick irrationals*, by Sir *Iſaac Newton*, and ſometimes are called *Tranſcendentals*.

EXPONENTIAL *Quantities* [in *Mathematicks*] are ſuch quantities whoſe exponents are indeterminate, variable or flowing, and are of ſeveral degrees and orders; as when the *Exponent* is a *ſimple* indeterminate quantity, it is called an *Exponential* of the firſt or loweſt degree. When the *Exponent* itſelf is an *Eſſential* of the firſt degree, then the quantity is an *Exponential* of the ſecond degree.

EXPOR'TER [*exportator*, L.] a merchant, *&c.* that ſends goods into other countries.

EXPOSI'TION [in *Rhetorick*] a figure, whereby the ſame thing is explained in different phraſes or expreſſions, in order to ſhew more clearly.

EX POST [*Law*] a term uſed of a thing done after the time.

EXPOSTULA'TOR, one who reaſons by way of complaint of wrong done. *L.*

EXPO'SURE } [in *Gardening*] the
EXPOSI'TION } aſpect or ſituation of a garden wall, building, or the like, with reſpect to the ſun, winds, *&c.*

To EXPRESS' [*expreſſum*, ſup. of *exprimere*, L.] to pourtray or repreſent.

EXPRES'SION, a thing uttered or ſpoken. *L.*

EXPRESSION [in *Painting*] the natural and lively repreſentation of the ſubject, or of the ſeveral objects intended to be ſhewn.

EXPUG'NABLE [*expugnabilis*, L.] that may be overcome or won by aſſault.

EXPUL'SION [in *Medicine*] the act of driving a thing out by violence from the place it was in.

EXPURGA'TION [in *Aſtronomy*] is a term uſed by ſome authors for the ſtate and action of the ſun, wherein, having been eclipſed and hidden by the interpoſition of the moon, it begins to appear again; others call it emerſion.

EX'QUISITENESS, fitneſs, excellentneſs, curiouſneſs, exactneſs, artificialneſs.

EXQUISITI'TIOUS [*exquiſititius*, L.] not natural, but procured by art.

EXSAN'GUINOUSNESS [of *ex* and *ſanguineus*, L.] the quality of being without blood.

EX'SCRIPT [*exſcriptum*, L.] a copy, an extract or draught.

EXSIBILA'TION, a hiſſing out or of the ſtage. *L.*

EXSICCA'TION, a drying up. *L.*

EXSIC'CATIVES [of *exſiccare*, L.] medicaments that are of a drying quality.

EXSUC'COUS [*exſuccus*, L.] dry, without moiſture.

EXTA, the bowels or intrails of an animal body.

EX'TASY } [*e taſis*, L. of ἐκστασις,
EX'TACY } Gr.] a rupture or removal of the mind out of its natural ſtate and ſituation; a depravation or defect of the judgment and imagination, common to melancholy and diſtracted perſons, or a tranſport whereby a perſon is hurried out of himſelf, and his ſenſes ſuſpended; a trance, a ſwoon.

EXTAT'ICALNESS [of ἐκστατικὸς, Gr.] extatical quality; or the being in extaſy.

EXTEMPORAL'ITY [*extemporalitas*, L.] a promptneſs or readineſs to ſpeak without premeditation or ſtudy.

EXTEMPORA'NEOUS [*extemporaneus*, L.] extemporal, ſudden.

EXTEM'PORINESS, the being extempory or ſudden, without premeditation.

To EXTEND' [*extendere*, L.] to ſtretch out, to make longer, to reach or go far.

To EXTE'ND [in a *Legal Senſe*] is to value the lands and tenements of one bound by ſtatute, *&c.* and hath forfeited his bond, to ſuch an indifferent rate, that by the yearly rent, the obligator may in time be fully paid his debt.

To

To EXTEN'D *a Horſe*, ſignifies to make him go large.

EXTEN'SIBLENESS [of *extenſibilis*, L.] capableneſs of being extended or carried on to the utmoſt height.

EXTEN'SOR, *i. e.* a ſtretcher out] a name common to divers muſcles, which ſerve to extend or ſtretch out the parts; and particularly the hands and feet. *L.*

EXTEN'SIBLE, that may be ſtretched out large and wide.

EXTEN'SIVENESS, largeneſs, ſtretching out wide.

EXTENT' [*extentus*, L.] extended.

The EXTENT *of a Thing* [*extentum*, L.] the extenſion, or reach of a thing in length, breadth, depth, compaſs, ſpace, *&c.*

EXTENT *of an Idea* [among *Logicians*] is the ſubject to which that idea agrees; which is alſo called the inferior of a general term, which with reſpect to them is called ſuperior, as the idea of a triangle in general extends to all the divers kinds of triangles.

EXTER'MINATED [*exterminatus*, L.] driven or caſt out of the bounds, utterly deſtroyed, rooted out or cut off.

EXTER'GENT [*extergens*, L.] wiping away, cleanſing.

EXTE'RIOR *Polygon* [in *Fortification*] the out-lines of the works drawn from one outmoſt angle to another; or the diſtance of one outward baſtion to the point of another, reckoned quite round the work.

EXTERIOR *Talus* [in *Fortification*] is the ſlope allowed the work on the outſide from the place, and towards the campaign and field.

EXTER'NAL *Angles* [in *Geometry*] are the angles of any right-lined figure without it, when all the ſides are ſeverally produced, and they are, all taken together, equal to 4 right angles.

EXTERNAL *Digeſtives* [with *Surgeons*] are ſuch as ripen a ſwelling, and breed good and laudable matter in a wound, and prepare it for mundification.

EXTER'NALNESS [of *externus*, L.] the being without, or the property of being outward.

EXTERRA'NEOUS [*exterraneus*, L.] foreign, or of another country.

EXTER'SORY [*exterſorius*, L.] rubbing, cleanſing.

To EXSTIL' [*exſtillo*, L.] to drop or diſtil out of.

EXTINCT'ION [with *Chymiſts*] is the quenching of red hot minerals in ſome liquor, to abate their ſharpneſs, or to impart their virtue to that liquor. *F.* of *L.*

EXTINCT'NESS [of *extinctus*, L.] the being extinguiſhed or extinct.

EX'TISPICES [of *exta* entrails, and *inſpicere*, L. to inſpect] the ſame as *aruſpices*; which ſee.

EXTRA-CONSTEL'LATED [*extra conſtellatus*, L.] put or placed out of a conſtellation.

EXTRAC'TION [in *Genealogy*] is the line, ſtem, branch or family that one is deſcended from.

EX'TRACTION *of the biquadrate root* [in *Arithmetick*] is the untwiſting or opening of a given number to find another number, which being multiplied by itſelf, and the product alſo being multiplied by itſelf, may produce the number firſt given.

EXTRAC'TORY [*extractorius*, L.] that hath the nature or power to draw out.

EXTRAGENE'ITY [of *extrageneus*, L.] the being of a foreign kind.

EXTRAJUDI'CIAL [of *extra* and *judicialis*, L.] done out of the ordinary courſe of law, as when judgment is given in a court, in which the cauſe is not depending, or where the judge has no juriſdiction.

EXTRANA'TURAL [of *extra* and *naturalis*] beyond the common courſe of nature.

EXTRAOR'DINARINESS [of *extraordinarius*, L.] extraordinary quality.

EXTRAPARO'CHIALNESS [of *extra* and *parochia*, L.] the being out of the pariſh.

EXTRAV'AGANTNESS [of *extravagans*, L. *extravagance*, F.] extravagancy.

EXTRAVASA'TION [with *Anatomiſts*, *&c.*] a getting out of its proper veſſels, as the blood and humours, when by ſome accident they flow beſides the veins and arteries. *L.*

An EXTRE'ME [*extremum*, L.] the utmoſt bound of a thing, that which finiſhes or terminates it; an exceſs.

EXTREMES [in *Logick*] are the two extreme terms of the concluſion of a propoſition, *viz.* the predicate and the ſubject.

EXTREME'LY [*extrement*, F.] very greatly, *&c.*

EXTREME'NESS [*extremitas*, L.] extremity; alſo greatneſs, *&c.*

EXTRICA'TION, a diſentanglement. *L.*

EXTRIN'SICK [*extrinſecus*, L.] that is on the outſide, outward, or from without.

EXTRIN'SECALNESS [of *extrinſecus*, L.] the being on the outſide.

To EXTRUCT' [*extructum*, L.] to build or ſet up.

EXTU'BEROUS [of *ex* and *tuber*, L. a ſwelling] ſwelling or bunching out.

EXTU'BEROUSNESS [of *extuberatus*, L.] the ſwelling or bunching out of the body.

EXU'BERANCY [*exuberantia*, L.] an over flowing, over-abounding; a ſuper-abundance, great plenty.

EXU'BERANTNESS [*exuberantia*, L.] an over-abounding; a ſuper-abundance, great plenty.

EXUL'CERATED [*exulceratus*, L.] grown to an ulcer.

EXULCERA'TION [with *Surgeons*] a ſolution of continuity, which proceeds from ſome gnawing matter, and in thoſe parts of the body that are ſoft, is attended with a loſs of their quantity. *L.*

EXUL'CERATORY [*exulceratorius*, L.] that cauſeth ulcers.

To EXUN'GULATE [*exungulatum*, L.] to pull off the hoofs; alſo to cut off the wide part from roſe leaves.

EXU'PERABLENESS [of *exuperabilis*, L.] liableneſs, or poſſibility of being overcome.

EXU'PERANT [*exuperans*, L.] exceeding.

EXU'PERANCE [*exuperantia*, L.] excellence, pre-eminence.

EYE [eaȝ, *Sax.* **aug**, *Teut. oeil*, *F. oculus*, L.] the admirable organ and inſtrument of ſight, by which the ſoul ſees or perceives objects either nearer or farther off, *&c.*

The form of the eye is for the moſt part globous or ſomewhat of the ſpheroidal form, which is accounted the moſt commodious optical form, as being the fitteſt to contain the humours within, and to receive the images of opticks from without; the humours being thereby laid commodiouſly together to perform the office of refraction; and the *Retina*, and every other part neatly adapted regularly to receive the images from without and to convey them accordingly to the common ſenſory of the brain.

EYE [with *Phyſicians*] a hole or aperture.

EYE [with *Printers*] is ſometimes uſed for the thickneſs of the types or characters uſed in printing; or more ſtrictly, the graving in *relievo* on the top or face of the letter.

EYE *of a Bean* [with *Horſemen*] a black ſpeck or mark in the cavity of the corner teeth of a horſe, when he is about the age of 5 and a half, and remains till 7 or 8.

An EYE *wide open* [*Hieroglyphically*] repreſented wiſdom and juſtice.

EYE [with *Jewellers*] the luſtre and brilliant of pearls and precious ſtones, more uſually call'd the *water*.

Bull's EYE [in *Aſtronomy*] a ſtar of the firſt magnitude in the conſtellation *Taurus*.

Cat's EYE, a precious ſtone, call'd alſo *Oculus Solis* or the ſun's eye.

Hare's EYE [with *Phyſicians*] a diſeaſe ariſing from the contraction of the upper eye-lid, which hinders it from covering its part of the eye.

Goat's EYE [with *Oculiſts*] a white ſpeck on the *cornea*.

Bullock's EYE [in *Architecture*] a little ſky-light in the covering or roof, intended to illuminate a granary or the like.

EYE-BROW [*Archit.*] the ſame as liſt or fillet.

EYE *of the Volute* [*Archit.*] the centre of the volute, or that point where the *Helix* or ſpiral, of which it is formed, commences; or elſe it is the little circle in the middle of the volutes, wherein are found the 13 centres for deſcribing the circumvolutions thereof.

EYE *of an Anchor*, a hole wherein the ring is put into the ſhank.

EYE *of the Strap* [with *Sailors*] the compaſs or ring which is left of the ſtrap-rope, to which any block or pulley is faſtened.

EY'ELESS, wanting or not having eyes.

F

F f, *Roman*, *Ff*, Italick, ff, *Engliſh*, are the 6th letters of their reſpective alphabets. The *Greeks* and *Hebrews* have no letter that anſwers exactly to the letter F; but thoſe that come the neareſt to it, are the Φ φ, *phi*, Gr. and ף, *phe*, Hebrew.

Some reckon the letter F a mute, and others a ſemi-vowel. *Suetonius* ſays the emperor *Claudius* invented this letter and 2 others, and that it had the force of V conſonant and was written inverted ⅎ.

F, ſtill keeps its force, and when it is the laſt letter of a word is always doubled, as ſtaff, ſtiff, muff, *&c.*

F [in *Old Latin Numbers*] ſignified 40.

F with a daſh at top, ſignified 40000.

F [in

F [in *Muſick*] is one of the ſigned cleſs or keys placed at the beginning of one of the lines of a piece of muſick.

F. S. A. [in *Phyſical Preſcriptions*] ſtands for *fiat ſecundum artem*, L. *i. e.* let it be done according to art.

FABA'CEOUS [*fabaceus*, L.] of or belonging to a bean.

FABA'RIA [with *Botaniſts*] orpine or live-long. *L.*

FA'BII, an ancient and notable family in *Rome* of long ſtanding, dignified with 7 dictatorſhips, 5 offices of maſter of the horſe, 7 cenſorſhips, 48 conſulſhips with conſular power, 5 princes of the ſenate, 13 triumphs, and 2 ovations.

To FA'BLE [*dire des fables*, *F. fabulare*, L.] to tell ſtories or fables.

FABLE, an innocent, diverting and amuſing ſtory, which under the diſguiſe of beaſts, trees, *&c.* diſcourſing together, hieroglyphically contains a moral inſtruction for the regulating our behaviour in the ſeveral ſtations of life; alſo the name fable is ſometimes uſed for a down right lie or forgery, invented to deceive or amuſe perſons, that they may not be able to come at or find out the truth.

FABLE [of an *Epick* poem] is the principal part or ſoul of it. The firſt thing a good poet ought to think on in forming a fable, is the inſtruction he would give by the moral. This moral is to be afterwards reduced into action: and this action, which is preſented by the recital, muſt be univerſal, imitated, feigned, and the allegory of a moral truth. See *Action*.

Rational FABLES, are relations of things ſuppoſed to have been ſaid and done by men, and which might poſſibly have been ſaid and done by men, tho' really they were not the ſame as parables, ſuch as that of *Dives* and *Lazarus*, &c.

Moral FABLES, are thoſe wherein beaſts are introduced as ſpeakers or actors; alſo trees, *&c.* theſe are the ſame as apologues.

Mixt FABLES, are thoſe which are compoſed of both ſorts rational and moral, wherein men and brutes are introduced converſing together.

FABLER [*fabulator*, L.] an inventor or maker of fables.

FA'BRIC [*fabrica*, L.] a building or any thing that is framed.

To FA'BRICATE [*fabrifacere*, L.] to frame, erect, build, *&c.*

FABULA'TION, the moralizing of ables. *L.*

FABULA'TOR, an inventer, writer or teller of ſtories, fables, novels, *&c.*

FABULI'NUS, a deity, who as the *Romans* imagined, preſided over infants at their firſt beginning to ſpeak.

FAB'ULOUSNESS [*fabuloſitas*, L.] fullneſs of fables, feignedneſs, falſeneſs.

FACA'DE, the out-ſide or fore-front of a great building. *F.*

FACE [*facies*, L.] the viſage or countenance of any living creature, but eſpecially of mankind, by the ſeveral appearances of which, the diſpoſition, inclination and paſſions that particular perſons are inclined to or are acted by may be very rationally made a judgment of, without the information of the party himſelf; which is called *Phyſiognomy*, which ſee.

To FACE, to look toward ſuch a ſide, or to turn to it; alſo to line, as to face a pair of ſleeves, *&c.*

FACE *prolonged* [in *Fortification*] is that part of the *line of defence razant*, which is betwixt the angle of the ſhoulder and the curtain; or the *line of defence razant*, diminiſhed by the length of a face.

FACE *of a gun*, is the ſuperficies of the metal, at the extremity of the muzzle.

FACE *of a ſtone*, is the ſurface or plane of a ſtone, which is to lie in the front of the work.

FACET' [with *Jewellers*, &c.] a little ſide of a body of a diamond, *&c.* cut into a great number of angles.

FACETIOUSNESS [of *facetieux*, F. of *facetus*, or *facetiæ*, L.] merry diſcourſe, or pleaſantneſs and wittineſs in words.

FACEA's } [in *Architecture*] cor-
FACIAS } ruptly pronounced by workmen for *faſciæ's*, the broad liſts or fillets commonly made in architraves, and in the corners of pedeſtals.

FACILE'NESS [*facilitas*, L.] eaſineſs, readineſs to grant or do any thing; alſo a courteouſneſs, *&c.*

FACIN'OROUSNESS [*facinoroſus*, L.] villany, wickedneſs.

FAC'TION [among the old *Romans*] combatants who fought in chariots in the *Circus*, who were diſtinguiſhed by their different colours, green, blue, red and white; to which *Domitian* added two others; one in a coat embroidered with gold, a ſecond wearing ſcarlet, which did not laſt a century; both emperors and people had generally a greater inclination to ſome particular colour than the reſt; but upon a quarrel happening in the reign of *Juſtinian* between the *blue* and *green*, where 40000

were killed on both ſides the name faction was aboliſhed.

FAC'TIOUSNESS [*eſprit factieux*, F. *factioſus*, L.] factious humour, inclinableneſs to be factious or ſeditious.

FACTI'TIOUSNESS [*la qualité artificielle*, F. of *factitius*, L.] counterfeitneſs.

FAC'TORSHIP, the office or employment of a factor.

FACTORY, a place uſually in foreign countries where a number of factors reſide to negociate the affairs of traffick for merchants; it is commonly uſed of ſettlements by great companies or corporations, in the *Eaſt-Indies*, *Africa*, the *Mediterranean*, &c.

The greateſt and nobleſt factory in the world is that of the *Engliſh* at *Smyrna*, where there are generally 80, 90 or 100 factors, moſt of them gentlemen of good families.

A factory is a ſort of ſeminary of merchants, and as by the laws of *London* and cuſtom of *England* an apprenticeſhip of 7 years is to be ſerved to be entitled to trade to the *Levant*, it is uſual to contract with the maſter, that after the expiration of 3 years, the apprentice ſhall be ſent to *Smyrna*, where they have not only the management of the concerns of their maſter with a plentiful allowance; but are likewiſe permitted to trade for themſelves.

FAC'TUM [in *Arithmetick*] the product of two quantities multiplied by each other.

FA'CULTIES [of *faculté*, F. *facultas*, L.] powers, abilities, talents, virtues, &c.

FACULTY [*facultas*, L.] is uſed of the divers parts or members of an univerſity, divided according to the arts and ſciences profeſſed or taught in it; and theſe are uſually divided into 4 parts, *viz.* humanity and philoſophy, theology, medicine and juriſprudence; in our univerſities the members or ſtudents commence batchelor, maſter and doctor in each faculty.

Faculty is ſometimes uſed abſolutely for what is principally ſtudied or taught in that place, as the faculty of *London* and *Montpelier* is phyſick; of *Paris* theology.

FACULTY, a body of doctors in any ſcience; as the faculties of *Divinity* and *Phyſick*, *Humanity* or *Philoſophy* and *Juriſprudence*.

FA'DING [of *vadens*, L. or *ſe vadant*, F.] decaying as a flower, loſing its colour, beauty, &c. periſhing, languiſhing.

FAD'OM [fæðm, Sax.] a meaſure of 6 foot. See *Fathom*.

FA'DY [of *vadens*, L.] ſeeming to fade, appearing faded, or decaying in colour.

FÆ'CAL *Matter* [in *Medicine*] the fæces or great excrements of a man voided by ſtool. *L.*

FÆ'CULÆ, ſmall dregs or flying lees; alſo the duſt that ſinks in the preſſing of ſome plants, as in *Arum*, *Briony*, &c. alſo a ſort of white powder made of certain green roots, waſhed and prepared, which if beaten together with a little water and ſtrained, will ſink to the bottom of the veſſel, and is to be afterwards lightly dried.

FAGO'NA [in *Anatomy*] a conglomerated gland, called alſo *Thymus*.

FAG'GOT } [*fagot*, F.] a bundle of
FAG'OT } ſticks or wood for fuel.

FAG'OTTED [of *fagot*, F.] tied up in a bundle; alſo bound hand and foot.

To FAIGN } [*feindre*, F. of *fingere*,
To FEIGN } L.] to make a ſhew of, to pretend.

To FAIL in the world, to break, to turn bankrupt.

FAIL'ING [of *faillant*, F. *fallens*, L.] diſappointing, fruſtrating, doing amiſs, offending.

FAILLIS [in *French Heraldry*] a term uſed to denote ſome failure or fraction in an ordinary, as if it were broken or a ſplinter taken from it.

FAINT *Action* [in *Law*] is ſuch an one, as tho' the words of the writ are true, yet for certain cauſes there is no title to recover thereby; whereas in a falſe action the words of the writ are falſe.

FAINT-HEART'ED [of *faner* and *vain* F. of *vanus*, L. and heoꝛt, *Sax.*] void of courage, cowardlineſs.

FAINT-HEART'EDNESS, want of courage, cowardlineſs.

FAINT'NESS, weakneſs, lowneſs or ſinking of the animal ſpirits; feebleneſs; (*ſpoken of colours*) not deep or ſtrong.

FAINTS [with *Diſtillers*] are all that runs after the proof is fallen off, where the proportion of water is much greater, than the totally inflammable ſpirit.

FAIR [of *foire* F.] a publick market, kept in ſome places once or twice a year on certain days.

In ancient times *Chriſtians* upon any extraordinary ſolemnity, particularly the anniverſary dedication of a church, tradeſmen uſed to bring and ſell their wares, even in the church-yards, eſpecially upon the feſtival of the dedication; as at *Weſtminſter* on St. *Peter's* day, at *London* on St. *Bartholomew's*, at *Durham* on St. *Cuthbert's* day, &c.

But

But riots and diſturbances often happening, by reaſon of the great numbers of people aſſembled together, the kings of *England* granted the privilege of holding fairs for various cauſes to particular places, by his royal charter.

Theſe charters were at firſt only granted to towns and places of ſtrength, or where there was ſome magiſtrate or perſon of power, to keep the people in order.

In proceſs of time ſeveral circumſtances of favour were added to theſe charters, the people having the protection of a holiday, and were allowed to be free from arreſts on account of any difference between them and other perſons, that did not happen in or at the fair.

They had likewiſe a juriſdiction granted them to do juſtice to thoſe who reſorted thither, and therefore the moſt inconſiderable fair with us has a court belonging to it, which takes notice of all manner of cauſes and diſorders committed upon the place. This court is called *Pie-powder*, as much as to ſay duſty foot; juſtice being to be done any injured perſon, before the duſt of the fair was off his feet.

FAIRS, ſome are free, others charged with tolls and impoſitions.

To ſuch fairs as are made *free Fairs* all traders, whether natives or foreigners, are allowed to enter the kingdom, and that under the kings protection both in coming and returning, they and their agents, with their goods, *&c* alſo their perſons and goods are extempted from all duties, impoſitions, tolls and ſervitudes, and that merchants going to or coming from the fair, ſhall not be arreſted or their goods ſtopp'd.

The king only has the power of granting fairs of any kind.

There are in *Europe* ſeveral of theſe free fairs, as thoſe of *Franckfort* and *Leiplick* in *Germany*, of St. *Germain* in *Paris*, of *Lyons* and *Guebray* in *France*, of *Beauclaire* in *Languedoc*, of *Novi* in the *Milaneze*, of *Riga* and *Archangel*; and in *America* are the fairs of *Porto bello*, *Vera crux* and *Havanna*.

FAIR'ING [of *une foire*, F.] a gift or preſent bought at a fair or annual market.

FAI'RIES [ſome derive the name of fairy, *Sax.* a ſpirit, and others from *fée* or *phee*, *F.* a terrible elf; but *Skinner* of fanan, *Sax.* to go or gad about; and *Minſhew* from duerlich, *Dut.* terrible] a kind of *Genii* or imaginary deities, a ſort of little diminutive elves or ſpirits in human ſhape, fabled to haunt houſes in companies to dance and reveal in the night-time; and according to the tales of old women in old time, play a thouſand freakiſh pranks; ſome ſuppoſe them to be an intermediate kind of beings, neither gods nor angels, nor men nor devils. They are of oriental extraction and the notion of them ſeems to have been firſt introduced by the *Perſians* and *Arabs*, whoſe hiſtory and religion abounds with tales of fairies and dragons. The *Perſians* call them *Peri*; and the *Arabs Ginn*; who ſuppoſe them to inhabit a peculiar country, which they call *Ginniſtan*, and we *Fairy land*.

FAIRY *Circle* } an appearance pret-
FAIRY *Ring* } ty frequently ſeen in the fields, *&c.* being a kind of round, ſuppoſed by the vulgar to be traced by fairies in their dances.

There are two ſorts of theſe rings or circles; one of them is about 7 or 8 yards in diameter, being a round bare path about a foot in breadth, having green graſs in the middle; the other is of different ſizes, being encompaſſed with a circumference of graſs, much freſher and greener than that in the middle.

The philoſophers ſuppoſed theſe rings to be made by lightening, and this opinion ſeems to be confirmed, in that they are moſt frequently found after ſtorms, and the colour and brittleneſs of the graſs roots is a further confirmation.

The ſecond kind of circle they ſuppoſe to ariſe originally from the firſt, in that the graſs that had been burnt up by lightening, uſually grows more plentifully afterwards; ſome authors ſay that theſe fairy rings were formed by ants; theſe inſects being ſometimes found travelling in troops therein.

FAIT [in *Common Law*] a deed or writing ſealed and delivered, to teſtify and prove the agreement of the parties, whoſe deed it is, and conſiſts of 3 principal points, writing, ſealing and delivery. *F.*

FAITH [in *Sculpture, Painting, &c.*] is repreſented as a woman clad in white rayment, holding a cup of gold.

FAITH [with *Philoſophers*] is that aſſent we give to a propoſition advanced by another, the truth of which propoſition we don't immediately perceive from our own reaſon or experience, but believe it diſcovered and known by the other; or faith is a judgment or aſſent of the mind, the motive whereof is not any intrinſick evidence, but the authority or teſtimony of ſome other perſon, who reveals or relates it.

Human

Human FAITH [with *Moraliſts*] is an aſſent to every thing that is credible, merely upon the teſtimony of men.

Chriſtian FAITH, may be reduced to this one article, a believing in God, in the unity of whoſe eſſence there is a trinity of perſons.

Divine FAITH [according to the *Theologiſts*] is an aſſent to ſomething, as credible upon the teſtimony of God.

Implicit FAITH, is that whereby we give our aſſent to a propoſition, advanced by another, of whoſe knowledge and veracity we have no certain and evident reaſon or proof, this is called *a blind faith*.

Scientifical FAITH } is that by which
Seeing FAITH } we give our aſſent to a propoſition, advanced by one who can neither deceive nor be deceived.

Eccleſiaſtical FAITH, the aſſent that orthodox perſons give to certain events, decided by the church, and propoſed to be believ'd of all.

Confeſſion of FAITH, a *Creed* or *Formula*, containing all thoſe articles, the belief whereof is accounted neceſſary to ſalvation

FAITH'FULNESS [*fidelitas*, L. *fidelité*, F.] truſtineſs, ſincerity, honeſty.

FAITH'FULNESS [in *God*] is a communicable attribute, and means an exact correſpondence between his word and his mind, and of conſequence between his word and the truth and reality of things; eſpecially in regard to any promiſes he has made, in which there is an obligation of juſtice added to his word.

FAITH'LESNESS, unbelievingneſs; alſo inſincerity.

FAKI'RS } a ſort of dervices or
FAQUIRS' } *Mahometan* religious men, who travel the country and live on alms. Monſieur *Herbelot* reckons 20 hundred thouſand *Fakirs* in the *Indies*, 800000 of them being *Mahometan* ones, and 1200000 idolatrous ones: They travel ſometimes ſingly and ſometimes in companies. When they travel in companies they have a ſuperior who is diſtinguiſhed by his habit.

Each *Fakir* carries a horn, which he blows when he arrives at any place, and when he departs from it; and alſo a ſcraper or trowel to ſcrape the earth in the place where he either ſits or lies down. When they go in companies, the alms they receive is equally diſtributed among them, and what remains at night they give to the poor, never reſerving any thing for the morrow.

There are ſeveral ſpecies of them; but the moſt remarkable of them are the penitents.

The penitent *Fakirs* make a ſhew of great mortification and penance, which conſiſts in very odd obſervances, as *v. g.* ſome remain for ſeveral years night and day in ſeveral uneaſy poſtures: Some keep their arms lift up to heaven ſo long that they cannot let them down if they would: Some never ſitting or lying down to ſleep, but bear themſelves up by a rope hung down for that purpoſe: Others roll themſelves naked on thorns: Some bury themſelves in a ditch or pit for 10 days, without eating or drinking; others lay fire on the ſcalf of their head till they have burnt it to the bone; ſome retire to moſques, and live on alms, devoting themſelves to the ſtudy of the law, and reading the alcoran.

FAKE } [*Sea* term] one circle or roll
FACK } of a cable or rope quoiled up round.

FALAN'GOSIS [with *Oculiſts*] a certain diſeaſe about the eyes.

FALCA'DE [in *Horſemanſhip*] a horſe is ſaid to make falcades, when he throws himſelf upon his haunches two or three times, as in very quick corvets, which is done in forming a ſtop, and half ſtop; ſo that a falcade is the action of the haunches, and of the legs, which bend very low, as in corvets, when a ſtop or half ſtop is made.

FAL'CON, a bird of prey of the hawk kind, ſuperior to all others for goodneſs, courage, docility, gentleneſs and nobleneſs of nature, uſed in ſporting both on the fiſt and the lure; its feet are yellow, head black, and back ſpotted, it flies chiefly at the large game, as the wild gooſe, kite, crow, *&c.*

FAL'CON [in *Gunnery*] a ſmall piece of cannon, whoſe diameter at the bore is 2 inches and a quarter, is in length 6 foot, and in weight 400 pound. Its charge of powder is a pound and a quarter, the ball 2 inches and 1-8th diameter, and in weight 1 pound 5 ounces, and its point blank-ſhot 90 paces.

FALCONET' [with *Gunners*] is a ſmall gun, about 2 inches diameter at the bore.

FAL'CONRY [*fauconnerie*, F. of *falconarius*, of *falco*, L.] the art of keeping, training and managing hawks, and training up birds of prey.

FALL [with *Sailors*] is that part of a rope of a tackle, which is haled upon.

FALL [with *Shipwrights*] a ſhip is ſaid to have a fall or ſeveral falls, when one

one part of the deck is raiſed higher, or ſome parts have riſings more than others.

To FALL *off* [*Sea* term] is when a ſhip under ſail, keeps not ſo near the wind as ſhe ſhould do, they ſay, *ſhe falls off*.

FALL *not off* [*Sea* phraſe] a word of command from him that cons the ſhip, and ſignifies as much as *keep the ſhip near the wind*.

Land FALL [*Sea* term] *at a good Land fall*, is when a ſhip makes or ſees the land ſhe expected, or according to her reckoning.

FALLACIL'OQUENT [of *fallaciloquens*, L.] ſpeaking deceitfully.

FALLA'CIOUSNESS [*fallacia*, L.] deceitfulneſs; deceiving quality, *&c.*

FAL'LACY [with *Logicians*] a propoſition framed with an intention to deceive, and otherwiſe termed a *Sophiſm*.

FALLIBIL'ITY } [of *fallibilis*, L.]
FAL'IBLENESS } liableneſs to fail or err, deceivableneſs.

FAL'LING *Evil* [in *Horſes*] a diſtemper.

FA'LMOTE } [ꝑolcmote,
FALCH'ESMOUTH } Sax.] either the county court or ſheriffs turn; alſo a general meeting of the people, to conſult about and order ſtate-affairs. *Old Records*.

FALSE *Alarum* [with *Military Men*] is ſometimes occaſioned by a fearful or negligent centinel, and ſometime deſignedly to try the readineſs of the guards.

FALSE *Arms* [in *Heraldry*] are thoſe wherein the fundamental rules of the art are not obſerved, as if metal be put on metal, and colour upon colour.

FALSE *Flower* [in *Botany*] a flower which does not ſeem to produce any fruit, as thoſe of the hazel, mulberry, *&c.* alſo a flower that does not riſe from any embryo, or that does not knit, as thoſe of the melon, cucumber, *&c.*

FALSE *Diamond*, one that is counterfeited with glaſs.

FALSE'HOOD [*falſitas*, L. *fauſſeté* F. and the *Engliſh* termination *hood*] falſity; falſeneſs; falſe quality.

FALSI'FIC } [*falſificus*, L.] mak-
FALSI'FICK } ing falſe, falſifying, dealing falſely, *&c.*

FAL'SIFYING [*falſificans*, L. *falſificant*, *F.*] rendering or proving falſe, adulterating; counterfeiting.

FALSIL'OQUENCE [*falſiloquentia*, L.] deceitful ſpeech.

FAL'SITY } [*faiſitas*, L. *fauſſeté*,
FALSE'NESS } *F.*] falſhood, untrueneſs; counterfeitneſs, *&c.*

FAL'TERING [of *falteren*, *Da.*] ſtumbling in going; ſtammering in ſpeech; ſlackening or failing in the performance of any thing.

FALX [with *Anatomiſts*] one of the proceſſes made by the doubling of the membrane of the ſcull, called *dura Mater*, which divides the brain into right and left parts, and ſeparates it from the *Cerebellum*. It is ſo called from its reſemblance to a ſickle or reaping-hook.

FAME [*fama*, L.] report, relation; renown, glory, reputation. *Moraliſts* ſay *fame* is to be purſued as far as it redounds from worthy actions, that are agreeable to reaſon and promoting the good of human ſociety, and as it opens a wider field to ſuch generous undertakings.

FAME [in *Painting*, *&c.*] is repreſented in the figure of a lady or angel blowing a trumpet, clothed in a thin and light garment imbroidered with eyes and ears.

FAMELICO'SE [*famelicoſus*, L.] often or very hungry.

FA'MES *Canina* [with *Phyſicians*] a canine appetite, or extreme hunger.

FAMIL'IARNESS [*familiaritas*, L. *familiarité*, *F.*] familiar diſpoſition, familiar way or friendſhip; intimate correſpondence.

FAMIL'IARLY [*familierement*, *F. familiariter*, L.] after a familiar manner.

FAMILISTS, a ſect whoſe tenets were, *that none were of the number of the elect; but thoſe that were admitted into their ſociety; and that all others were reprobates and conſigned over to damnation; that it was lawful for them to ſwear falſely before a magiſtrate for their own convenience*, &c.

Theſe tenets were imported from *Holland* into *England* about the year 1580, and the profeſſors of them under a great pretence to and ſhew of ſanctity gain'd upon the affections of many common people.

FAM'ILY *of Curves* [*Algebra*] a congeries of ſeveral curves of different orders or kinds, all which are defin'd by the ſame indeterminate equation, but in a different manner, according to their different orders.

FAM'ISHMENT [*famine*, *F. fames*, L.] famine, a being hunger-ſtarved.

FA'MOUS [*famoſus*, L.] renowned, celebrated by fame or common report.

FA'MOUSNESS [*famoſitas*, L.] renownedneſs, great reputation.

To FAN [*vaner*, *F. vannare*, L.] to winnow corn; alſo to cool with a fan, as women, *&c.* do.

FANA-

FANA'TIO [*Old Customs*] the fawning time of deer, or fence month.

FA'NCIFUL [*fantaſque, F. phantaſticus*, L. of φανταστικος, Gr.] imaginary, conceited.

FAN'CIFULNESS [of *fantaſie, F. phantaſia*, L. φαντασια, Gr. the fancy] aptneſs to be fanciful or imaginative without ſufficient ground or reaſon, capriciouſneſs.

FAN'GLED, as *new-fangled* [probably of *evangelia* of ευαγγελια, *Gr.* goſpels, *q. d.* new goſpels] novel, upſtart, *&c.*

FANTAS'TICALNESS [*humour fantaſque, F. mores phantaſtici*, L.] fantaſtical, fanciful or whimſical humour or diſpoſition

FANTA'STICAL *Colours.* See *Emphatical colours.*

FA'QUES, certain counterfeit devoto's or hermits in the *Eaſt Indies*, who voluntarily undergo moſt ſevere and almoſt incredible penances.

FARCE, a mock comedy or droll. *Farce* deſcends to *Grimace* and *Buffoonry* of the moſt ordinary ſort, and being wholly compoſed of ridicule and the like, never exceeds her ſtint of 3 acts; whereas comedy and tragedy contain 5. For comedy being generally expreſs'd in a common and fleeting manner, is allow'd 2500 lines, *i. e.* 500 to each act; and tragedy, becauſe of its heroicks, is allowed 2000 lines. The difference between *Farce* and *Comedy* is, that *Farce* diſallows of all laws, or rather ſets them aſide upon occaſion, the deſign of it being only to pleaſe and make merry, and ſticks at nothing that may contribute thereto, however wild and extravagant; whereas *Comedy* keeps to nature and probability, and in order to that, is confined to certain laws, unities, *&c.* preſcribed by the ancient criticks.

To FARCE [*farcir, F. farcire*, L.] to ſtuff or cram.

FAR'CY [in *Horſes*] is a diſeaſe, or a poiſon or corruption, that infects their blood, and appears in ſwellings like ſtrings along the veins in knots, and even in ulcers.

FARD, a ſort of paint uſed by women for beautifying their faces; alſo diſguiſe, pretence or diſſimulation, *F.*

FARE [of **warren**, *Du.*] cheer, diet, victuals, *&c.*

FARE [*pharos*, L. φαρος, Gr.] a watch-tower at ſea, as the *Fare* of *Meſſina.*

FARI'NA, the flower or powder of ſome grain or pulſe, ſifted from the bran. *L.*

FARINA *facundans* [with *Botaniſts*] a fine duſt prepared in the male-flower of plants, which being afterwards ſhed on the female, does the office of *ſperm* or *ſemen* by impregnating it. *L.*

FA'RING [of ꝼaꝛan, *Sax.* to travel] as way-faring, travelling.

FA'RING [of **warren**, *Du.* to be well] living, enjoying, eating, *&c.*

To FARM [ꝼeoꝛmian, *Sax.* to afford a livelihood, *prendre à ferme*, F.] to cultivate land, to hire a farm, *&c.*

FARM'ABLE, that may be let out to farm.

FAR'NESS [ꝼeoꝛnneꝛꝛe, *Sax.*] diſtance, length of way.

FAR'RIERS company were incorporated, they ſay, very early, and are a maſter, 3 wardens, 24 aſſiſtants, and 39 on the livery. Their armorial enſigns are 3 horſe ſhoos. They have no hall, but meet at the *George* in *Iron-monger Lane.*

FAR-ROE BUCK, a roe-buck in its fifth year.

FAR'THER [ꝼuꝛðoꝛ, *Sax.*] a greater way off, at greater diſtance.

FAR'THEST [ꝼuꝛðeꝛꝛ, *Sax.*] moſt remote, at the greateſt diſtance.

FAS'CES, bundles of rods, *&c.* carried before the *Roman* magiſtrates. Theſe faſces were bundles of rods bound round on the helve of an hatchet, the head of the hatchet appearing at the top of them; theſe intimated that ſome offenders were to be chaſtiſed with milder puniſhments, *i. e.* with rods; and that others, when there was no remedy, were to be cut off with the hatchet. Theſe were carried before the conſuls and other ſupreme magiſtrates.

FAS'CIA, a ſwathe or ſwaddling band; alſo a ſwathe or long bandage uſed by *Surgeons.*

FAS'CIA [in *Architecture*] one of the bands that make up the architrave, being three in number; alſo a range of ſtones that divide the ſtories in building. *L.*

FASH'IONABLENESS [of *façon, F.*] modiſhneſs.

FAS'TERMANS } men of repute
FAS'TING *men* } and ſubſtance, or rather bond's men, pledges, ſureties, who in the time of the *Saxons* were to anſwer for one another's peaceable behaviour.

FAS'TI, the *Roman* calendar, in which were ſet down all days of feaſts, pleading,

ings, games, ceremonies and other publick buſineſs throughout the year. *L.*

FASTIDIOUS [*faſtidioſus*, L. *faſtidieux*, *F.*] diſdainful, proud, haughty, ſcornful.

FASTIDIOUSNESS [of *faſtidieux*, *F. faſtidioſus*, L.] diſdainfulneſs,

FAST'NESS [ꝼæſtnyꝼꝼe of ꝼæſtnian, *Sax.*] ſwiftneſs; alſo firmneſs.

FA'TALNESS [*fatalitas*, L. *fatalité*, *F.*] unavoidableneſs, diſaſterouſneſs.

FATE [*fatum*, of *fando*, L. ſpeaking] it primarily implies the ſame with *effatum*, a word or decree pronounced by God, or a fix'd ſentence whereby the Deity has preſcribed the order of things, and allotted every perſon what ſhall befal him. The *Greeks* call it Εἱμαρμένη and Εἰμαρμένη, as tho' Εἶρος a chain or neceſſary ſeries of things indiſſolubly linked together; and the moderns call it providence.

Aſtrological FATE, a neceſſity of things and events ariſing from the influence and poſition of the heavenly bodies, which give laws (as they ſay) both to the elements and mix'd bodies, and to the wills of men.

Stoical FATE, is by *Cicero* defined to be an order or ſeries of cauſes, wherein cauſe being linked to cauſe, each produces other, and thus all things flow from one prime cauſe. *Chryſippus* calls it a natural, invariable ſucceſſion of all things *ab æterno*, each involving other.

The FATES [*fata*, L.] the deſtinies according to the poets, the three fatal ſiſters, *Clotho*, *Lacheſis* and *Atropos*; which ſee.

Adoptive FATHER, is one who takes the children of ſome other perſon, and owns them for his own.

Natural FATHER, is one who has illegitimate children.

Putative FATHER, is he who is only the reputed or ſuppoſed father.

To FATHER, a thing upon one, *i. e.* to lay the blame or crime to his charge.

FA'THERLESNESS, the ſtate and condition of being without a father.

FA'THERLINESS [ꝼæðerlicneſſe, *Sax.*] the diſpoſition of a father; fatherly affection.

FA'THERS [by way of *emphaſis*] the biſhops of the primitive church; alſo archbiſhops and biſhops of the preſent church; alſo perſons venerable for their age; alſo ſuperiors of convents or monaſteries.

FA'THIMITES [among the *Turks*] the deſcendants of *Mahomet* by *Fathima*.

FATID'IC [*fatidicus*, L. *fatidique*, *F.*] foretelling or declaring fate or deſtiny, or what has been decreed by the fates, or has been pre-ordained.

FATID'ICS } [*fatidici* of *fatum di-*
FATID'ICKS } *cere*, L.] deſtiny-readers, fortune-tellers.

FATIF'EROUS [*fatifer*, L.] bringing on fate, bringing deſtruction.

FAT'IGABLENESS [of *fatigare*, L.] liableneſs or capableneſs of being wearied, fatigued or tired.

FATILOQUIST [*fatiloquus*, *L.*] a deſtiny reader, a ſooth-ſayer.

FAT'NESS [ꝼæтnеſſe, *Sax.*] a being fat; groſsneſs in body, *&c.*

FATUA'RII [ſo called of *Fatua* the wife of the deity *Faunus*, who, as the *Romans* imagined, inſpired men with the knowledge of futurity] ſuch perſons who ſeeming to be inſpired, foretold future things.

FAU'CEUS [with *Anatomiſts*] the upper part of the gullet.

FAVIS'SA [with *Antiquaries*] a hole, pit or vault under ground, wherein ſome rarity or thing of great value was kept.

FAULT INESS [*plein des fautes*, *F.*] badneſs, the being faulty or blameable.

FAULT'LESS [*ſans faute*, *F.*] without fault; not deſerving blame.

FAULT'LESNESS, a being free from faults.

FAUL'TY [*plein de fauter*, *F.*] that is bad, or has a fault or full of faults.

FAU'NA, a certain goddeſs of the *Romans*, to whom the matrons ſacrificed in the night-time and very privately; and it was not lawful for any man ſo much as to look into her temple upon pain of death, becauſe that *Fauna*, when ſhe lived, was ſo chaſte, that ſhe always kept herſelf in her chamber, and never would look upon any man but her huſband. Her huſband *Faunus* is ſaid to have plac'd her in the number of the Gods, to make her ſome amends, becauſe he had beaten her to death with myrtle rods for being drunk, therefore no myrtle was brought near her temple, and when the women drank, they call'd it *milk* and not wine.

FAUNA'LIA [among the *Romans*] feaſts held in *December* in honour of *Faunus*, during which the country people leaving work, diverted themſelves with dancing and other merriments.

FAUNI, the ſons of *Faunus* and *Fauna* they had horns on their head and pointed ears and tails. They were crowned with branches of *Pine-tree*; they had hoofs, and their lower parts were like goats.

FAUNI, wild beaſts of the nature of apes, having 4 paws, but uſing the hindmoſt only. Their faces are made almoſt like a man's, the forepart is without hair, the hinder part abounds with it.

Some of theſe are found in the *Indies*, and in the province of *Angola*. One of theſe animals is ſaid to have been brought to *Holland* ſome years ago where it liv'd ſome time.

St. *Jerome* relates that in the time of *Conſtantine*, one of them was carried to *Alexandria*, where it pined and died very ſoon of melancholy. It was embalmed and brought to the emperor who was then at *Antioch*.

Plutarch relates that after the defeat of *Mithridates* one of them was carried to *Sylla*.

But there are other *Fauns*, which are the country deities of the heathens, deſcribed with horns upon their heads and with the feet of goats.

The *Fauns* and deities of the woods and groves, were not known among the *Greeks*; but by the *Latins* only, who kept their feſtival upon the 5th of *December* and ſacrificed a goat to them in the meadows with great rejoicings of all the villages round about.

Faunus among the *Romans* was the ſame thing as *Pan* with the *Greeks*, at leaſt the *Fauns* were companions to *Pan*.

Notwithſtanding they were honoured as demi-gods, it was nevertheleſs believed that they died after a certain time.

They are repreſented exactly like ſatyrs, ſometimes in a human ſhape with the tail only of a horſe or goat, and ſometimes with the ears of a goat and horns.

Laſtly they are almoſt always confounded with the ſatyrs, both being painted alike.

It is very probable that the ancients, who honoured *Fauns*, *Sylvans*, &c. both ſpoke and thought of them as they did of *Tritons*, *Nymphs* and *Nereids*. They imagined that there were certain *Genii*, who ranged in woods, fields and deſerts, in the ſea and water, and ſuperſtition afterwards framed ſuch bodies for them as it pleaſed, as our painters give ſuch as they think fit to angels and demons, to virtues, vices, towns, provinces, to the gods of rivers and goddeſſes of fountains.

FAU'NUS, was the ſon of *Picus* a king of the *Latins*, whom they made god of the fields; becauſe he was the inventor of many things neceſſary for huſbandry, they accounted him the father of the other *Fauni*. He was look'd upon as that wild god, whoſe voice was heard by night and frighted people. This *Faunus* reigned in *Italy*, *Anno Mundi* 2691, in the laſt year of *Gideon* the judge of *Iſrael*, was cotemporary with *Pandion* king of *Athens*; he introduced religion among the people of *Italy*, who before that time had little reverence for the deities, if the human ſacrifices which he inſtituted to *Saturn* may be called religion.

The FAVOUR *of God's Providence* [in *Hieroglyphicks*] was repreſented by the ancients by a great ſtar in the air; becauſe it is often clouded with adverſity, and never ſhines long upon us without interruption.

FA'VOUR, is oppoſed to rigour, eſpecially in matters of juſtice.

FA'VOURABLENESS [of *favorabilis*, L.] eaſineſs, moderateneſs, temperateneſs, goodneſs.

FA'VOURER [*fauteur*, *F. fautor*, *L.*] one who countenances or encourages, &c.

FAUS'SEBRAY [in *Fortification*] a ſmall rampart about 3 or 4 fathoms wide, bordered with a *parapet* and *banquette*, the uſe of which is to defend the foſs.

FAUS'TITAS, the goddeſs of good luck or *publick felicity*, had many altars, was repreſented on a throne with *Mercury*'s wand in one hand, and a horn of plenty in the other, was worſhipped for the increaſe of cattle. *L.*

FAWN'ING [of *Fanbian*, *Sax.*] flattering, ſoothing behaviour.

FAYL'ING *of Record* [*Law* term] is when an action is brought againſt one who pleads any matter or record, and avers to prove it by record, and fails to bring it into court, or brings ſuch an one as is no bar to the action.

FAYNT *Pleader* [*Law* term] is a falſe, covinous or colluſory manner of pleading, to the deceit of a third perſon.

FF [in *Muſick Books*] ſtands for *forte forte*, and denotes very loud.

FEAL'TY [*fidelitas*, *L. fidelité*, *F.*] fidelity, loyalty.

FEALTY [*feodalitas*, L.] an oath taken at the admittance of every tenant to be true to the lord of which he holds his land.

General FEALTY, that which is to be perform'd by every ſubject to his prince.

Special FEALTY, is what is performed by tenants to their landlord. The forms are, a freeman doing *Fealty* holds,

holds his right hand upon a book, and ſays thus, *Hear you, my lord* W. *that* J. R. *ſhall be to you both faithful and true, and owe my* fealty *to you, for the land I hold of you, on the terms aſſign'd.* So help me God and all his ſaints.

A villain doing *Fealty* puts his right hand over the book, and ſays thus; *Hear you, my Lord* W. *that* J. R. *from this day forth to you ſhall be true and faithful, and ſhall owe you* fealty *for the land I hold of you in villenage, and ſhall be juſtified by you in body and goods.* So help me God and all his ſaints.

FEAR'FUL [ꝼeɼhꝼul, *Sax.*] apprehenſive of evil.

A FEARFUL *and timorous man* [*Hieroglyphically*] was repreſented by the ancients by a wolf; becauſe it is reported that this beaſt will ſtartle at the leaſt thing, and altho' it does not want courage to encounter an enemy, yet it *is* afraid of a ſtone.

FEAR'FULLY [ꝼeɼhꝼullic, *Sax.*] after a terrifying manner.

FEAR'FULNESS [ꝼeɼhꝼulneſſe, *Sax.*] apprehenſive of evil.

FEAR'LESS [ꝼeɼhleaſ, *Sax.*] void of fear or apprehenſion of evil, bold, daring.

FEAR'LESLY [ꝼeɼhleaſlic *Sax.*] without fear, undauntedly, courageouſly.

FEAR'LESNESS [ꝼeɼhleaſneſſe, *Sax.*] nnapprehenſiveneſs of danger or death.

FEA'SIBLENESS [of *faiſible*, *F.* and *neſs*] eaſineſs to be done or performed.

To FEAST [*feſtum adornare*, L.] to make a feaſt; to eat at a feaſt or feſtival.

FEASTING, eating or drinking at or entertaining with a feaſt.

Immoveable FEASTS, are thoſe that are celebrated the ſame day of the year as *Chriſtmas-day*, the *Circumciſion*, *Epiphany*, *Candlemaſs*, *Lady-day*, *All-Saints*, the ſeveral days of the *Apoſtles*, &c.

Moveable FEASTS, are thoſe that are not confin'd to the ſame day of the year; the principal of which is *Eaſter*, which gives law to the reſt, as *Palm Sunday*, *Good-Friday*, *Aſh-Wedneſday*, *Sexageſima Aſcenſion day*, *Pentecoſt* and *Trinity Sunday*.

FEA'THER [with *Horſemen*] is a certain ſort of natural frizzling of the hair in horſes, which in ſome places riſes above the lying hair, and there repreſents the figure of the top of an ear of corn.

To FEATHER [of ꝼeaðan, *Sax.*] to ſcrape together, to furniſh, as to feather one's neſt.

FEA'THER-*boiling* [with *Confectioners*] is the boiling of ſugar ſo often or ſo long, that blowing thro' the holes of the ſkimmer, or ſhaking a ſpatula with a back ſtroke, thick and large bubbles fly up on high, it is become *feathered*; and when after frequent trials thoſe bubbles are perceived to be thicker and in greater quantity, ſo that they ſtick together and form as it were a flying flake, then they ſay the ſugar is *greatly feather'd*.

A Roman FEATHER [with *Horſemen*] a feather upon the neck of a horſe, which is a row of hair turned back and raiſed, which juſt by the mane forms a mark like the blade of a ſword.

FEATH'ERLESNESS [ꝼeaðeɼleaɼneſſ, *Sax.*] the being without feathers or unfledged

FEAT'LY, oddly, after an unuſual or uncouth manner.

FEATNESS, odneſs, uncouthneſs.

FEAS'ING [with *Sailors*] the ravelling out any great rope or cable at the ends.

FEBRICITA'TION, an inclining to an ague. *L.*

FEBRICULOS'ITY [*febriculoſitas*, *L.*] the ſame as febricitation.

FEBRICULO'SE [*febriculoſus*, *L.*] that hath or is ſubject to a high fever.

FECIA'LES [among the *Romans*] certain ſtate-prieſts, who were to aſſiſt in treaties of peace. It was not lawful to conclude any buſineſs of peace or war, until they had pronouneed it juſt: And when they intended to go to war with any nation, the *Pater Patratus*, who was the chief of them, was ſent to declare it, and when they concluded a peace, they carried with them ſome graſs out of *Rome*, and when they met the other parties, the *Pater patratus* cauſed a hog to be placed at his feet, and with a great ſtone knock'd it on the head, ſwearing and wiſhing that *Jupiter* would thus puniſh him, or that people, that intended any miſchief or deceit by the treaty, or that ſhould firſt violate their oaths, and break the agreement by any publick acts of hoſtility.

FE'CULA [in *Pharmacy*] a white, mealy ſubſtance or powder, which ſubſides and gathers at the bottom of the juices or liquors of divers roots.

FE'CULENCE [*fæculentia*, L.] dregginеſs, or being full of dregs and lees.

FECUND'NESS [*fæcunditas*, *F.*] fertility, fruitfulneſs.

To FECUN'DIFY [*fæcundum facere*, L.] to render fruitful.

FE'DERAL *Holineſs* [with *Divines*] *i. e* covenant holineſs, ſuch as is attributed

to young children born of christian parents and newly baptized, as being included within the covenant of grace.

FE'DERALNESS [of *faderalis*, L.] the appertaining to a covenant.

To FEE [of ƿeak, *Sax.* a fief] a reward, wages, *&c.*

FEE (as *Spelman* defines it) is a right which the vassal has in land, or some immoveable thing of his lord's, to use the same, and take the profits of it hereditarily, rendring to his lord such feudal duties and services as belong to military tenure; the mere propriety of the soil always remaining to the lord.

FEE *absolute* in an estate, *&c.* of which a person is possessed in those general words, *To us and our heirs for ever.*

FEE *Conditional*, is that whereof a person is possessed in these words, *To us and our heirs.*

FEE'BLENESS [*foibleſſe*, *F.*] weakness, languidness.

FEED, pasture. *Milton.*

To FEEL *a horse on the hand* [with *Horsemen*] is to observe that the will of the horse is in their hand; that he tastes the bridle and has a good *Appui* in obeying the bit.

To FEEL *a horse upon the haunches* [in *Horsemanship*] is to observe that he plies or bends them, which is contrary to leaning or throwing upon the shoulders.

FEEL'INGLY [of ƿelan, *Sax.*] sensible, after a feeling manner.

FEEL'ING, or touching, is one of the external senses, whereby we get the ideas of solid, hard, soft, rough, smooth, hot, cold, wet, dry, or other tangible qualities; as also of distance, itching titillation, pain, *&c.*

Some have gone so far as to reduce all the other senses to this, affirming that before we have any internal knowledge our several organs are externally struck, which excites the respective ideas of scent, hearing, *&c.*

FEET [ƿoca, *Sax.*] parts of an animal body; also a measure, in length 12 inches.

FEET [in *Poetry*] the *French* and *Italian* poets are unacquainted with feet and quantity; and some have weakly imagined that the *English* have none; but we find by a very little alteration, that the harmony of the sweetest verse is spoiled; and that plainly shews, that the measure of *feet* and *quantity*, being truly observed, makes the musick, as may be perceived in what follows.

When man on many multiplied his kind.
When mun multiplied his kind on many.

FEI'GNING [*feinant*, *F. fingens*, L.] making a shew of, counterfeiting, *&c.*

A FEINT [in *Musick*] a semi-tone, the same that is called *Diesis.*

A FEINT [in *Rhetorick*] a figure whereby the orator touches on something, in making a shew of passing it over in silence.

To FEIST [ƿiſtan, *Sax.*] to let a fart without a noise.

To FELI'CITATE [*felicitare*, L.] to make or render happy.

FELI'CITOUS [*felix*, L.] happy.

FELI'CITOUSNESS [of *felicitas*, L.] happiness, happy circumstances.

FELI'CITY, *the Goddess* [in *Painting*, &c.] was represented as a lady sitting on an imperial throne, holding in one hand a *Caduceus*, and in the other a *cornucopia*, clad in a purple vestment trimmed with silver.

FELL *Wort*, an herb.

FELL'NESS [of ƿellnyſſe, *Sax.*] fierceness.

FEL'LOWS [in *Fortification*] are 6 pieces of wood, each of which form an arch of a circle and those joined altogether by duledges, make an intire circle with 12 spokes, which make the wheel of a gun-carriage.

FEL'LOWSHIP agreement, harmony; also the place, dignity or profit a member of a colledge in the university enjoys.

FELO DE SE [in *Law*] one who commits felony by laying violent hands upon himself; a self-murderer, such an one is to be interred without Christian burial, with a stake drove thro' his corps, and to forfeit his goods.

FELO'NIOUS [*en felon*, *F.* of *felona*, L.] after a felonious manner.

FELO'NIOUSNESS, felonious quality or circumstances.

FELTS, i. e. *felt hats*, were first made in *England* by *Spaniards* and *Dutchmen* in the beginning of the reign of king *Henry* VIII.

FELUC'CA, a little vessel with 6 oars, not covered over, and much us'd in the *Mediterranean*. it is in size about that of a sloop or chaloup. It may bear its helm on both sides, which is likewise shifted from behind forwards occasionally.

FEN [with *Geographers*] a moorish, quaggy, watery ground. *Fens* are of 2 kinds, the first so mixed with earth and water, as not to bear a man treading on them, which neither receive nor send forth rivers; the second are ponds or collations of water, with pieces of dry land raised here and there above the

surface

ſurface of it, and theſe are oftentimes the heads or ſprings of rivers.

A FENCE [in the *Canting language*] one who buys ſtollen goods of thieves, and diſpoſes of them.

FEN'CER [of *defendre*, *F.*] a ſword-player, &c.

Simple FEN'CING, is what is performed directly and ſimply on the ſame line.

Compound FENCING, includes all the poſſible arts and inventions to deceive the enemy, and cauſe him to leave unguarded the place that is deſigned to be attacked.

FENDU'EN *Pal* [in *Heraldry*] ſignifies a croſs cloven down from top to bottom and the parts ſet at ſome diſtance from one another.

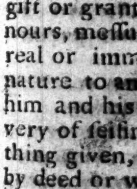
FENES'TRA *Rotunda* [*Anatomy*] a hole in the barrel of the ear that leads to the cochlea, and is covered by a fine membrane cloſed in the rift of the hole, *L.*

FEN'NISH } [*fenniz*, *Sax.*] full of,
FEN'NY } or abounding with fens.

FEO'DUM *laicum* [*Old Records*] a lay-fee, or land held in fee from a lay-lord, by common ſervices, in oppoſition to the eccleſiaſtical holding in *frank almoine*. L.

FEODUM *Militis* [*Old Rec.*] or
FEODUM *militare*, knights fee, which by the uſual computation is 480 acres; 24 acres making a *virgate*, 4 *virgates* a hide, and 5 hides a knight's fee. *L.*

FEOF'FMENT [*Common Law*] the gift or grant of honours, caſtles, manours, meſſuages, lands or other corporeal or immoveable things of the like nature to another in fee-ſimple, *i. e.* to him and his heirs forever, by the delivery of ſeiſin, and the poſſeſſion of the thing given, whether the gift be made by deed or writing.



FER *de Fourchette* [in *Heraldry*] or *Croix a fer de Fourchette*, i. e. a croſs with forked irons at each end, repreſenting a ſort of iron firmer uſed by muſketeers, to reſt their muſkets on; and in this it differs from the croſs *Fourchée*, that the ends of that turn are forked, but this has that ſort of fork fix'd upon the ſquare end. See the figure.

FER *de Mouline* [in *Heraldry*] is the ſame as the *Croſs Milrine*, or *Ink Milrine*, and is as much as to ſay, the iron of a mill, *i. e.* the piece of iron that upholds the mill, as in the figure annexed.

FERA'LIA [of *ferendis epulis*, L. *i. e.* of carrying victuals] feſtivals held in *February*, and dedicated to the *Manes*, in which they carried victuals to the urns and ſepulchres of their deceaſed relations.

FE'RIAL *Days*, holy-days, or days on which the ancient *Romans* abſtained from work.

FERINE [*ferinus*, L.] of or like wild beaſts.

FERI'O [with *Logicians*] a mood, when the firſt propoſition of a categorical ſyllogiſm is an univerſal negative, the ſecond a particular negative.

FERISO'N [with *Logicians*] a term when the propoſitions are anſwerable to *ferio*, as *no ſeverity is pleaſant, ſome ſeverity is neceſſary, therefore ſomething that is neceſſary is not pleaſant.*

FER'ME *a ferme* [in *Riding Academies*] a term uſed to ſignify in the ſame place, without ſtirring or parting.

FER'MENT [in *Phyſicks*] any kind of body, which being applied to another, produces a fermentation therein, as the acid in leaven, &c. See *Fermentation.*

To be in a FERMENT, to be diſcompoſed or warm in mind.

To FERMEN'T [*fermentare*, L.] to riſe or puff up as leaven or yeaſt does; to work as beer or other liquors do, ſo as to clear itſelf from dregs and impurities.

FERMENTA'TION, an inteſtine motion or commotion of the ſmall inſenſible particles of a mixt body, ariſing without any apparent mechanical cauſe, as when leaven or yeaſt ferments.

FERMENTATION [with *Phyſicians*] any gentle motion of the parts of the blood or juice, that is occaſioned by ſomething that helps to clarify, exalt and render them more ſubtil; ſo as to reduce them to a healthful and natural ſtate.

FERMENTATION [with *Chymiſts*] a kind of ebullition or bubbling up, raiſed by the ſpirits that endeavour to get out of a mixt body; ſo that meeting with groſs earthy parts, which oppoſe their paſſage, they ſwell and render the liquor thin, till they find their way.

FERO'NIA, was worſhipped as the goddeſs of *Groves*, *Orchards*, and ſuch *Trees as bear Fruit*. It is related, that when the *Lacedæmonians* were offended at the rigour of *Lycurgus*'s laws, they reſolv'd many of them to ſeek out for ſome new habitation, and after a long and dangerous voyage at ſea, they arrived

rived in a part of *Italy*, where to ſhew their gratitude for their preſervation, they built a temple in a grove ſituated under the hill *Soracte* to the goddeſs *Feronia*, on account of their bearing patiently all that had happened to them in their paſſage. The prieſts, and ſuch as were inſpired by this goddeſs, are ſaid to walk bare-foot upon burning coals without hurt, which ſpectacle every year brought together a great number of ſpectators. Servants were made free in her temple, and received the cap which was the badge of their liberty; for which they worſhipped her as their protectreſs.

FER'RET, a little 4 footed animal about the ſize of a weaſle, with a long ſnout and thick tail, it has but 4 teeth, but with theſe it bites mortally; but being muzzled it is put into coney-burroughs to force rabbits out of their holes into gins and traps, placed at the mouths of the holes.

FERRU'GINOUSNESS [of *ferrugineus*, L.] being like, or of the nature of ruſty iron.

FERRU'RE, a ſhooing of horſes. *F.*

To FER'RY [probably of ꝑaꝑan. to paſs over, or of *ferri*, L. to be carried] a place in a river where perſons, horſes, coaches, *&c.* are carried over.

FER'TILNESS [*fertilitas*, L.] fruitfulneſs, plentifulneſs.

To FER'TILIZE [*fertiliſer*, *F.*] to make fertile, fruitful or plentiful.

FER'VID [*fervidus*, L.] hot, full of heat or fervour, vehement, eager.

FERVID'ITY } [*ferviditas*, L.] fer-
FER'VIDNESS } vency, great heat, eagerneſs.

FER'ULÆ [with *Surgeons*] ſplents or light chips made of fine paper glued together, or leather, *&c.* for binding up, looſened or disjointed bones, after they have been ſet again. *L.*

FER'VOR *of the Matrix*, a diſeaſe when the intire ſubſtance of the womb is extream hot; attended with a pain and heavineſs of the loins, a loathing, ſuppreſſion of urine or the like; at the ſame time the patient being very deſirous of copulation, though by reaſon of pain at the ſame time ſhe fears it.

A FES'SE [in *Heraldry*] is one of the nine honourable ordinaries, and conſiſts of lines drawn directly croſs the eſcutcheon, from ſide to ſide, and takes up the third part of it between the honour point and the nombril. It repreſents a waiſt belt, or girdle of honour. See the figure.

FESCEN'NINE *Verſes* [by ſome derived of *faſcium*, L. a charm, they taking ſuch ſongs to be proper to drive away witches, or prevent their inchantments] a ſort of ſatyrical verſes full of open, wanton and obſcene expreſſions, ſung or rehears'd by the company at marriages.

Party per FE'SSE, ſignifies parted a croſs the middle of the ſhield from ſide to ſide, through the feſs-point.

FESS-*Point* [in *Heraldry*] is the exact center of the eſcutcheon, and is ſo called becauſe the point through the feſs-line is drawn from the two ſides, and accordingly divides it into two equal parts, when the eſcutcheon is parted *per* feſs, as is repreſented by letter *E*, in the eſcutcheon. See eſcutcheon.

FE'SSE-*ways* [in *Heralds*] or in feſſe, ſignifies thoſe things that are borne after the manner of a feſſe, that is, in a rank acroſs the middle of the ſhield.

FES'TIVOUSNESS [of *feſtivus*, L.] pleaſantneſs, wittineſs, jocularneſs.

FES-
TOONS [in *Architecture* the *French* call them *Feſtoons*, prob. of *Feſtus*, L. merry, jovial, being uſually applied on feſtival occaſions] an ornament of carved work in manner of wreaths or garland (hanging down) of flowers or leaves twiſted together, thickeſt at the middle, and ſuſpended by the two extremes, whence it hangs down perpendicularly as in the figure.

FETCH [in *Trade*] an over-reaching or charging more than ſhould be.

FETCH, a deception or gloſs upon a matter, a ſubtil come over, or ſounding of a perſons intentions, inclinations, *&c.* by aſking queſtions ſeeming not to relate to the matter in hand.

FETCH *him up* [*Sea Phraſe*] ſignifies give chaſe, or purſue a ſhip.

FET'IDNESS [of *fœtidus*, L.] ſtinkingneſs, ill-ſavour.

FEU'DAL } [in *Old Records*] of or
FEO'DAL } belonging to a feud or fee.

FEU'DATORY, a vaſſal or perſon who holds of a ſovereign in fee, *i. e.* on condition of yielding fealty and homage or other ſervice.

FEUDS [with *Civilians*] a volume of the civil law, ſo called, becauſe it contains the cuſtoms and ſervices, which a vaſſal does to his ſoveraign prince or lord,

lord, for the lands or fees that he holds of him.

An Eſſential FE'VER, is one, the primary cauſe of which is in the blood itſelf, and does not ariſe as an effect or ſymptom from any other diſeaſe in the ſolids or other parts.

A Symptomatical FEVER, is one which ariſes as an accident or ſymptom of ſome diſorder that is antecedent to it.

A Diary FEVER, is that which ordinarily does not laſt longer than 24 hours.

A Hectick FEVER [of ἕξις or ἐχω, Gr. habitude] is one that is ſlow and durable, extenuating and emaciating the body by inſenſible degrees.

Putrid FEVER, one ariſing from the diſcharge of putrid, purulent matter from ſome morbid part, as an ulcer in the lungs.

Burning / *Ardent* FEVER } a very acute fever, attended with a vehement heat, intolerable thirſt, a dry cough, a delirium and other violent ſymptoms.

A Colliquative FEVER, one wherein the whole body is conſumed and emaciated in a ſhort time, the ſolid parts and the fat, *&c.* are melted down, and carried off by a *Diarrhœa*, *Sweat*, *Urine*, *&c.*

A Quotidian FEVER, is one where the paroxiſm returns every day.

A double Quotidian FEVER, is one the paroxiſm of which comes twice in 24 hours.

Tertian FEVER, one which returns every other day, and is of 2 kinds, *legitimate* and *ſpurious*.

A legitimate Tertian FEVER, is one that laſts only 12 hours, and is followed by an abſolute intermiſſion.

A ſpurious Tertian FEVER, holds longer than 12 hours, and ſometimes 18 or 20 hours.

A double Tertian FEVER, is one that returns twice every other day.

A Quartan FEVER, is one which returns only every 4th day.

A double Quartan FEVER, is one which has 2 paroxiſms every 4th day.

A Triple Quartan FEVER, is one that has 3 paroxiſms every 4th day.

Eruptive FEVERS, are ſuch as, beſides the ſymptoms common to other fevers, have their criſis attended with cutaneous eruptions.

Peſtilential FEVERS, are ſuch as are acute, contagious and mortal.

Petechial FEVERS, are a malignant kind of fevers, wherein, beſides the other fevers on the 4th day, or oftner on the 7th day, there appear petechiæ or red ſpots like flea-bites on the breaſt, ſhoulders and abdomen.

FE'VERISH, having the ſymptoms of a fever; or inclinable to a fever.

FE'VERISHNESS, feveriſh ſymptoms; or inclinableneſs to a fever.

FEVILLANTI'NES [in *Cookery*] ſmall tarts filled with ſweet-meats. *F.*

FE'UILLE *Mort* [*q. d. dead Leaf*] the colour called fillemot.

FE'UILLE DE SCIE [with ſome *French* heralds] a term uſed to expreſs that an ordinary that has a *Feſſe* or a *Pale*, is indented only on one ſide, becauſe then it looks like a ſaw, as the *French* word denotes, ſignifying the plate of a ſaw.

FEW'NESS [ꝓeapneꝛꝛe, *Sax.*] ſmallneſs of number.

F FAU'T [in the ſcale of *Muſick*] the ſeventh or laſt note of the 3 ſeptenaries of the *Gamut*.

FI'BRA, a fibre, a ſimilar part of the animal body called alſo a filament.

FI'BRES } [in *Anatomy*] are long
FI'BERS } ſlender threads, which being variouſly interwoven or wound up, form the various ſolid parts of an animal body, or they are round, oblong veſſels in an animal, by which the ſpirits are convey'd to all parts of the body, ſo that the fibres are the ſtamen or matter of an animal.

FIBERS [in *Botany*] threads or hair-like ſtrings in plants, roots, *&c.*

The FIBRES are by *Anatomiſts* diſtinguiſhed into 4 kinds, as *carnous* or *fleſhy*, *nervous*, *tendinous*, and *oſſeous* or *bony*; which again are divided, according as they are ſituated, into

Direct longitudinal FIBRES, thoſe are ſuch as proceed in right-lines.

Tranſverſe FIBRES, are ſuch as go acroſs the longitudinal ones.

Oblique FIBRES, are ſuch as croſs or interſect them at unequal angles.

Muſcular FIBRES, are ſuch whereof the muſcles or fleſhy parts of the body are compoſed, theſe are called motive fibres.

Nervous FIBRES, are thoſe minute threads whereof the nerves are compoſed, theſe are alſo called *ſenſitive fibres*.

FI'BULA, a button. *L.*

FIBULÆ'US [*Anatomy*] a muſcle of the leg called *Peronæus primus*. *L.*

FIBULA [with *ancient Surgeons*] a ſort of material or bandage for the cloſing up wounds, concerning which authors differ. *Guido* ſays, that theſe *fibula's* were made of iron circles, as it were ſemicircles crooked backwards on both

both ſides, the hooks whereof being faſtened on both ſides to the gaping wound, anſwered exactly one another. *Celſus* ſays, that *fibulæ*, were made of a needle full of ſoft untwiſted ſilk or thread, wherewith they ſewed the lips of the gaping wound together.

FIBULA [with *Anatomiſts*] the leſſer and outer bone of the leg, the *ſocile minus*. *Hippocrates* uſes the word for that part only of the bone that forms the outer ancle, perhaps becauſe they uſed to buckle their ſhoes in that place.

FICK'LENESS, inconſtancy, variableneſs, wavering in mind, changeable humour.

FIC'TILENESS [of *fictilis*, L.] earthineſs, or the being made of earth, as earthen veſſels, of the quality of earth.

FICTI'TIOUSNESS [of *fictitius*, L.] feignedneſs, counterfeitneſs, fabulouſneſs.

FID'DLING [of fiðlen, *Teut.*] playing upon a fiddle; alſo doing or acting triflingly.

FIDEJUS'SOR [in *Civil Law*] a ſurety, one who is a pledge and ſurety for another, eſpecially in a pecuniary affair.

FIDELI'TY [*fidelitas*, L. *fidelité*, F.] faithfulneſs, integrity, honeſty.

FIDELITY [*Hieroglyphically*] was repreſented by an elephant.

FIDES [*Publick Faith*] had a temple inſtituted to her by *Numa*, with ſacrifices that were always performed without blood. She was clothed with white robes, drawn in a chariot, with her right hand open, to intimate her candour and ſincerity.

FIDU'CIAL [*fiducialis*, L.] truſty, ſure.

FIDUCIARY [*fiduciarius*, L.] truſty, ſure; alſo taken upon truſt, ſo as to be reſtored again.

FIE [*fi! F. vah!* L.] an interjection denoting diſapprobation on account of abſurdity, obſcenity, *&c.*

FIELD *Officers* [in an *Army*] are ſuch as have the power and command over a whole regiment, *viz. Colonel, Lieutenant-Colonel* and *Major*; but thoſe whoſe commands reach no farther than a troop, are not field-officers.

FIELD *of a Painting*, the ground of it.

FIELD *Works* [in *Fortif.*] are works thrown up by an army in the beſieging of a fortreſs; or by the beſieged in defence of the place.

FIE'RABRAS [*i. e.* fierce at arms] an hector or bully. *F.*

FIERCENESS [*ferocitas*, L. *ferocité*, *F.*] curſtneſs, ſternneſs, beſtial fury.

FI'ERINESS [ꝼẏꝛıcẏnerꝛ, *Sax.*] fiery or furious nature or quality.

FI'ERY [ꝼẏꝛıcz, Sax.] hot, furious, haſty, *&c.*

FIFE, a county in *Scotland*, *&c.*

FIFE [*fiffre*, *F.*] a ſort of wind muſick, a ſmall pipe.

FIFTEE'N [ꝼıꝼtẽn, Sax.] XV, 15.

FIFTH'LY [ꝼıꝼtlıc, Sax.] Vthly, 5thly.

FIF'TIETH [ꝼıꝼttıȝ, Sax.] 50th.

FIG [in a *Horſe*] is a kind of wart on the frush, and ſometimes all over his body; it makes an evacuation of ſtinking and naſty humours that are hard to cure.

FIGA'RY [*q. d.* vagary, of *vagari* to rove and ramble up and down] a roving or roaming about; alſo a caprice or whimſey.

FIGHT'ER [of ꝼẏht of ꝼeohtan, Sax.] one who fights.

Running FIGHTS [at *Sea*] are where the enemies ſhip does not ſtand the battle, but is continually chas'd.

FIG'URAL *Numbers* } are ſuch
FIG'URATIVE *Numbers* } numbers as do ordinarily repreſent ſome geometrical figure, and are always conſidered in relation thereto, being either *lineary, ſuperficial* or *ſolid*.

FIG'URANCE [*figurantia*, L.] an expreſſing, figuring, or drawing forms or ſhapes, *&c.*

FIG'URATE *Deſcant* [with *Muſ.*] is that wherein diſcords are intermix'd with the concords, call'd alſo *florid deſcant*, and may aptly be termed the rhetorical part of muſick, inaſmuch as here are brought in all the variety of points, ſyncopes, figures, and whatever elſe is capable of affording an ornament to the compoſition.

FIG'URATE *counterpoint* [in *Muſ.*] that wherein there is a mixture of diſcords along with the concords.

FIGURA'TION, a faſhioning, a reſemblance, a ſhape; alſo a chimerical viſion. *L.*

FIGURATION [with *Rhetoricians*] a figure in which there is a repreſentation of the manners and paſſions of men, either to their praiſe or reproach.

FIG'URATIVE [*figurativus*, L.] of or pertaining to, or ſpoken by way of figure, or that reaches under ſome obſcure reſemblance.

FIGURATIVE *Stile*, is one which abounds in figures.

FIG'URATIVELY [*figurement*, *F. figurative*, L.] after a figurative manner, or ſpoken by way of figure.

FIGURE [in *Theology*] the myſteries repreſented or delivered obſcurely to us under certain types in the *Old Teſtament*.

FIGURE [with *Grammar*.] an expreſſion which deviates from the common and natural rules of grammar; either for the ſake of elegancy or brevity, as when any word is left to be ſupplied by the reader, *&c.*

Regular FIGURE, is one which is equilateral and equiangular.

Irregular FIGURE, is that which is not both.

FIGURE [in *Conicks*] is the rectangle made under the *latus rectum* and *tranſverſum* in the *Hyperbola*.

FIGURE [in *Architecture*] ſculpture, repreſentation of things made on ſolid matter.

FIGURE [in *Painting*, *Drawing*, *&c.* the lines and colours which form the repreſentation of a man or any thing elſe.

FIGURE [in *Heraldry*] a bearing in a ſhield repreſenting or reſembling an human face, as the ſun, an angel.

FIGURE [in *Aſtrology*] a deſcription or draught of the ſtate and diſpoſition of the heavens, at a certain hour containing the places of the planets and ſtars, mark'd down in a figure of 12 triangles.

FIGURE [in *Geomancy*] is applied to the extremes of points, lines or numbers thrown or caſt at random; on the combinations or variations whereof the pretenders to this art found their divinations.

FIGURE [in *Dancing*] the ſeveral ſteps which the dancers make in order and cadence, which mark divers figures on the floor.

FI'GURE [in *Rhetorick*] is when a word is uſed to ſignify a thing which is not proper to it, and which uſe has apply'd to ſomething elſe; then that manner of expreſſion is figurative; or figures are manners of expreſſion diſtinct from thoſe that are natural and common.

FIG'URES [in *Rhetorick*] are not to be looked upon only as certain terms invented by *Rhetoricians* for the ornament of their diſcourſe. God has not denied to the ſoul what he has granted to the body; as the body knows how to repel injuries, ſo the ſoul can defend itſelf as well, and it is not by nature immoveable, when it is attack'd; all the figures which the ſoul makes uſe of in diſcourſe, when it is moved, have the ſame effect as the poſtures of the body. Figures in diſcourſe are as proper to defend the mind, as poſtures are to defend the body in corporeal attacks.

Theatrical FIGURES [among *Rhetoricians*] are ſuch as bad orators affect when they meaſure their words, and give them a cadence to tickle the ears; tho' they figure their diſcourſes, yet it is with ſuch figures, which being compared to thoſe that are ſtrong and perſwaſive, are like the poſtures in a dance to thoſe in a battle. The art and affectation that appears in a painted diſcourſe, ſays a certain author, are not the character of a ſoul truly touch'd with the things it ſpeaks off, but under no concern at all.

FIGURES *of Diſcourſe*, are extraordinary ways of ſpeaking very different from the common and natural.

FIGURES *of Words* [among *Rhetoricians*] are quite different from figures of diſcourſe; for figures of diſcourſe are produced chiefly by the agitations of the ſoul; figures of words are the calmneſs and ſtudy of the mind. A figure of words conſiſts ſometimes in the repetition of the ſame word, the ſame letter, and the ſame ſound, which, tho' it is often diſagreeable, yet never ſhocks when the repetition is made with art. This repetition is made ſometimes in the beginning of ſentences, ſometimes in the middle, and ſometimes in the end of ſentences.

FIG'URED [*figuré*, F. *figuratus*, L.] repreſented, having figures or forms drawn upon it.

FI'LCHER [*un filon*, F.] a private thief.

FILE [in *Heraldry*] is repreſented in the form annexed, though ſometimes of more, and ſometimes of fewer points. It is ſometimes borne as a charge in coat armour; but it is uſually the mark and diſtinction which the elder brother bears in his coat, during his father's life.

FILET [with *Botaniſts*] is uſed to ſignify thoſe threads that are uſually found in the middle of flowers, as the Lily, Tulip, *&c.*

FIL'IALNESS [of *filiatio*, L.] ſonſhip.

FIL'LET [*filum*, *L.* *fillet*, *F.*] the fleſhy part of the leg of a calf, ſheep, *&c.* adjoining to the loin.

FIL'LET [in *Heraldry*] a kind of orle or bordure, containing only a third or fourth part of the breadth of the common bordure.

FILLET [in *Anat.*] the extremity of the membranous ligament under the tongue, more commonly called the *Fræ-num* or bridle.

FIL'LETS [with *Painters*] a little rule or riglet of leaf-gold drawn over certain mouldings, or on the edge of frames, pannels, *&c.*

FIL'LETED [of *filet*, *F.* of *filum*, L. a thread] having a fillet or fillets.

FIL'LIGRANE [of *filum* and *granum*, L.] a kind of inrichment on gold and ſilver, delicately wrought in manner of little threads or grains, or both intermix'd.

To FIL'LIP [probably *q. fly up*] to throw up a piece of money with one's finger and nail; alſo to hit with the ſame method.

FILM'INESS [of ƿilm, *Sax.*] filmy quality, or abounding with films or thin ſkins.

FILM'Y [ƿilmıc, *Sax.* probably of *velamen*, L.] having or being full of films.

FIL'TERED } [*filtre*, *F.* of *filtrum*,
FIL'TRATED } a ſtrainer, *L.*] ſtrained through a paper, cloth, *&c.*

FILTH'ILY [of ƿilðilıc, *Sax.*] after a filthy manner.

FILTH'INESS [ƿilðineſſe, *Sax.*] dirtineſs, impurity, obſceneneſs, naſtineſs, *&c.*

FIL'THY [ƿilðıc, *Sax.*] dirty, baſe, impure, naſty, obſcene.

FI'LTRA'TION [in *Chymical Writers*] is expreſſed by this character.

FIM'BRIATED [in *Heraldry*] ſignifies that an ordinary is edged round with another of a different colour, as thus; He beareth *Or*, a *Croſs*, *Patee Gules*, *fimbriated Sable*.

FI'NABLENESS [of *finis*, L. an end] liableneſs to be fined, or to pay a fine or amercement.

A FI'NAL [with *Carvers*] an emblem of the end of life, being an inrichment placed on monuments, *viz.* a boy without wings, holding in his hand an extinguiſhed torch with the flame end fix'd on a death's head at the boy's feet.

FINAL *Letters* [in the *Hebrew* tongue] כ מ נ פ צ, *Caph*, *Mem*, *Nun*, *Phe*, *Tzade*, which every where but at the ends of words, are written ך ם ן ף ץ.

FI'NALLY [*finalement*, *F.* *finaliter*, L.] in the laſt place, in the end.

FIND'IBLENESS [of *findibilis*, L.] capableneſs of being cleft.

FI'NENESS [*fineſſe*, L.] ſpruceneſs, gayneſs in cloaths; alſo thinneſs and ſmallneſs of threads in cloth, *&c.*

FINES *for Alienation* [*Law* term] were certain fines paid to the king by his tenants in chief, for licence to alien or make over their lands to others.

A FINE *Executed* [in *Law*] is ſuch, which of its own force gives a preſent poſſeſſion (at leaſt in *Law*) to a *Cognizee*, ſo that he needs no writ of *habere facias ſeiſinam*, for executing the ſame but may enter.

A FINE *Executory* [in *Law*] is ſuch as of its own force does not execute the poſſeſſion in the Cognizee.

A ſingle FINE [in *Law*] one by which nothing is granted or rendered back again by the cognizees to the cognizors or any of them.

A double FINE, contains a grant and render back either of ſome rent, common, or other thing out of the land, *&c.* to all or ſome of the cognizors for ſome eſtate, limiting thereby the remainders to ſtrangers, not named in the writ or covenant.

FINE *Drawing*, a rentering, a fine and imperceptible ſewing up the parts of a cloth, *&c.* torn or rent in the dreſſing, wearing, *&c.*

FINE'SSE, *fineneſs*, that peculiar delicacy perceiv'd in works of the mind; alſo the niceſt, moſt ſecret or ſublime parts of any art or ſcience. *F.*

FIN'ICALNESS [prob. of *fin* or *fineſſe*, *F.*] affectedneſs in dreſs.

FIN'ISHER [*celui qui finit*, *F.* *finitor*, *L.*] one who finiſhes, ends, or makes compleat.

FIN'ISHING [with *Architects*] is frequently applied to a *Crowning*, *Croter*, *&c.* raiſed over a piece of building to terminate, compleat or finiſh it.

FINITE'NESS [of *finitus*, L.] boundedneſs, determineteneſs.

FINI'TEUR [in *Italian riding Academies*] a term uſed importing the end of a career or courſe.

FIN'ITIVE [*finitivus*, L.] defining.

FIRE [ƿyne, *Sax.* πῦρ, Gr.]

FIRE [with *Naturaliſts*] is by ſome defined to be a company of particles of the third element, moved with the moſt rapid motion imaginable; or a lucid and fluid body, conſiſting of earthy particles, moſt ſwiftly moved by the matter of the firſt element, upon which they ſwim, as it were.

Fire is not only propagated ſeveral ways, where there is none. 1. By collecting the ſun's rays in a convex glaſs, which will ſet fire to that point on which

which the rays fall, provided it to be a combuſtible matter, *i. e.* ſuch as will burn. 2. By ſtriking flints one againſt the other or againſt ſteel. 3. By rubbing wood or iron, or any other ſolid body, a great while together and very hard, at laſt it will take fire; alſo by winding cords about a ſtick, and ſwiftly twitching them this way and that way, will ſet them on fire. Some hard canes ſtruck with a tobacco-pipe, will force out fire.

As to the effects of fire, they are various as the matter that feeds it. If fire be ſet to wood or looſer materials, they begin to flame; but to excite a flame, both the fire and combuſtible matter muſt have the advantage of a reaſonable free air, or elſe the fire is choaked and goes out. And tho' a place is not wholly without air, yet if that air have no communication with the open air, ſo as to go backward and forward thro' ſome paſſage, the materials ſet on fire muſt go out; whereas fire in an open place will continue to burn till all the fewel is ſpent. A lighted candle quickly goes out in a glaſs ſo well ſtopt that no air can come into it.

FIRE [according to the *ancient Philoſophers*] was accounted an element in nature, created with the quality of heating, burning or deſtroying whatever had too great a mixture of it; but according to the *modern Philoſophy*, it is defin'd to be only the effect of a violent or rapid motion, excited in or upon the conſuming body, ſo that whatever heats, warms or burns, is call'd fire.

FIRE [*Metaphorically*] is us'd to ſignify courage, ſpirit, metal, vivacity or briſkneſs in mankind, or animals; and at other times it is us'd of the matter of fire, as coals, wood and other combuſtibles, by the name of firing.

FIRE [among the *Heathens*] was and is by ſome worſhipped as a deity, or at leaſt the *Sun*, the fountain of heat, *&c.* and in imitation of it, they kept continual fire burning upon their altars.

Greek FIRE, a compoſition of combuſtible matter compounded by one *Callinicus* an engineer of *Heliopolis* in *Syria* in the 7th century, in order to deſtroy the *Saracens* ſhips which was by that means effected by the admiral of the emperor *Pogonatus*'s fleet, and 30000 men deſtroy'd.

The ingredients of this compoſition or fire were *Sulphur*, *Naphthe*, *Pitch*, *Gums*, *Bitumen* and other drugs; and the property of it was that it would burn briſkeſt in water; and would diffuſe it ſelf on all ſides, according to the impreſſion given it. It was not to be quench'd by any thing but oil or a mixture of vinegar, urine and ſand. In the uſing of it it was blown out of long tubes of copper or ſhot it out of croſs bows or other ſpringy inſtruments.

FIRE *of London*, a dreadful conflagration in the year 1666, which began the ſecond of *September*, in *Puddinglane*, and in three days ſpace conſumed 78 pariſh-churches, 5 chapels, and beſides halls and the *Exchanges*, 13200 houſes; the whole loſs valued at 9900000 pounds ſterling.

FIRE, as *to give the fire to a horſe*, is to apply the firing-iron red hot to ſome preternatural ſwelling, in order to diſcuſs it.

FIRE [in *Coat Armour*] may ſignify perſons, who being ambitious of honour, have performed brave actions with an ardent courage, and their thoughts, aſpiring as the fire, continually aſcend upwards: tho' there are but few coats in *England* that bear fire; yet there are many in *France* and *Germany* that do.

FIRE *Ships*, are ſhips charged with artificial fire-works, who having the wind of an enemy's ſhip, grapple her and ſet her on fire.

FIRE-POTS [with *Engineers*] are ſmall earthen pots, into which is put a grenade filled with powder, and covered with a piece of parchment and two matches laid acroſs lighted, which is to be thrown by a handle of match, to burn what they deſign to ſet fire to.

FIRE BARE } [of ƿyne beacan,
FIRE BOOT } *Sax.*] a ſort of beacon to be ſet on the higheſt hill in every hundred throughout the kingdom of *England*.

Elementary FIRE } is ſuch as it exiſts
Pure FIRE } in itſelf, and which we properly call fire, of itſelf it is imperceptible, and only diſcovers itſelf by certain effects which it produces in bodies.

Common FIRE } is that which exiſts
Culinary FIRE } in ignited bodies, or is excited by the former in combuſtible matter.

Potential FIRE, is that contained in cauſtick medicines.

FIRE [in *Chymical Writers*] is expreſſed by this character, △.

FIRE-*Workers*, labourers or under-officers to the fire-maſter.

Wheel FIRE [with *Chymiſts*] one that is lighted all round a crucible or other veſſel to heat it all alike.

Olympick FIRE, is that of the ſun, collected in the *focus* of a burning mirrour.

Actual FIRE [with *Surgeons*] is a hot iron.

FIRE *Maſter* [in our *Train of Artillery*] an officer who gives directions, and the proportions of the ingredients for all the compoſitions of fire-works.

FIRE *Stone*, a ſtone uſed about chimneys or fire-hearths, which receives, retains, and alſo emits heat.

FIRE-*Eater*, a ſort of charlatan, or one who pretends to eat fire before ſpectators at ſhews.

FIRE-*Works*, are preparations made of gun-powder, ſulphur, and other inflammable ingredients on occaſion of publick rejoicings, *&c.*

Wild-FIRE, a ſort of artificial or factitious fire, which will burn even under water; and alſo with greater violence than out of it.

Walking FIRE, a *Jack in a Lanthorn*, or *Will in a Wiſp*.

St. *Anthony's* FIRE, a certain diſeaſe.

Degrees of FIRE [with *Chymiſts*] are 5.

The *firſt degree* is equal to the natural heat of a human body, or rather that of a hen hatching her eggs.

The *ſecond degree*, is ſuch as gives a perſon pain, but does not deſtroy or conſume the parts, as that of a ſcorching ſun.

The *third Degree*, is that of boiling water which ſeparates and deſtroys the parts of bodies.

The *fourth Degree*, is that which melts metals and deſtroys every thing elſe.

The *fifth Degree*, is that whereby gold is made to emit fumes and evaporate.

FIR'KIN-*Man*, one who buys ſmall beer of the brewer, and ſells it again to his cuſtomers.

FIR'MA [in the *Practick* in *Scotland*] a duty which the tenant pays to his landlord.

FIR'MAN [in *India*, or the *Mogul's* country] a paſſport or permit granted to foreign veſſels to trade within their juriſdiction.

FIR'MARY, a farmer's right to the lands and tenements let to him, *ad firmam*, *Law* term.

FIR'ME [*Old Rec.*] a farm or land and tenements, hired at a certain rate.

FIRM'NESS [in a *Philoſophical Senſe*] according to Mr. *Boyle*, conſiſts, in that the particles which compoſe ſuch bodies as are commonly called *firm* or *ſolid*, are pretty groſs, and are either ſo much at reſt, or ſo entangled one with another, that there is a mutual coheſion or ſticking together of their parts, ſo that they cannot flow from, ſlide over, or ſpread themſelves every way from one another, as the parts of fluid bodies can, or it is defined to be a conſiſtence or that ſtate of a body, wherein its ſenſible parts are ſo united together, that a motion of one part induces a motion of the reſt.

FIRST *Fruits*, the profits of ſpiritual livings for one year, which in old time were given to the *Pope* throughout *Chriſtendom*, but here in *England*, tranſlated to the king, by ſtat. 26 of *Henry* VIII. and queen *Anne* in the third year of her reign, granted that whole revenue to ſettle a fund for the augmentation of the poor clergy.

FIRST *Fruits* [among the *Jews*] were the firſt produce of ripe corn, and other fruits, alſo of man or beaſts, which they were commanded to offer to God to ſanctify and procure a bleſſing on the reſt of the product.

FIRST *Fruits* [among the *ancient Egyptians*] the firſt corn, *&c.* that was cut, which they were wont to offer and howl about the ſheaves, and to invoke their goddeſs *Iſis*, at whoſe feſtivals they carried about baſkets of wheat and barley in proceſſion.

The *Romans* offered their firſt fruits to their deity *Janus*, and the *Athenians* to their deities of the firſt ripe corn. The *Hyperboreans* uſed to offer the choiceſt of their firſt fruits to *Delian Apollo*, by the hands of virgins of the beſt character.

FISC [*fiſcus*, L.] the treaſury of a prince or ſtate; or that to which all things due to the publick do fall.

FISH [*Hieroglyphically*] was by the ancient *Egyptians* painted to repreſent any thing that was abominable to the gods; becauſe their prieſts never uſed them in their ſacrifices.

FISH'ES [*Emblematically*] repreſent ſilence, becauſe they having no tongues can't form any voice; and thence proceeds the old proverb, *as mute as a fiſh*. They are alſo an emblem of watchfulneſs; becauſe they either ſleep not at all, or but very little.

FISHES [in *Blazonry*] according to their different poſtures are to be expreſs'd as follows: All fiſhes that are borne in an eſcutcheon traverſe, in blazoning muſt be terminated *Naiant*, *i. e.* ſwimming, becauſe that is their poſture when they ſwim.

Fiſhes that are repreſented directly upright in an eſcutcheon, muſt be blazoned *Hauriant*, *i. e.* drawing or ſucking; becauſe they frequently put their heads above water to take in the air.

Fiſhes that are born feeding, are in blazonry to be termed *devouring*; becauſe they ſwallow all whole without chewing.

Green FISH, is what has been lately ſalted and ſtill remains moiſt.

Red FISH, is ſome freſh fiſh broiled on a gridiron, then fry'd in oil, and afterwards barrelled up in ſome proper liquor.

Oviparous FISHES, ſuch as produce their kind by eggs or ſpawn.

Viviparous FISHES, ſuch as produce their kind alive.

Fluviatile FISHES, river fiſh.

Cetaceous FISHES, thoſe of the whale-kind.

Cartilaginous FISHES, ſuch as have many cartilages or griſtles, as thornbacks, *&c.*

Spinous FISHES, ſuch as have prickles, as thornbacks, *&c.*

FI'SH-MONGER [ꝼiſc-mangeꝛe, *Sax.*] a ſeller of fiſh.

FISH-MONGERS, they were formerly two companies, the *Stock-fiſh* and *Salt-fiſh-mongers*, who united *Anno* 1536. They are 6 wardens (the firſt of which is called the prime warden) 28 aſſiſtants, and 222 upon the livery; their fine is about 14 *l.* They are the 4th of the 12 companies. Their armorial enſigns are *azure*, 3 dolphins *naiant* in pale, between 2 pair of lucies ſalterwiſe proper crowned *or*, on a chief *gules*, 6 keys in 3 ſaltires (the ward end upwards) as the crowns. The creſt on a helmet and torſe 2 arms ſupporting an imperial crown upon the ſecond. The ſupporters a merman and maid, the firſt armed, the latter with a mirror in her left hand proper. The motto, *All worſhip be to God alone.*

FIS'SILE [*fiſſilis*, L.] that may be cleft.

FIS'SILENESS [of *fiſſilis*, L.] aptneſs to be cleaved.

FISK'ING, running about here and there, flirting from place to place.

FIS'TULATED [*fiſtulatus*, L.] having a fiſtula.

FIS'TY *Cuffs*, blows with the fiſt.

A FIT [*q. d. a fight*] it being a conflict between nature and the diſeaſe.

To FIT [beꝼittan, *Sax.*] to agree with, be ſizeable to, to beſeem.

FITCHEE' [in *Heraldry*] a croſs-fitchee ſignifies a croſs that ends in a ſharp point, fit to be fixed in the ground, and is ſuppoſed to have taken its uſe from the Chriſtians in ancient times carrying croſſes with them, which they fixed in the ground whenever they ſettled any where. See the figure.

FITS *of eaſy Reflection of the Rays of Light* [in *Opticks*] the diſpoſition of the rays to be reflected at any time. Sir *Iſaac Newton.*

FITS *of eaſy Tranſmiſſion* [in *Opticks*] the diſpoſition of the rays of light to be tranſmitted. Sir *Iſaac Newton.*

FIVE [ꝼiꝼ, *Sax.*] V, or 5.

FIVE, the number or figure 5 is call'd *Hermaphrodite*, it is compoſed of 2, the female and 3 the male; it is alſo called the firſt of all numbers. It is alſo called a circular number, becauſe the circle turns to the point from whence it begins; for 5 multiplied by itſelf, ends always in 5, as 5 times 5 makes 25, and that again by 5 makes 125, *&c.*

FIVE-FOLD [ꝼiꝼ-ꝼealꝺ, *Sax.*] five times as much.

FIVE-FOOT, a ſort of ſea-inſect, called alſo a ſtar-fiſh.

FIVE *leav'd Graſs* [in *Heraldry*] cinquefoil is uſed by ſuch as would introduce a blazon by herbs and flowers inſtead of metals and colours.

To FIX [*fixum*, ſup. of *figere*, L. *fixer*, *F.*] to faſten; to ſet, to appoint.

To FIX [in *Chymical Writings*] is expreſſed by the character annexed.

FIX'ED [*fixus*, L. *fixé*, *F.*] faſtened, ſettled; ſet, appointed.

FIXED *Signs* [with *Aſtrologers*] are *Taurus*, *Leo*, *Scorpio* and *Aquarius*; ſo called, becauſe the ſun paſſes them reſpectively in the middle of each quarter, when that particular ſeaſon is more fixed and ſettled, than under the ſign that begins or ends it.

FIX'EDNESS *to a Thing*, cloſe application, attachment, *&c.*

FIXEDNESS [with *Chymiſts*] a quality oppoſite to volatility.

FIXT *Bodies* [in the *general*] are ſuch as neither fire nor any corroſive has ſuch effect on as to reduce or reſolve them into their component elements, *i. e.* abſolutely to deſtroy them.

FIXT *Bodies* [with *Chymiſts*] ſuch as bear the violence of the fire without evaporating.

FIZ'ZLING [*veſſes*, F.] a breaking wind backwards without noiſe.

FLAB'BINESS [probably of *labilis*, L. wet things being commonly ſo] limberneſs, ſoftneſs and moiſtneſs; oppoſite to ſtiffneſs.

FLACCID'ITY } [of *flaccidus*, L.
FLAC'CIDNESS } *flaſque*, F.] flagginеſs, limberneſs, weakneſs aptneſs, to hang down.

FLACCI'DITY [in *Phyſick*] a diſorder of the fibres or ſolid parts of the body, oppoſite to rigidity or ſtiffneſs.

FLAGS are enſigns or tokens of royalty and for diſtinction of nations, *&c.* as to their form, all enſigns of war were ſaid to be extended on croſs ſtaves; but the *Saracens* upon their ſeizing on the kingdom of *Spain* had their flags made pointed or triangular.

The pirates of *Algiers* and all along the coaſts of *Barbary* bear a 6 cornered flag. It is gules charged with a moreſks head, coifed with its turban, *&c.*

The *French* flag is blue charged with a white croſs and the arms of *France*.

Merchants ſhips uſually bear their flags on the mizzen maſt with the arms of the city they belong to.

FLAG *Royal* [of *England*] or ſtandard royal ought to be yellow (*viz. or*) as ſome ſay; or, as others, *argent* or white. It is charged with a quartered eſcutcheon of *England*, *Scotland*, *France*, and *Ireland*. This is never carried but by the ſoveraign prince himſelf, his high admiral or commiſſion.

Another FLAG *Royal* [of *England*] is quarterly, the firſt and fourth quarter counter-quartered. In which the firſt and fourth *azure*, 3 *flower-de-luces or*. The royal arms of *France*, quartered with the imperial enſigns of *England*, which are in the ſecond and third *gules*, 8 *lions paſſant*, *gardant in pale*; or in the ſecond place within a *double treſſure counter flower dé luce*, *Or*, *a lion rampant gules*, for the royal arms of *Scotland*. In the ſecond place, *azure* an *Iriſh* harp *Or*, ſtringed *argent* for the royal enſigns of *Ireland*.

But ſometimes there is an alteration, as in ſetting the *Engliſh* arms before the *French* and the like.

Union FLAG [of *England*] is *gules* charged with theſe words.

FOR THE PROTESTANT RELIGION AND FOR THE LIBERTY OF ENGLAND.

FLAG [of the admiral of *England*] is red, charged with an anchor *argent*, ſet in *palé*, entangled in, and wound about with a cable of the ſame.

Jack FLAG [of *England*] is blue, charged with a ſaltire *argent*, and a croſs *gules*, brodered *argent*.

FLAG [of an *Engliſh Merchantſhip*] is red, with a *Frank* quarter *argent*, charged with a croſs *gules*.

FLAGS, are the colours that the admirals of a fleet carry on their tops and are marks of diſtinction, both of officers and nations.

An *Admiral* carries his flag on the main top or top of the main-maſt; the *vice Admiral* carries his on the fore-top, and the *rear Admiral* his on the mizzen top.

When they are to hold a council of war at ſea; if it be to be held on board the admiral, the flag hangs in the *main-ſhrowds*; if on board the vice-admiral, in the *fore-ſhrowds*, and if on board the rear admiral, in the *mizzen-ſhrowds*.

Commanders of ſquadrons carry their flags on the mizzen-maſt when in the body of a fleet, and on the main-maſt when they command a party. It is to be opened 2 thirds of its height, and terminate in a point.

To lower a FLAG } is to take it in or
To ſtrike a FLAG } pull it down upon the cap. And this is a reſpect due from all ſhips or fleets, that are inferior, either in reſpect of right of ſovereignty, place, *&c.* and ſignifies an acknowledgement and ſubmiſſion, when they happen to meet with any that are juſtly their ſuperiors; it is alſo a ſignal of yeilding.

And in the caſe of ſoveraignty in the narrow ſeas of *Britain*, it has been long claim'd and made good by our kings, that if any ſhip of any nation, meeting with an admiral of *England*, ſhall not acknowledge his ſoveraignty, by this ſignal of taking in her flags, ſhe may and is to be treated as an enemy.

To heave out a FLAG, is to put it aboard.

FLAG *Officers*, are thoſe who command the ſeveral ſquadrons of a fleet, as admirals, vice-admirals, and rear-admirals.

FLAGS [with *Falconers*] the feathers in the wings of an hawk, next the principal ones.

FLAG'GING [flegan, *Sax.* or flaggeren, *Du.*] hanging down, growing limber, weak or feeble.

FLAG'GY [of flegan, *Sax.*] limber, *&c.* alſo full of flags or river-graſs.

FLAGI-

FLAGITIOS'ITY } [*flagitioſitas*,
FLAGI'TIOUSNESS } L. outrageous wickedneſs.

FLA'GRANT [*flagrans*, L.] very hot, eager or earneſt; alſo notorious, infamous; alſo evident, manifeſt.

FLA'GRANTLY [*flagranter*, L.] earneſtly, ardently; alſo notoriouſly, manifeſtly, *&c.*

FLA'GRANTNESS [*flagrantia*, L.] flamingneſs, glitteringneſs, ardentneſs of deſire, earneſtneſs; alſo notoriouſneſs.

FLAGRA'TION, a flaming, burning, glittering, an ardent deſire. *L.*

To FLARE [probably of *flare*, L. to blow] to ſweal or melt away as a candle does.

FLA'KINESS, the having flakes; flaky quality.

FLA'KY [probably of *floccus*, L. a lock of wool] in flakes or thin ſlices.

FLAM'BEAU, a torch made of wax. *F.*

FLAME [in a *figurative ſenſe*] an ardent affection or paſſion; alſo a raging anger; confuſion.

FLA'MET } a large wild fowl
FLAM'MANT } of the ſize of a wild gooſe, the legs and wings of which are very long, and its ſcent ſo exquiſite and ſight ſo quick, that it is difficult to be ſhot; ſo that the fowlers are forced to get the wind of them, and to creep along covered with an ox-hide till they come within gun-ſhot.

FLA'MEN [ſo called of *filamen*, a woollen thread that was uſually tied about their temples] a ſort of prieſts among the *Romans*, inſtituted by *Numa Pompilius*, who fearing that in proceſs of time, kings who did alſo exerciſe the office of prieſts, might in time come to neglect the ſervice of the gods, by reaſon of the weight of ſtate affairs, he eſtabliſhed to every god one, to ſupply the king's place. And theſe *Flamens* bore the name of the gods to whom they were conſecrated, *Jupiter's* were called *Flamen Dialis*, and the chief of *Mars'* was *Flamen Martialis*, and that of *Romulus Quirinalis* &c. *Jupiter's* was the moſt honourable, therefore he was permitted to wear a white hat, and a purple gown called *Trabea*, which was the cloathing only of kings and augurs in performing their office.

Theſe were uſually choſen out of the Patricii or noblemen, and were ſo highly eſteemed, that whatever malefactor could eſcape to them, eſpecially to the *Flamen Dialis*, could not be puniſhed that day; He was allowed a robe of ſtate, and a rolling carr. No perſon was permitted to fetch fire out of his houſe, unleſs it was for offering ſacrifice, nor none but a freeman might be his barber nor with any other inſtrument than croſs ſcizzars; none could be elected to this office but married men, and upon the death of his wife he quitted his ſacerdotal function.

Beſides theſe great *Flamens* there were in the ſucceeding times there were others of leſs note, ſo that in proceſs of time every deity had its particular *Flamen*.

After the *Romans* had put an end to kingly government, and after the expulſion of, they elected a certain prieſt, whom they preferred before the *Flamen Dialis*; but judg'd him inferior to the chief prieſt and ſtiled him *Rex Sacrorum*,

The *Flamen Dialis* preſided over all the reſt, had his lictor or officer, was clad in royal robes and was carried in an ivory chair. If any criminal came into his houſe or caſt himſelf at his feet he had power to pardon him, and to deliver him out of the hands of juſtice.

It was his buſineſs to pronounce a bleſſing upon their arms and officiated in chief, but had no civil office, that all his time might be devoted to the worſhip of God; his cap was made of a white ſheep's ſkin, ſacrificed to *Jupiter*, to whom he ſacrificed one every month, and on the top of his cap he wore an olive branch.

He was elected in a general aſſembly, but the reſt in other aſſemblies, who were conſecrated by this great pontiff.

FLA'MING [*flammans*, L.] blazing; alſo notorious,

FLA'MINGLY, notoriouſly, egregiouſly.

FLAMMI'GEROUS [*flammigerus*, L.] bearing or procuring flames.

FLAMMI'VOMOUS [*flammivomus*, L.] that vomits or throws out flames.

FLANCH } [in *Heraldry*] is
FLANQU'E } an ordinary, which is

a ſegment of a circular ſuperficies, which is ever borne double, as in the eſcutcheon annexed.

FLANK [*flanc*, F.] a ſide.

To FLANK [*flanquer*, F.] to ſtrengthen or defend a ſide; alſo to attack an army on the flank or ſide.

FLANK [in *Fortification*] is that part of the rampart that joins the face and the courtine, comprehended between the

the angle of the courtine, and the angle of the ſhoulder, *&c.* and is the principal defence of a place.

FLANK *oblique* } [in *Fortification*]
Second FLANK } that part of the courtin, where the men can ſee to ſcowr the face of the oppoſite baſtion; being the diſtance between the lines fichant and razant.

FLANK *retired* } [in *Fortification*] is
Low FLANK } one of the platforms of the *Caſemate*, and is ſometimes called the covered flank. This is generally called the *Caſemate*, when there is only one platform retired towards the capital of the baſtion, and covered by the *Orillon*.

FLANK'ED *Flank* [in *Heraldry*] the ſame as *Party per Saltire*; that is, when the field is divided into 4 parts after the manner of an X.

FLANKS [in the *Manage*] the ſides of a horſe's buttocks.

To FLAP [probably of *flabbe*, *Du.* or *flabella*, L.] to flap or ſtrike with the hand, or to fly flap as butcher's do.

A FLAP, a blow or ſtroke with the open hand, or ſome broad thing.

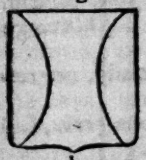
FLAP'PING [probably of *flaccescens*, L.] hanging down with limberneſs.

FLA'RING, ſtaring in the face; alſo open, expoſed, *&c.* alſo waſting or conſuming waſtfully, as a candle.

FLASH'INESS [not improbably of *flaccidus*, L.] unſavourineſs in taſte; alſo want of ſolidity or ſubſtance in diſcourſe.

A FLASK [*flaſque*, *F.*] a caſe for gun powder.

A FLASK [in *Gunnery*] a bed in the carriage of a piece of ordnance.



FLASK [in *Heraldry*] a bearing, more properly called flaunch, it is an ordinary made by an arched line drawn downwards to the baſe point; and is always borne double.

FLAT, inſipid, unſavoury, having loſt its briſk, pungent taſte.

FLAT *in the fore-ſail* [*Sea* term] means, hale in the fore-ſail by the ſheet, as near the ſhip's ſide as poſſible; this is done when a ſhip will not fall off from the wind.

FLA'TLY, plainly, poſitively.

FLATS [in *Muſick*] a kind of additional notes, as (♭) contrived together with ſharps (♯) to remedy the defects of muſical inſtruments.

FLAT'NESS [of *plat*, *F.* according to *Menagius* of *patulus*, open, ſpreading] planeneſs, broadneſs, ſpreadingneſs.

FLAT'TERER [*un flateur*, *F.* of *flater*, *F.*] one that praiſes more than is deſerved, a cajoler, *&c.*

FLAT'ULENTNESS [of *flatulentus*, L.] windineſs, flatulency.

FLA'TUOSNESS [*flatuoſité*, *F.*] windineſs, windy quality.

FLAUNT'ING [probably of *vaunt*, *v mut.* in *Fl.*] giving one's ſelf airs, taking ſtate upon one, gawdy and ſtately in apparel.

FLA'VOURING, the giving any thing a flavour or good ſcent.

FLA'VOURLESS, not having any flavour or good ſcent.

FLA'VOURY [probably of *favour*, *Sp f mutato* in *Fl.*] palatable, having a good reliſh, ſpoken of wine, *&c.*

FLAW [probably of ꝑlo, *Sax.* fragment or flaw, *Brit.* a ſegment, or ꝑlean, *Sax.* the white of the eye] a defect in precious ſtones, metal, *&c.* alſo a little ſkin that grows at the root of one's nails.

FLAW'Y, having flaws.

FLAX'EN [of ꝑleax, *Sax.*] made of flax.

To FLAY. See *To Flea*.

FLEER'ING [of *feering*, *Dan.*] looking diſdainfully or ſaucily.

FLEET [of ꝑlean, *Sax.* to fly] ſwift.

FLEET [ꝑleot, *Sax.*] a place where the tides comes up.

FLEET'ING [of ꝑlean, *Sax.* to fly, or *vlieten*, *Du.* or *flietten*, *Teut.*] paſſing away continually as time, *&c.* moving away continually from place to place.

FLEET'NESS, fleeting quality; alſo ſwiftneſs.

FLEGM. See *Phlegm*.

FLEG'MATICKNESS [of *flegmatique*, *F. phlegmaticus*, *L.* of φλεγματικος, *Gr.*] being troubled with flegm, flegmatick quality.

FLEM'ISH [of ꝑlyma, *Sax.*] belonging to the *Flemings* or *Dutch*.

Muſculous
Fibrous FLESH } ſuch as is the ſubſtance of the heart and other parts.
Fiſtular

Parenchymous FLESH, ſuch as that of the lungs, liver and ſpleen, was thought to be by the ancients; but this has been found to be erroneous.

Viſcerous FLESH, ſuch as that of the ſtomach and guts.

Glandulous FLESH, ſuch as that of the tonſils, the pancreas, the breaſts, *&c.*

Spurious FLESH, as that of the lips, gums, the *glans* of the *penis*, *&c.* ſo called, becauſe it is of a conſtitution different from all the reſt.

FLESH'INESS [of flerc, *Sax.*] fulneſs of fleſh, having much fleſh.

FLESH'LESS [flæſclear, *Sax.*] having no fleſh.

FLESH'LINESS [flæſclinerre, *Sax.*] carnal diſpoſition, addictedneſs to the pleaſures of the fleſh.

FLESH'Y [flæſicz, *Sax.*] having much fleſh.

FLETCH'ERS company. It's probable was as ancient as the *Bowyers* as to their incorporation. They are governed by 2 wardens, 10 aſſiſtants, and 18 on the livery. Their enſigns armorial or ſeal are a cheveron between 3 arrows.

FLEURO'NS [in *Cookery*] fine tarts or puffs of paſtry-work, for garniſhing diſhes

FLEXAN'IMOUS [*flexanimus*, L.] of a flexible mind, eaſy to be overcome by perſuaſion or entreaty.

FLEXAN'IMOUSNESS [of *flexanimus*, L.] flexibleneſs of mind or diſpoſition.

FLEXIBIL'ITY } [*flexibilitas*, L.
FLEX'IBLENESS } *flexibilité*, *F.*] pliableneſs, aptneſs to bend or yield.

FLICK'ERING [of flicceprian, *Sax.*] fluttering with the wings, as a bird; alſo fleering and laughing ſcornfully.

FLIE [of a *Mariner's Compaſs*] that part on which the 32 winds are drawn, and to which the needle is faſtened underneath.

FLIGHT [in *melting lead ore*] a ſubſtance which flies away in the ſmoak.

FLIGHT *of a Stair-caſe*, the ſtairs from one landing-place to another.

Capon's FLIGHT, a compaſs of ground, ſuch as a capon might fly over, due to the eldeſt of ſeveral brothers in dividing the father's effects, when there is no principal manour in a lordſhip.

FLIM'SINESS, limberneſs, thinneſs, without ſufficient ſtiffneſs or ſubſtance.

FLINCH'ING, drawing back from, by reaſon of apprehenſion of danger; alſo a ſlirting the nail of the middle finger ſlapped from the thumb.

FLIN'DERS, ſmall and thin pieces, ſhivers, *&c.*

To FLING *like a Cow* [ſpoken of *Horſes*] is to raiſe only one leg, and to give a blow with it.

FLING'ING [with *Horſemen*] is the fiery action of an unruly horſe, or a kicking with the hind-legs.

FLINT [flint, *Sax.*] a certain idol of the ancient *Britons*, ſo called becauſe he ſtood in a flinty place.

FLINT'Y [of flinticzc, *Sax.*] full of flints, or of the nature of flint.

FLIP'PANTNESS, nimble-tonguedneſs, briſkneſs, jocundneſs.

FLIRT'ING, throwing out ever and anon; alſo bantering or jeering by flirts.

FLOAT [in *Weaving*] is when ſome threads break, ſo that the ſhoot or warp is not bound down cloſe or tight, but lies up looſe.

FLOA'TING [*flotant*, *F. fluctuans*, L.] ſwimming to and fro upon the water.

To FLOCK, to aſſemble together, to come in flocks, great numbers or companies.

FLOOD [with *Watermen*] is when the tide begins to come up, or the water to riſe, which they call young-flood; the next full-tide, or ſtill, or high water.

Young FLOOD, the time when the water begins to riſe in the river.

FLO'RA [of *flores*, L. flowers] a notable harlot, who having amaſſed together great wealth, gave all her eſtate to the people of *Rome*, upon condition that they would honour her birth-day with plays. The ſenate, to wipe off the infamy of her life, created her the goddeſs of flowers, and did ſacrifice to her, that ſhe might bleſs the hopeful increaſe of flowers and fruits; and the *Floralia* were inſtituted in honour of her.

FLORA is painted in a mantle of divers colours with a garland of flowers.

FLORA'LIA, a feaſt and ſports in honour of *Flora*, who left a certain ſum of money for the celebration of her birth-day. Theſe games were celebrated with obſcenities and debaucheries; not only with the moſt licentious diſcourſes, but the courteſans being called together by the ſound of a trumpet, made their appearance naked, and entertained the people with abominable ſhews and poſtures.

The *Romans* being aſhamed of their original, gave her the name of *Chloris* of χλόη, Gr. greenneſs, and gave it out that ſhe was married to the wind *Zephyrus*, from whom by way of dowry ſhe received power over the flowers, and therefore ſhe muſt be firſt appeas'd with ſports and plays performed in honour of her, before the fruits of the earth would proſper. Hence ſome ſuppoſe our dancing on *May-day* to have had its original.

FLO'RAL *Games* [in *France*] a ceremony beginning on *May-day* with a

ſolemn maſs, muſick, *&c.* the corporation attend, and poems are rehears'd every day; the magiſtracy give a magnificent treat, and adjudge the prizes which are the rewards of 3 different compoſitions, *viz.* a *Poem*, an *Eclogue* and an *Ode*, which are a *Violet*, an *Eglantine* and a *Panſy* of gold, each a cubit high, worth 15 piſtoles apiece.

FLORY dry'd and beaten to powder; a blue colour uſed in painting.

FLO'REN } is both an imaginary
FLOR'IN } and a real *Coin*; the real is of different values, according to the place where and the metal whereof it is made; the ſilver *Holland's* floren is in value about 1*s.* 10*d.* $\frac{1}{2}$ penny ſterling, thoſe of *Genoa*, *&c.* about 8 pence farthing ſterling; pieces of 3 *Florins* are call'd *Ducatoons*.

As a mony of account, the *Florin* is uſed by the *Dutch*, *German* and *Italian* merchants and bankers in keeping their books, and making out their accounts; but valued and ſubdivided variouſly.

FLO'REN, a gold coin made in the time of king *Edward* III.

FLO'RET } [with *Botaniſts*] is a
FLOURTISH } little tube expanded at the top, uſually into 5 ſegments, and ſitting upon the embryon of a ſingle ſeed. From the inner part of the floret ariſe fine chives, which ariſing to the inner part of the floret together form a ſheath; from the embryon of the ſheath ariſes a bifid, reflexed ſtile, which paſſes through the ſheath.

FLORI'COMOUS [*floricomus*, L.] having the top full of or adorned with flowers.

FLOR'ID *deſcant* [in *Muſick*] See *Figurative deſcant*.

FLOR'IDNESS [of *floridus*, L.] fulneſs of rhetorical flowers; great eloquence.

FLORIF'EROUSNESS, flower-bringing or bearing quality.

FLORILE'GIUM, a collection of choice pieces, containing the fineſt and choiceſt of their kind. *L.*

FLORIN'IANS [ſo called of *Florinus* a prieſt, who had been the diſciple of *Polycarp*] a ſect of hereticks of the ſecond century. They held that God was the author of evil, and the *Gnoſtick* doctrine of two principles. That the reſurrection was in effect a new generation, and that Jeſus Chriſt was not born of a virgin, and are ſaid to have deny'd the reſurrection and a future judgment.

FLOR'ULENTNESS [of *floruleutus*, L.] flowering or bloſſoming quality.

FLO'TA [with the *Spaniards*] the plate fleet, which they ſend every year to *Mexico* or ſome other part of the *Weſt-Indies*.

FLO'RY [in *Heraldry*] or *Fleure de liſſe*, or as it is commonly written *Flower de Luce*, as a croſs flory, is a croſs with flower de luces at the ends, as in the figure.

FLO'TAGES, are ſuch things as are floating on the ſurface of the ſea or great rivers.

FLOUR [*fleur de farine*, *F. flos farinæ*, L.] the fine part of ground corn.

To FLOUR, to ſprinkle with flour.

FLOUR'ISHING [*fleurant*, *F. florens*, L.] being in the prime, proſpering, being in vogue or eſteem.

FLOUT'ING, mocking, jeering with ſcorn or diſdain.

It FLOWS *Tide and Half Tide*, *i. e.* It will be half flood by the ſhore, before it begins to flow in the channel.

FLOWER *de Luce* [*Fleur de Lis*, *F.*] *i. e.* the flower of light, it is ſuppoſed to be the lily, the *Lys* is an emblem of the Trinity, by reaſon of its 3 branches, which alſo ſignify wiſdom, faith and proweſs.

FLOW'ER [among *Botaniſts*] is variouſly underſtood. Some mean by it thoſe fine-coloured leaves, which are called the petals, others reſtrain it to ſignify the organs of generation, the proper ſignification of it ſeems to be the organs of generation with their coverings.

To FLOW'ER [*florere*, L. *fleurir*, *F.*] to produce or bear flowers; alſo to mantle, as drink, *&c.*

Amentaceous FLOWER [*flos amentaceus*, L.] ſuch as hang pendulous like the *Juli* or *Catkins*, *Tournef.*

Apetalous FLOWER [*flos apetalus*, L.] is ſuch as want the fine-coloured leaves called *Petala*.

Campaniform FLOWER [*flos campaniformis*, L.] ſuch a flower as is in the ſhape of a bell.

Caryophylleous FLOWER [*flos Caryophylleus*, L.] a flower in the ſhape of a gilliflower or carnation.

Compoſit FLOWER [*flos compoſitus*] a compound flower, which conſiſts of many *Floſculi*, all making but one flower, is either *diſcous* or *diſcoidal*; that is, whoſe *Floſculi* are ſet together ſo cloſe, thick and even, as to make the ſurface of the flower plain and flat, which therefore, becauſe of its compound form, will be like a *diſcus*; which diſk

is

is ſometimes radiated when there are a row of *Petala* ſtanding round in the diſk like the points of a ſtar, as in the *Matricaria*, *Chamæmelum*, *&c.* and ſometimes naked, having no ſuch radiating leaves round the limb of its disk, as in the *Tanacetum*.

Corniculated FLOWERS. *Flores corniculati*, *L.*] are ſuch hollow flowers, as have on their upper part a kind of ſpur or little horn, as the *Linaria*, *Delphinium*, *&c.* and the *Corniculum* or *Calcar* is always impervious at the top or point.

Cucurbitaceous FLOWER, is one that reſembles the flower of the gourd, or has the ſame conformation with it.

Cruciform FLOWER [*flos cruciformis*, *L.*] a flower that repreſents the form of a croſs.

Diſcous FLOWERS } are thoſe
Diſcodial FLOWERS } whoſe *Floſculi* or little flowers are ſet together ſo cloſe, thick and even, as to make the ſurface of the flower plain and flat; which therefore, becauſe of its round form, will be like a *diſcus* or quoit.

Fiſtular FLOWER [*flos fiſtularis*, L.] a flower compounded of many long hollow flowers like pipes, all divided into large jags at the ends.

Fecund FLOWERS [*flos fœcundus*, L.] a fruitful flower.

Floſculous FLOWER [*flos floſculoſus*, L.] a flower compoſed of many little flowers.

Imperfect FLOWERS [*flores imperfecti*, L.] ſuch as want ſome of the parts which compoſe a perfect flower, either *Petala*, *Stamina*, *Apex* or *Stylus*.

Infundibuliform FLOWER [*flos infundibuliformis*] a flower that reſembles a funnel in ſhape.

Labiated FLOWER [*flos labiatus*, L.] is ſuch as either has but one lip only, as in the far greater part of labiated flowers, and are called alſo *Galeated*, *Galericulate* and *Cucullate*, which ſee above.

Liliaceous FLOWER [*flos liliaceus*, L.] a flower of a lily form.

Umbelliferous FLOWER, is one which has ſeveral leaves doubled, and diſpoſed after the manner of a roſe, and the *Calix* becomes a fruit of 2 ſeeds.

Monopetalous FLOWER [*flos monopetalus*, L.] is ſuch as has the body of the flower all of one intire leaf, tho' ſometimes cut or divided a little way into ſeeming *Petala* or leaves, as in borage, bugloſs, *&c.*

Monopetalous anomalous FLOWER [*flos monopetalus anomalus*, L.] an irregular monopetalous flower.

Papilionaceous FLOWER [*flos papilionaceus*, L.] is a flower that repreſents ſomething of the *Papilio* or *Butterfly*, with its wings diſplay'd. In theſe the flower-leaves or *Petala* are always of a difform figure, being 4 in number, and joined together at the extremities; ſuch are the flowers of thoſe plants that are of the leguminous kinds, as *Peas*, *Vetches*, *&c.*

Verticillate FLOWERS, are ſuch as are ranged in ſtories, rings or rays along the ſtems, ſuch as thoſe of hoarhound, clary, *&c.*

FLOWERS [with *Chymiſts*] are the fineſt and moſt ſubtil parts or fine mealy matter of dry bodies, raiſed by fire into the head and aludels; and adhering to them in the form of a fine powder or duſt.

Perfect FLOWERS [*flores perfecti*, L.] are ſuch as have a *Petala*, *Stamen*, *Apex* and *Stylus*; and whatever flower wants any of theſe is accounted imperfect. Theſe are divided into *ſimple* or *compound*, which are not compoſed of other ſmaller ones, and which uſually have but one ſingle ſtile; and compounded, which conſiſt of many *Floſculi*, all making but one flower.

Perſonated FLOWER [*flos perſonatus*, L.] a flower that ſomewhat reſembles a mouth, as the *Snap-dragon*, *Toad-flax*, *&c.*

Planifolious FLOWER [*flos planifolius*, L.] ſuch as is compoſed of plain flowers ſet together in circular rows round the centre, and whoſe face is uſually indented, notched, uneven and jagged, as the *Hierarchia*, *Sonchia*, *&c.*

Polypetalous FLOWER [*flos polypetalus*, L.] ſuch as has diſtinct *Petala*, and thoſe falling off ſingly and not altogether, as the ſeeming *Petala*, of the monopetalous always do: both monopetalous and polypetalous are either uniform or difform; the former have their right and left-hand parts, and the forward and backward parts alike; but the difform have no ſuch regularity.

Polypetalous anomalous FLOWER [*flos polypetalus anomalus*, L.] an irregular polypetalous-flower.

Leguminous FLOWER, the flower of leguminous plants which bear ſome reſemblance to a flying butter-fly, and thence are called *Papilionaceous*.

Radiated FLOWER [*flos radiatus*, L.] a flower whoſe leaves grow in the manner of rays, as the *Heliotropium* or *Sun-flower*.

Spicated FLOWER [*flos ſpicatus*, *L.*] when the flowers grow thick together length-ways at the top of the ſtalk, as an ear of corn.

Staminеous FLOWER [*Flos ſtamineus*, a flower that only conſiſts of the *Calix* with ſmall threads, *&c.*

Sterile FLOWER [*Flos ſterilis*, L.] *i. e.* barren flower.

Rotated FLOWER [*Flos rotatus*, L.] ſuch whoſe flower-leaves grow like the ſpokes of a wheel.

Roſaceous FLOWER [*Flos roſaceus*, L.] a flower whoſe leaves grow in the form of a roſe, as the *Ranunculus*, *&c.*

Semifiſtular FLOWER [*flos ſemifiſtularis*, L.] is ſuch an one whoſe upper part reſembles a pipe cut obliquely, as in the *Ariſtolochia*, *&c.*

Galeated FLOWER } [*flos galea-*
Galericulate FLOWER } *tus* L.] a flower that reſembles an helmet or hat. In this flower the upper top is turned upwards, and ſo turns the convex part downwards as in the *Chamæciſſus*, *&c.* but moſt uſually the upper lip is convex above, and turns the hollow part down to its fellow below, and ſo repreſents a monk's hood, and thence is called *cucullate*, as the flowers of the *Lamium* and moſt *verticillate* plants.

FLOW'ERINESS, fulneſs or plenteouſneſs of flowers.

FLOW'ERING [*fleurant*, F. *flores producens*, *L.*] producing or opening into flowers; alſo mantling as drink.

FLOW'ERS [in *Architecture*] repreſentations of ſome imaginary flowers, by way of crowning or finiſhing on the top of a dome.

FLOWERS [in *Rhetorick*] are figures and ornaments of diſcourſe.

FLOWERS [in the *Animal Oeconomy*] are women's *Menſes*.

FLOWERS [in *Heraldry*] have been introduc'd among other bearings, perhaps, becauſe of them chaplets have been formerly made to adorn the heads of men eſteem'd for their virtues or meritorious actions.

FLOW'ING [of ꝑleopan, *Sax. fluens*, L.] running in a ſtream as water; abounding.

FLUCTI'FRAGOUS [*fluctifragus*, *L.*] wave-breaking.

FLUCTI'GEROUS [*fluctiger*, *L.*] born by the waves.

FLUCTI'SONOUS [*fluctiſonus*, L.] ſounding or roaring with waves or billows.

FLUCTI'VAGOUS [*fluctivagus*, L.] floating or toſſed on the waves.

FLUC'TUATING [*fluctuans*, *L.*] floating; alſo wavering in mind.

FLUEL'LIN, an herb, called alſo Speed-well.

FLUID'ITY, is when the parts of any body being very fine and ſmall, are ſo diſpoſed by motion and figure, that they can eaſily ſlide over one another's ſurfaces, all manner of ways.

FLUIDITY, ſtands in direct oppoſition to *firmneſs* or *ſolidity*; and is diſtinguiſhed from *liquidity* and *humidity*, in that humidity implies *wetting* and *adhering*; thus melted metals, air, æther and even ſmoak and flame it ſelf are fluid bodies, but not liquid ones, their parts being actually dry, and not leaving any ſenſe of moiſture.

FLUTES } [in *Botany*] uſed in
FLU'TINGS } deſcribing the ſtems and fruits of certain plants, which have furrows analogous to thoſe of columns.

FLUTES [in *Architecture*] hollows made in the body of a column or pillar.

FLUTES [in *Pillars* of the *Corinthian*, *Compoſite*, *Dorick* and *Ionick Orders*] are commonly made all along the body of the pillars from 00 to 24 flutes in each column, each figure being hollowed in exactly a quarter of a circle.

FLUTES [in the *Dorick Order*] join together without any interſpace.

FLUTES [in the *Compoſite*, *Corinthian* and *Ionick* columns] have a liſt running between every 2 of them.

FLUT'TERING [of ꝑlotepan, *Sax.*] making a quick motion with the wings, in trying to fly, as young birds.

FLUVIAT'ICK [*fluviaticus*, *L.*] that is in or of the river.

FLUVIATI'LE [*fluviatilis*, *L.*] belonging to a river.

FLUX [in *Phyſick*] an extraordinary iſſue or evacuation of ſome humour.

FLUX [in *Hydrography*] a regular periodical motion of the ſea, happening twice in 24 hours, wherein the water is raiſed, and driven violently againſt the ſhores.

FLUX'IBLENESS, capableneſs of being made to flow, or rendered fluid.

FLUX'ING, a method of curing the venereal diſeaſe by raiſing a ſalivation in the patient.

FLUX'ION, a flowing, *F.* of *L.*

FLUXIONS [with *Mathematicians*] is the arithmetick or analyſis of infinitely ſmall, variable quantities; or the method of finding an infiniteſimal or infinitely ſmall quantity, which being taken an infinite number of times, becomes equal to a given quantity.

FLUXUS *Chyloſus* [with *Phyſicians*] a purging, when the meat is thrown out, and

and does not produce any of that humour called chyle. *L.*

A FLY [ꝑleȝe, *Sax.*] an inſect.

To FLY *the Heels* [with *Horſemen*] a term uſed of a horſe; when he obeys the ſpur.

Let FLY *the Sheets* [*Sea* phraſe] a word of command in caſe of a guſt of wind, leſt a ſhip ſhould overſet, or ſpend her top-ſails and maſts to have the ſheet go again, and then the ſail will hold no wind.

FLY'ERS [in *Architecture*] ſuch ſtairs as go ſtrait, but are of an oblong ſquare, and do not wind round, and whoſe ſteps are not made tapering; but the fore and the backpart of each ſtair, and the ends reſpectively are parallel one to the other, the ſecond of theſe flyers ſtands parallel behind the firſt, and the third behind the ſecond, and ſo of the reſt, if one flight carry them not to the intended height; then there is a broad half pace, whence they begin to fly again as at the firſt.

FLY'ING *bridge*, is made of two ſmall bridges laid one upon another, ſo that the uppermoſt, by the help of ropes and pullies, is forced forward till the end of it points to the place deſigned.

FLYING *fiſh*, a fiſh like a herring, that has wings like a bat, which to avoid being made a prey by the greater fiſh, will riſe 20 foot above water, and fly an 100 paces, and then drop into the ſea.

FLYING *tiger*, an inſect in *America* ſpotted like a tiger, that has ſix wings, and as many feet; it feeds on flies, and a nights ſits on trees and ſings.

FLYNT, an idol of the ancient *Germans* and *Saxons*, ſo called on account of his ſtanding on a great flint ſtone. This idol was made like the image of death and naked, ſave only a ſheet about him, holding in his right hand a torch, or as it was then called a fire-blaze, on his head a lion reſted his two fore-feet ſtanding with one of his hinder feet upon his left ſhoulder, and with the other on his hand, which to ſupport he lifts up as high as his ſhoulder.

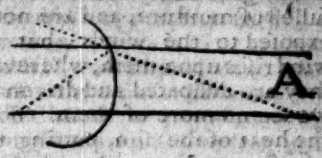
FOCILS [*Anatomy*] the two bones of the leg and of the arm below the elbow, *Ulna* and *Radius*, *Tibia* the *Major* and *Tibia* the *Minor*.

FOCUS, a fire hearth. *L.*

FOCUS [with *Anatomiſts*] a certain place in the meſentery and other parts, from whence the original of fevers were derived by the ancients.

FOCUS [in *Geometry* and *Conick ſections*] is applied to certain points in the *Parabola*, *Ellipſis* and *Hyperbola*, wherein the rays reflected from all parts of the curve do concur or meet.

Virtual FOCUS, is the ſame as a point of diver-gence in a concave-glaſs as the point A in the following figure.



FOD'DER } [prob. of *feeder*, *Teut.*
FOTH'ER } a burden] a weight of lead containing 8 pigs, every pig weighing 3 ſtone and a half, reckoned at 2600 pound in the book of rates, 22 hundred and an half at the mines, 19 hundred and a half by the *London* plummers.

FOECUN'DITY [*fœcunditas*, L.] fruitfulneſs.

FOED'ERAL [*fœderalis*, L.] belonging to a covenant.

FOENERA'TION, uſury. *L.*

FOEM'INA [with *Chymiſts*] ſulphur.

FOETI'FEROUS [*fœtifer*, L.] fruitful, or bringing fruit.

FOETIFICA'TION, a bringing forth fruit. *L.*

FOETIF'ICK [*fœtificus*, L.] making fruitful.

FOE'TORS ariſe from ſtagnant, extravaſated, corrupted or poiſonous humours; as alſo from any thing capable of attenuating and volatilizing the oil and ſalts.

FOETOR [with *Phyſicians*] ſtinking or fœtid effluvia proceeding from the body or any parts of it, as a ſtinking breath, proceeding from filthineſs about the teeth and gums.

FOE'TUS [of *fovendo*, L. cheriſhing or as others of ϕοιτᾶν, *Gr. coire*, or rather *fetus* of *feo* L. to produce according to *Voſſius*] the child while yet contained in the womb of the mother, but particularly after it is perfectly formed, till which time it is properly called *Embryo*; alſo the young of other animals in general; but in the ſame ſtate.

FOG [of ꝑoȝ, *Sax.*] a miſt.

FOGS [by *Naturaliſts*] are ſaid to conſiſt of aqueous particles rarefied; as is plain, in that they mightily bedew every thing that lies open to them. It may be obſerved in a hot day, when there is no wind ſtirring, that ſuch a company of vapours riſe out of moiſt ground as make thick fogs, which are ſometimes higher and ſometimes lower, as the multitude and motion of the vapours happen to be. Theſe fogs riſe out of all

all places mountainous or campaign, and continue till they be diſpelled by wind or heat; but they continue longer in loweſt grounds, becauſe thoſe places are fulleſt of moiſture, and are not ſo much expoſed to the winds: but when the wind riſes upon them, wherever they be, they are diſſipated and driven away till we ſee no more of them. So likewiſe the heat of the ſun, putting them into a briſker motion, either diſſipates them by rarefaction, or raiſes them higher, and forms them into clouds.

And whereas ſometimes fogs ſtink, it is not becauſe they come from ſtinking water, but becauſe the vapours are mixt with ſulphureous exhalations which ſmell ſo.

FOG'GINESS [ꝼoꝛꝛicneꝛꝛe, *Sax.*] foggy quality, or being foggy.

FOG'GY [of ꝼoꝛꝛicꝛ, *Sax.*] miſty, *&c.*

FOIN [of prob. of *poindre*, F. to prick] a paſs in fencing.

FOLD'ING [ꝼealdian, *Sax.*] doubling up, *&c.* alſo including in a ſheep-fold.

FO'LIAGE, a cluſter or aſſemblage of leaves, branches, flowers, *&c.*

FO'LIACLES, the keys or buds of maples.

FOLLOWER [of ꝼolꝛian, *Sax.* to follow] one whh follows or waits upon.

FOL'LY [*folie*, F.] fooliſhneſs, ſim plicity; defect of underſtanding; a drawing falſe concluſions from juſt principles, by which it is diſtinguiſhed from *madneſs*, which is a drawing juſt concluſions from falſe principles. Mr. *Lock.*

FOMENTA'TION [of *foveo*, L. to cheriſh] the external application of any warm liquid medicine.

Simple FOMENTATION, one made with lukewarm milk, water, oil, oxicrate or other proper liquor and with other ingredients.

Compound FOMENTATIONS, are decoctions of herbs, roots, flowers, ſeeds in water or other proper liquor and with other ingredients.

FOMENT'ED [*fomentatus*, L. *fomenté*, F.] abetted encouraged, nouriſhed, ſet on foot, broached, cheriſhed.

FONCEAU', is the bottom or end of a cannon bit-mouth, *i. e.* the part of the bit that pins it to the banquet.

FONDAN'T [in *Heraldry*] ſignifies ſtooping for a prey. *F.*

FOND'NESS [probably of ꝼunbian, *Sax.* to endeavour to gape after] overgreat, affectionateneſs, love, indulgence; alſo fooliſhneſs.

FONT [prob. of *fonder*, F. of *fundere*, L.] as a font or rather fount of letters, a name given by *Letter-founders* and *Printers* to a ſet of letters of one ſize, both great and ſmall with the ſtops, points *&c.* to enable them to compoſe and print a work in that character, ſometimes called *Engliſh*, *Pica*, *Long-Primer*, *Brevier*, &c.

FONT [of *Fons*, L. a fountain] a baptiſtry or place partitioned off in a church, or a large baſon of marble, *&c.* in which water is kept to baptize infants.

FONTANA'LIA } [among the *Ro-*
FONTINA'LIA } *mans*] the feaſt of fountains, celebrated with garlands of flowers, lamps, *&c.* L.

FONTI'GENOUS [*fontigena*, L.] growing or breeding about wells.

FOOL [*fol*, *F. folle*, It.] an ideot or perſon uncapable of diſtinguiſhing between right or wrong; alſo an indiſcrete, paſſionate, irregular perſon, one who acts contrary to that ſenſe and reaſon he is endowed with.

To FOOL [of *fol*, *F.*] to make a fool of, to deceive, bubble, play upon, *&c.*

A FOOL [*Hieroglyphically*] was repreſented by a ſheep, becauſe no beaſt is counted more ſimple.

FOOL'ERY [*folie*, F. fooliſh or ſilly actions or ſayings.

FOOL-*hardineſs* [of *fol* and *hardieſſe*, F.] raſhneſs, temerity, a thoughtleſs ventureſomeneſs.

FOOL-*hardy* [of *fol* and *hardi*, F.] raſh, temerarious, unthoughtfully daring, or ventureſome.

FOOL'ISH [*fou*, F.] ſilly, wanting reaſon, impertinent, trifling.

FOOL'ISHNESS [*folie*, F.] ignorance, ſillineſs, want of reaſon, diſcretion experience, *&c.*

FOOT [*Fortif.*] the ſixth part of a fathom, and the fifth of a geometrical ſpace.

FOOT *of verſe* [with *Grammarians*] a certain number of ſyllables, 2, 3 or more, which ſerve for the meaſuring of ſuch a verſe. Among the *Greeks* and *Latins* thoſe of 2 ſyllables are the *Spondee*, *Trochee*, *Iambus*, *&c.* thoſe of 3, the *Dactyl*, *Anapeſt*, *Moloſs*, *Tribrach*, *&c.* thoſe of 4 the *Coriambus*, *Metritus*, &c.

FOOT *Pace* [in *Architecture*] is a part of a pair of ſtairs, on which after four or ſix ſteps, you arrive to a broad place, where you may take two or three paces before you aſcend another ſtep, thereby to eaſe the legs in aſcending the reſt of the ſteps. Some call it a half-pace.

Fat-FOOT [with *Horſemen*] a term uſed of a horſe, whoſe hoof is ſo thin and

and weak, that unleſs the nails be driven very ſhort, he is in danger of being pricked in the ſhooing.

FOOT-*buſks* [in *Botany*] are ſhort heads out of which flowers grow.

To put a horſe upon a good FOOT. See *to Gallop.*

To FOOT *it*, to walk or travel on foot.

FOOT'MANSHIP, the performance, quality or capacity of a footman.

To be on the ſame FOOT *with another*, to be under the ſame circumſtances.

FOP, a whimſical fooliſh empty fellow, one whoſe mind is totally taken up with modes and faſhions, and by the effeminateneſs of his behaviour, comes nearer to a woman than a man.

FOP-*doodle*, a ſilly vain, empty, perſon; alſo ſuperſtitious, vain ceremonies in religious worſhip.

FOP'PISH, vainly affected, fantaſtical in dreſs, ſpeech, behaviour.

FOP'PISHNESS, vain affection, overnicety and ſtarchneſs in apparel, demeanour, language, *&c.*

FOR'AGE [*fourrage*, F.] food, &c. for horſes; proviſion of hay, ſtraw, oats, &c.

To FOR'AGE [*fourrager*, F.] to go out a foraging, or to get forage.

FOR'AGER [*fourrageur*, F.] one that goes to get proviſion for horſes.

FORBEAR'ANCE [of ꝼoꝛbæꝛnan, *Sax.*] a letting alone; putting off for a time; giving over, leaving off, *&c.*

FORBORN' [of ꝼoꝛbæꝛnan, *Sax.*] let alone for a time, *&c.*

FORCE [with *Gram.*] ſomething that ſtands in lieu of, or has the ſame effect of another.

Simple FORCE [in *Law*] is that which hath no other crime adjoined to it; as if one enters another man's poſſeſſion, but does no manner of unlawful act.

FOR'CED [*forcé*, *F.*] conſtrained, obliged by force; raviſhed; alſo taken as a city, *&c.* by force, ſtorm, *&c.*

FOR'CIBLENESS [*force*, *F.*] violence; forcible or forcing quality.

FORCE'LESS, without force, weak, feeble.

FORD [ꝼoꝛda, *Sax.*] a ſhallow place in a river, that may be waded through, or paſſed in a ferry-boat, by puſhing it along with a pole ſtuck in the ground.

FORD'ABLENESS, capableneſs of being forded or paſſed over, as above.

FORDICID'IA [of *forda*, a cow with calf, and *cædere*, to ſlay] a *Roman* feſtival celebrated to the god *Tellus*.

To FORE-*appoint* [of ꝼoꝛe, *Sax.* before, and *appointer*, *F.*] to appoint before-hand.

FORE-*armed* [of ꝼoꝛe, *Sax.* and *armé*, F. of *armatus*, L.] ready armed or prepared againſt beforehand.

To FORE-BODE [ꝼoꝛe-bodian, *Sax.*] to ſignify or portend beforehand, to preſage.

FORE-CAST [of ꝼoꝛe, *Sax.* and kaſter, *Dan.*] contrivance beforehand.

To FORE-CLOSE [of ꝼoꝛe and clýſan, *Sax.* or *forclorre*, F.] to ſhut beforehand, *&c.* [in *Law*] to bar, to exclude.

To FORE-DEEM [of ꝼoꝛe-deman, *Sax.*] to think, judge or determine before.

FORE-DOOR [ꝼoꝛe-doꝛa, *Sax.*] a door in the fore-part of a houſe.

FORE-FEET [ꝼoꝛe-ꝼoꝛaſ, *Sax.*] the foremoſt feet of a four-footed animal.

FORE-FINGER [ꝼoꝛe-ꝼingeꝛ, *Sax.*] the foremoſt or firſt finger.

FOR'EIGNER, an outlandiſh perſon; alſo one that is not free of a city, corporation, *&c.*

To FOREJUDG'E [of ꝼoꝛe, *Sax.* and *juger*, *F.* of *judicare*, L.] to judge beforehand.

FORE-FRONT [of ꝼoꝛe, *Sax.* and *frons*, L.] a forehead.

FORE'HEAD [ꝼoꝛe-heaꝼod, *Sax.*] the upper part of the face.

To FORE-KNOW [of ꝼoꝛe cnapan, *Sax.*] to know before-hand.

FORE-KNOWLEDGE, a knowing before.

FORE-MAN [ꝼoꝛe-Man, *Sax.*] the preſident or chief man of a company, *&c.*

FORE *Maſt-men* [on *Ship-board*] are thoſe that take in the top-ſails, ſling the yards, furl the ſails, bend, trice, and take their turn at the helm.

FORME' } [in *Heraldry*] as a *Croſs*.
FORMY' } *formé* or *formy*, is a croſs narrow in the center and broad at the extremities, the ſame that is commonly called *Patée* or *Pattée*.

FORE-MOST [ꝼoꝛemæſt, *Sax.*] the firſt.

FORE-NOON [ꝼoꝛe-noon, *Sax.*] that part of the day betwixt morning and noon.

To FORE-ORDAIN [of ꝼoꝛe and *ordonner*, F. or *ordinare*, L.] to ordain before, to predeſtinate.

FORE-PART [of ꝼoꝛe, *Sax.* and *part*, F.] the firſt or preceding part.

To FORE-SAY [ꝼoꝛſægen, *Sax.*] to ſpeak or ſay before.

To FORE-SHEW [ꝼoꝛe-ſceapian, *Sax.*] to ſhew, ſignify or betoken beforehand.

To

To FORE-SHORTEN [ꝼopeꝺ-ꝛceoꝛtian, *Sax.*] to ſhorten at the fore-end.

FOR'EST [of *ferarum ſtatio*, L. the reſidence of wild beaſts] a compaſs of ground, partly paſture and partly woody, ſet apart by law for the feeding of wild beaſts, and other particular uſes.

FOREST [in a *Law Senſe*] is a certain compaſs of woody land and paſture ground, privileged for wild beaſts and fowls of foreſt, chaſe and warren, to reſt and abide in under the king's protection, and for his diverſion, bounded with unmoveable bounds, marks, meers and boundaries, which are to be known either by matter of record or preſcription; ſtock'd with wild beaſts of venery or chaſe, and with great coverts of vert for paſture, *&c.* for theſe wild beaſts.

The way of making a tract of ground a foreſt is as follows: There are certain commiſſioners appointed under the great ſeal, to view the ground deſign'd for a foreſt, and to fence it round; they make a report of this in chancery, upon which the king cauſes it to be proclaim'd throughout the country where the land lies, that it is a foreſt, and from that time to be govern'd by the foreſt law, prohibiting all perſons from hunting therein without his leave.

For the preſervation and continuation of which place for the vert and veniſon, there are certain peculiar laws, privileges and officers; as

1. No perſon can be owner of a foreſt but the king.

2. No perſon can act in the foreſt courts; but ſuch as are appointed by the king's commiſſion.

3. None but the king's officers can do any thing relating to a foreſt.

There are in *England* 68 foreſts, 13 chaſes, and above 780 parks.

The ancients had a great reverence for foreſts, imagining a great many of their Gods reſided there; from whence and the natural gloom and ſilence of the place, inſpiring well-meaning, and giving opportunity to deſigning men, the greateſt part of the ſuperſtition that has been and is in the world, took its riſe. The *Heathens* and idolatrous *Jews* choſe ſuch places to ſacrifice in to their falſe deities.

FOR'ESTER [*forêtier*, F.] a foreſt keeper, an officer who is ſworn and appointed by the king's letters patents to walk the foreſt and to watch the *vert* and *veniſon*; and to attaint and preſent all offences againſt both, within his own bailiwick or walk.

FORE-TASTE [of ꝼope. *Sax.* and *tater*, F. or taſten, *Teut.* or prob. of ꝛaꝼꝛan, Sax.] a taſte beforehand.

FORE-TEETH [ꝼope-ꝛoꝺaꝼ, Sax.] the teeth which grow before.

To FORETEL'L [ꝼope-ꝛællan, Sax.] to tell of a matter before it happens, to predict.

To FORE-THINK [ꝼope-ꝺinkan, Sax.] to think beforehand.

FORE-THOUGHT [ꝼope-ꝺohꝛ, Sax.] a thinking beforehand.

FO'RTITUDE [*fortitudo*, L.] is one of the 4 cardinal virtues, and which by *Moraliſts* is defined to be a conſtant purpoſe of mind to undergo dangers, pain, labour, &c. with calmneſs and ſerenity, whenever we think them to be beſt; and its chief rules are to undertake and to endure. Yet by undertaking is not meant fool-hardineſs, running raſhly into dangers; but the knowledge of undergoing an action to overcome a danger, weighing it well before it be undertaken. *Moraliſts* alſo divide it into 4 ſpecies, *viz. Magnanimity*, *Magnificence*, *Conſtancy* and *Patience*, as to private evils, ſuch as impriſonment, poverty, *&c.*

To FORE'TOKEN [ꝼope-ꝛacnian, Sax.] to ſignify beforehand by ſome ſigns or tokens.

FORE'TOP [ꝼope-ꝛop, Sax.] the uppermoſt or higheſt forepart of any thing.

To FORE-WARN' [ꝼope pæꝛnian, Sax.] to give warning of beforehand.

A FORE-WIND' [ꝼope pinꝺ, Sax.] a wind that blows right forward.

FOR'FEITABLENESS [of *forfait*, F.] liableneſs or capableneſs of being forfeited.

FOR'FANG [of ꝼope, and ꝛanzen, *Sax.*] a taking beforehand, the taking up of proviſions in fairs or markets before the king's purveyors are ſerved.

FOR'FEITED [*forfait*, F.] loſt by ſome default or omiſſion.

FOR'FEITURE [*forfaiture*, F.] a treſpaſs; the penalty of the tranſgreſſion of a law.

FOR'FEITURE is the act either of committing or omitting ſomething that is liable to a mulct, fine, or loſs of ſome priviledge, &c. alſo the thing or fine itſelf ſo forfeited.

FORFEITURES [among the ancient *Romans*] fell to the emperor's exchequer by a law made in the reign of *Auguſtus Cæſar* to augment the publick revenue which contained,

1. That

1. That all perſons who lived ſingle ſhould be incapable of receiving any legacy, provided they did not marry within the time aſſigned by the law, in which caſe whatſoever was bequeathed to them by will, ſhould be eſtreated in the exchequer.

2. Thoſe who had no children ſhould loſe one half of what was left them by will.

3. All that was given by will to any perſon that died during the life of the teſtator or after his death before the will was opened.

4. Every heir who neglected to revenge the death of him whoſe eſtate he inherited forfeited his eſtate to the publick.

FORGET'FUL [ꝼoꝛȝyꝺꝼull, *Sax.*] apt to forget.

FORGET'FULNESS [ꝼoꝛȝyꝺꝼulneſſe, *Sax.*] aptneſs or readineſs to forget, deficiency of memory.

FORIC'ULUS [among the *Romans*] a deity, who, as they fancied, had the guardianſhip and tuition of their doors, as *Cardinia* had of the hinges, and *Limentius* of the threſholds.

FORK'ED [of ꝼoꝛc, *Sax.*] having ſharp points like a fork.

FORK'EDNESS, the being pointed as a fork.

FOR'LET *Land*, ſuch land in the biſhoprick of *Hereford*, which was granted upon leaſe, for the term, *dum epiſcopus in epiſcopatu ſteterit*, that the ſucceſſor might have it for his preſent income.

FORLORN'LY [ꝼoꝛlopenlic, *Sax.*] after a forſaken, comfortleſs manner.

FORLORN'NESS [ꝼoꝛlopnneſſe, *Sax.*] deſtitution, deſolateneſs, comfortleſneſs, *&c.*

FORM [*forma*, L. *forme*, *F.*] faſhion, figure, ſhape, manner.

FORM [with *Philoſophers*] is the manner of being peculiar to each body, or that which conſtitutes it ſuch a particular body, and diſtinguiſhes it from every other body; or it is the ſecond principle in philoſophy, which being joined to matter, compoſes all natural bodies.

FORM [in *Metaphyſicks*] ſignifies the ſame as *Being*, and is by its form as well as its *Eſſence*, what it is; yet there is in this term this reſpect involved, that philoſophers do more generally apply it to particular and determinate *Beings*.

FORM, is an internal cauſe, by which a material being is conſtituted what it is.

FORM *and* FI'GURE [with *Logicians*] is the exterior determination of qualities, as being round, ſpherical, ſquare, cubical, *&c.*

Eſſential FORMS, are thoſe forms whereby the ſeveral ſpecies of bodies become each what they are, and are diſtinguiſhed from all others, as a hammer, a knife, &c.

Accidental FORMS, are ſuch as are really inherent in bodies; but in ſuch manner that the body may exiſt in all its perfections without them, as whiteneſs in a wall.

Syllogiſtick FORM, is the juſt diſpoſition both of the terms in reſpect both of predicate and ſubject, and of the propoſitions in reſpect to quantity and quality.

Simple FORMS, are thoſe of ſimple bodies, *i. e.* of ſuch as have but few properties.

Natural FORMS, are thoſe which are inherent in bodies, without any thing contributed thereto on the part of man, as the form of marble.

Artificial FORMS, are thoſe which ariſe from human induſtry, as a ſtatue.

FORM *of Corporeity* [according to the *Scotiſts*] is that which conſtitutes body in the general eſſence of body.

FORM [in *Theology*] is one of the eſſential parts of the ſacraments, being that which gives them their ſacramental *eſſe*.

FORM [in *Mechanicks*] a kind of mould, whereon a thing is faſtened or wrought.

Printer's FORM, a frame compoſed of divers pages of compoſed letters, to be printed off by the preſs-men.

FORM [in *a moral Senſe*] a manner of being or doing a thing according to rule.

FORM [in *Law*] certain eſtabliſhed rules to be obſerved in proceſſes or judiciary proceedings.

FORMS, long ſeats or benches to ſit on.

FOR'MA *Pauperis* [*Law* phraſe] is when any perſon has cauſe of ſuit, and is ſo poor, that he cannot diſpend the uſual charges of ſuing at law or equity.

FORM'ABLE, capable of being formed.

FORMAL'ITY [*formalitas*, L.] a form in law, ceremony or outward ſhew; alſo preciſeneſs, affectation.

FORM'ALLY [*avec formalité*, F. *formaliter*, L.] in form, according to form; with formality or ceremony.

FORMALLY [with *Schoolmen*] is uſed in various ſenſes.

1. *Formally* is uſed *really* in oppoſition to objectively: As a thing is ſaid to be *formally* ſuch, when it is ſuch in the proper notion of the thing ſpoken of.

2. *Formally* is uſed in oppoſition to *virtually* and *eminently*, in ſpeaking of the manner, wherein a thing is contained in another.

3. *Formally* is uſed in the ſame ſenſe with *adequately* and *totally*: Thus a ſyllogiſm taken *formally* requires 3 propoſitions.

4. *Formally* is underſtood of the ſubject, when a predicate is therein on account of ſome form: Thus white formally taken diffuſes the light; *q. d.* whiteneſs the form inherent in this ſubject, is the cauſe why the ſubject diſperſes the light.

5. *Formally* has alſo place in ſuppoſitions: A word being formally ſuppoſed, when it is taken for the thing it was intended to ſignify; as man is an animal.

6 *Formally* is ſometimes uſed for *quiddităively*; thus man formerly taken is a reaſonable animal.

FORM'ALNESS [*formalitas*, L. *formalité*, F.] ceremony, affectation.

FORME'DON [in the *Deſcender*] a writ that lies for the recovery of lands, *&c.* given to one and the heirs of his body, and to a man and his wife, being *couſin* to the donor in *frank Marriage*, and afterwards alienated by the donee: For after his deceaſe, his heirs may have this writ againſt the tenant or alliance.

FORMEDON [in the *Reverter*] a writ which lies for the donor or his heirs, where land intailed to certain perſons and their iſſue, with condition that for want of ſuch iſſue, it ſhall revert to the donor and his heirs, againſt him to whom the donee alienated after the iſſue extinct, to which it was entailed

FORMEDON [in the *Remainder*] a writ which lies where a man gives lands in tail, the remainder to another in tail; and afterwards the former tenant in tail dieth without iſſue of his body, and a ſtranger abateth; then he in the remainder may have his writ.

FOR'MER [of ꝼoꝛmæꝛꝛ, *Sax.*] the preceding

FOR'MERLY, in fore-time, in ancient times.

FORM'ING [*formans*, L.] the art of giving form or birth to any thing.

FOR'MIDABLY [of *formidabilis*, L.] dreadfully, terribly.

FOR'MIDABLENESS [*qualité formidable*, F.] terribleneſs.

FORM'LESS [of *ſans forme*, F.] having no form, ſhapeleſs.

FORM'LESNESS, the having no form, ſhapeleſneſs.

FORMO'SE [*formoſus*, L.] handſome, beautiful, comely.

FOR'MULA [in *Law*] a rule or model, an ordinance or certain terms preſcribed and decreed by authority for the form or manner of an act or inſtrument, *&c.*

FORMULA [in *Theology*, &c.] a profeſſion of faith; a formulary.

FORNICA'LIA [among the *Romans*] the feaſt of ovens, kept in commemoration of thoſe ancient ovens, in which wheat was baked before the way of grinding corn, and making bread was found out.

To FOR'NICATE [*fornicari*, L.] to commit fornication.

FORNICA'TION [in *Architecture*] an arching or vaulting, ſo called of *Fornix*. *L.*

FOR'NIX, an arch or vault. *L.*

FORSWORN' [ꝼoꝛſpeꝛian, *Sax.*] one that hath taken a falſe oath, perjured.

FORTH-COMING [of ꝼoꝛð and coman, *Sax.*] ready to be produced or brought forth..

Ancient FORTIFICA'TION, was walls of defence made of trunks of trees, *&c.* mixed with earth to ſecure them againſt the aſſaults of an enemy. Theſe in time were alter'd for walls of ſtone, with little walls or parapets raiſed on the top of the other, behind which they made uſe of their darts in ſecurity, the parapets being cut into loop-holes, and theſe walls are flanked by round or ſquare towers.

Artificial FORTIFICATION, is works raiſed by the engineers, to ſtrengthen the natural ſituation of a place by repairing it and ſupplying its defects; ſuch as ravelings, horn-works, half-moons, redoubts, *&c.*

Natural FORTIFICATION, conſiſts in a place being ſtrong by nature, as being ſituated on a hill or in a marſh, or any other way, that makes it of difficult acceſs; whether by rivers, marſhes, ſtrong defiles or the like.

Offenſive FORTIFICATION, has regard to the ſeveral ways of annoying an enemy, and is the particular concern of the general of an army, who deſigns to lay ſiege to ſome town; it conſiſts in knowing how to take hold of all advantages in the manner of carrying on a ſiege, *&c.*

Defenſive FORTIFICATION, has reſpect to the precaution and induſtry by which

which a weak party oppoſes a ſtronger, and particularly concerns governours of places, who knowing the ſtrength and weakneſs of the place intruſted to them, ought to endeavour to ſecure it from ſurprizes, &c.

FORTIFI'ED [*fortifié*, F.] made ſtrong, ſtrengthened with fortifications.

FOR'TINS } are field-forts or ſmall
FOR'LINS } fortreſſes or ſconces, the flanked angles of which are generally diſtant 120 fathom one from another; they are different in their extent and figure according to the nature and ſituation of the ground; ſome of them having whole baſtions, and others only demi-baſtions; the uſe of them is only temporary, and are either to defend the line of *circumvallation*, or to guard ſome paſſage or dangerous poſt.

FORTU'ITOUSNESS [of *fortuitus*, L. *fortuit*, F.] caſualneſs, accidentalneſs.

FOR'TUNATE *Iſlands*, a place famous among the ancients, on account of golden apples, fancied to grow in them; or, as *Varro* ſays, for ſheep with golden fleeces. Ancient geographers deſcribe them as ſituate without the ſtraits of *Gibraltar* in the *Atlantick* ocean; but the moderns take them to be the *Canary* iſlands, on account of their great temperature and fertility.

FOR'TUNATELY [*fortunatè*, L.] happily, proſperouſly, ſucceſsfully.

FO'RTUNATENESS [*fortunatio*, L.] luckineſs, ſucceſsfulneſs, proſperouſneſs.

FOR'TUNE [τύχη, Gr.] was not known in the earlier ages; we do not find in *Homer* or *Heſiod* any mention of her, the name not being then invented.

In after-days it was introduced as a machine, and made to ſerve divers purpoſes in *Theology*, &c.

Men taking notice of a world of evils and diſorders which happened, and not daring directly to complain of providence, and withal being willing to excuſe themſelves from being the authors of their own misfortunes, had recourſe to the notion of *Fortune*, upon whom they might vent all their reſentments with impunity.

Plutarch obſerves, that before the name of *Fortune* had got into the world: men perceiving a certain arbitrary cauſe, which diſpoſ'd of matters in an irreſiſtible manner, called it God; but obſerving that the ſame cauſe did ſeem ſometimes to act at random, and without any rule or order at all, the ſupreme Being came to be diveſted of the attribute, and *Fortune* or *Deſtiny* acknowledged in its ſtead.

It is not eaſy to determine what the ancients meant by *Fortune*.

The *Romans* meant by it ſome principle of fortuity, whereby things came to paſs, without being neceſſitated thereto; but it ſeems as if they never preciſely thought what and whence that principle was.

Whence the philoſophers did often intimate, that men only fram'd the phantom *Fortune* to hide their ignorance, and that they called whatever befel a man, without his knowing the reaſon why, *Fortune*.

Juvenal affirms, that it was men that made a deity of *Fortune*.

Sed te, nos facimus, fortuna, deam, &c.

So then according to the ſentiments of the heathens, *Fortune* was no more than the arrival of things in a ſudden and unexpected manner, without any apparent cauſe or reaſon. So that fortune in a philoſophical ſenſe is what is vulgarly call'd *Chance*.

But *Fortune* in a religious ſenſe had a farther force, for ſhe had many altars and temples erected to her.

This intimates that the heathens had perſonify'd, and even deify'd their chance, and conceiv'd her as a ſort of goddeſs, who diſpoſed of the fate of men at her pleaſure.

Hence it may be infer'd that the ancients at one time took *Fortune* for a peremptory cauſe bent upon doing good to ſome and injury to others; and ſometimes for a blind, inconſtant cauſe, without any view or determination at all.

Fortune, is fabled to be the daughter of *Oceanus*, and the ſervant of the gods. They fancied ſhe had in her poſſeſſion and at her diſpoſal the honours, riches and happineſs of life; that ſhe gave them and took them away at her pleaſure; but that ſhe was blind and very unconſtant; that ſhe held a wheel in her hand; that ſhe turned without ceaſing, raiſing men ſometimes to the top of the wheel, and ſometimes caſting them down, ſo that there was nothing ſettled or ſecure, that did concern her; ſhe was univerſally adored, and great princes had her image in gold kept ſafe with them in their dwelling, that ſhe might be always favourable to them.

She was repreſented in a chariot dragged by four blind horſes; under her feet was a globe, and in her right hand ſhe held the helm of a ſhip, and in the left a *cornucopia*, or horn of plenty.

She had many images, ſtatues and temples erected to her, and the *Romans* adored no deity more than *Fortuna*. At her right hand a youth named *favor*, play'd upon a wheel to intimate how ſoon her favours might fly away from us: There were at *Rome* two images of her that were remarkable, *Fortuna calva* and *Fortuna vitrea*, which were both very ſignificant.

She had alſo ſeveral temples erected to her honour. One to *Fortuna primigenia*, the other to *Fortuna maſcula* which was near to the temple of *Venus*, and alſo *Fortuna muliebris*, There was alſo *Fortuna privata* and *Fortuna obſequens*, and alſo *Fortuna barbata*; there were ſeveral other *Fortunes*, who had temples.

When *Fortune* was not favourable to them, they were wont to load her with curſes and imprecations.

Fortune was alſo painted as a naked lady ſtanding upon a globe or ball, having an enſign or foil over-ſhadowing her.

FO'RUM, a place of negotiation or merchandizing among the *Romans*, anſwering to our market-place; alſo the place where a governour of a province ſat to give judgment; alſo a publick ſtanding place in the city of *Rome*, where cauſes were judicially try'd, and orations deliver'd to the people; it is alſo ſometimes uſed by the caſuiſts for juriſdiction.

FOR'WARDNESS [ꝼoꝛpeaꝛdneꝛꝛe, *Sax.*] promptneſs, readineſs, eagerneſs, *&c.*

FOSS [*foſſa*, L.] a trench, moat, ditch or pit.

FOSS [with *Anatomiſts*] a kind of cavity in a bone, with a large aperture, but no exit or perforation.

FOS'SA, a ditch in which in ancient times women committing felony were drowned.

FOSS-WAY, one of the four principal high-ways, of *England* made by the *Romans*, and ſo called on account of its being ditch'd in on both ſides; or becauſe in ſome places it was never perfected; but left as a great ditch. It leads from *Cornwall* through *Devonſhire*, by *Coventry*, *Leiceſter*, *Newark*, *&c.* and to *Lincoln*.

FOS'SIL-WOOD, trees dug deep out of the ground, ſuppos'd to have lain there ever ſince the univerſal deluge.

Native FOSSILS [by *Mineraliſts*] are ſtrictly defined to be ſenſible bodies, generated and growing in and of the earth, whoſe conſtituent parts are ſo ſimple and homogenous, that there is no apparent diſtinction of veſſels and juices between the *part* and the *whole*.

Compound FOSSILS [with *Miners*] are ſuch as may be divided into different and diſſimilar parts.

Adventitious FOSSILS } [in *Mineralogy*] are the
Foreign FOSSILS } ſubterraneous *exuvia* of ſea and land animals; and even vegetables, as ſhells, bones, teeth, leaves, which are found in plenty in divers parts of the earth.

Simple FOSSILS, are all metals, ſalts, both common and precious; alſo earths.

A FOST'ERING [of ꝼoꝛꝺnian, *Sax.*] a nouriſhing, a cheriſhing, a bringing up.

FO'THER [of ꝼoꝺꝺe, *Sax.*] any ſort of meat for cattle

FOUGHT [of ꝼeoꝛan, *Sax.*] did fight.

FOUGHT'EN, that had been fought. *Milton.*

The Anchor is FOUL [*Sea* term] ſignifies *the cable is got about the flook.*

The Ship makes FOUL *Water* [*Sea* term] is when a ſhip under ſail comes into ſhole water, ſo as to raiſe the ſand.

To be FOUL *on each other*, is when ſhips come ſo cloſe, as to entangle their rigging, and do one another damage.

The Rope is FOUL [*Sea* term] ſignifies the rope is entangled in itſelf, or hinder'd by another, ſo that it cannot run or be haled.

FOUL *Ship*, is one that has been long untrimmed, ſo that graſs, weeds, periwincles or barnacles ſtick or grow to her ſides under water.

FOULDS, folds. *Milton.*

FOUL'LY [ꝼaulice *of* ꝼaul, *Sax.*] filthily; alſo unfairly, fraudulently, baſely.

FOUL'NESS [ꝼýlneꝛꝛe, Sax.] filthineſs, uncleanneſs; alſo unfairneſs, unjuſtneſs.

FOUND [of ꝼinꝺan, Sax.] did find, was found.

FOUND'ERS were incorporated *an.* 1614, and are a maſter, 2 wardens, 24 aſſiſtants, and 96 on the livery, *&c.* the livery fine is 6 *l.* Their armorial enſigns are *Azure*, an ewer between two pillars *Or*. Their creſt, a furnace, flames, and therein a pair of tongs held by 2 hands all proper

FOUNDA'TION, a donation or legacy either of money or lands, for the

the maintenance or ſupport of ſome community, hoſpital, ſchool, lecture or other work of piety.

To FOUN'DER [*ad fundum ſubmergere, L. couler à fond, F.*] See *Foundering.*

FOUN'DERING, ſinking, a ſhip is ſaid to founder, when by a great leak or a great ſea breaking in upon her, ſhe takes in ſo much water, that ſhe cannot be freed from it; ſo that ſhe will neither veer nor ſteer; but lies like a log, and not being able to ſwim long, will at laſt ſink.

FOUNDERING [in *Horſes*] is an univerſal rheumatiſm, or a defluxion of humours upon the ſinews of the legs, which cauſes ſo great a ſtiffneſs in them, that they loſe their wonted motion.

FOUN'DERING [in the *Body*] befals a horſe by eating too much provender ſuddenly, when too hot; as alſo by drinking too much upon travelling when hot, and riding him after it.

FOUN'DERINGS, clods of earth, rocks, *&c.* that fall down from mountains or any other precipices.

FOUN'DRY } the art of melting
FOUN'DERY } and caſting all ſorts of metals, particularly braſs, iron, *&c.*

FOUNT [of *fons*, L.] a fountain. *Milton.*

FOUNT [of *fundere*, L.] a ſet of printing letters or types.

FOUN'TAIN [*fontaine, F.*] an artificial ſpring of (or well to contain) water in a garden; whither the water is brought in pipes of lead, *&c.* and commonly made to ſpout out of the mouths or other parts of images.

Arch'd FOU'NTAIN, one whoſe baſon and jet are placed perpendicularly under an arch.

Baſon FOUNTAIN, a baſon having a jet, ſpout or perhaps a ſtatue, *&c.* in the middle.

Cover'd FOUNTAIN, a kind of pavilion built of ſtone, incloſing a reſervoir, and ſpouting forth the water at a pipe or cock.

Cup FOUNTAIN, one which beſides a baſon has a cup ſupported on a pedeſtal, *&c.* and receiving a jet or ſpout of water riſing out of the middle of it.

Marine FOUNTAIN, a fountain compoſed of aquatick figures, as ſea divinities, naiades, tritons, dolphins, *&c.*

Naval FOUNTAIN, one made in the form of a ſhip or galley.

Open FOUNTAIN, is any ſpouting fountain, with a baſon, cup or other ornaments.

Ruſtick FOUNTAIN, a fountain adorned or inriched with rock-work, ſhell-work, petrifactions, *&c.*

Satyrical FOUNTAIN, a ruſtick fountain in manner of a grotto, adorned with ſatyrs, ſylvans, fauns, &c.

Statuary FOUNTAIN, one which being open and inſulated is adorned with one or more ſtatues.

Symbolical FOUNTAIN, one whoſe principal ornaments are the attributes, arms or cogniſances of the owner or erector.

Pyramidal FOUNTAIN, one that is compoſed of ſeveral baſons or cups raiſed in ſtones over each other, each leſs than the other to the top, ſupported by a hollow ſhaft or ſtem.

Spouting FOUNTAIN, any fountain whoſe water is darted forth impetuouſly through one or more jets or ajutages, and returns in rains, net-folds or the like.

Spring FOUNTAIN, a kind of plain ſpout or ſtream of water, iſſuing out of a ſtone or hole in the wall, without any decoration.

FOUNTAINS [*fontes*, L. *fontaines, F.*] are of two ſorts, ſuch as dry up in the winter, and ſuch as flow always: Moſt are of opinion that the former are produced by the rain. Thoſe perpetual ſprings may be defined to be collections of waters running down from the higher to the lower parts of the earth. Out of a great number of ſuch fountains, rivers are gathered which carry the waters into the ſea.

Some have imagined, that the perpetual ones are derived from the ſea, and that there are ſubterraneous tubes in the earth, through which the ſea-water is conveyed to the fountains. But this opinion is liable to theſe two difficulties, how it is poſſible for the ſea-water to be carried to the tops of the higheſt mountains, ſince by all experiments in *Hydroſtaticks* it appears, that the ſurface of any water contained in any veſſel always lies even, ſo that it is impoſſible for any one part of the ſurface to be higher than another; except it be made ſo by ſome external force. 2. How it come to paſs that fountain-water is not ſalt.

Others again diſlike this hypotheſis, and that for ſeveral reaſons, and aſſign rain as the cauſe of fountains; but if rain were the only cauſe, whence can it be, that thoſe fountains are never dry in the time of the greateſt drought, when there has been no rain for a long time? and therefore others to rain add vapours; which being by the heat of the

the ſun exhaled in vaſt quantities (as the learned Mr. *Edmund Halley* has proved) and they being carried over the low land by the wind to the ridges of mountains, where they preſently precipitate, and gliding down by the crannies of ſtone, and part of the vapours entering into the caverns of the hills, the water thereof gathers as in an alembick in the baſons of ſtone it finds; which being once filled, all the overplus of water runs over by the loweſt place, and breaking out by the ſides of the hills, forms ſingle ſprings, and many of theſe running down the valleys between the ridges of the hills, and coming to unite, form little rivulets or brooks; and many of theſe meeting again in one common valley, and gaining the plain ground, being grown leſs rapid, become a river; and many of theſe being united to one common channel, make the largeſt rivers, as the *Thames*, the *Rhine*, the *Danube*, &c.

FOUR [*quatuor*, L. *quatre*, F.] IV. 4. this figure is called the cube's baſe, a cube or ſquare having a foot or baſe, of 4 angles; and the cube among ſolid bodies is accounted the moſt excellent and perfect, repreſenting firmneſs, continuance and virtue. The figure in its parts make up 10, being conſidered two times and a half, and alſo in this manner, 1, 2, 3, 4, make 10. It is the number of letters in the *Hebrew* name יהוה and thence by divines called *Tetragrammaton* or name of 4 letters; and many other nations have given to God a name of 4 letters, as the *Aſſyrians* Adad, the *Egyptians* Amun, the *Perſians* Syre, the *Greek* Θεὸς, the *Latins* Deus, and thence the *French* Dieu.

FOUR *Corners* [with *Horſemen*] to work a horſe upon 4 corners, as in imagination to divide the volt or round into 4 quarters; and when he has done ſo upon each of theſe quarters, the horſe makes a round or two at trot or gallop and when he has done ſo upon each quarter, he is ſaid to have made the four quarters.

FOURCHEE' [in *Heraldry*] as a *Croſs Fourchee*, is one that is forked at the ends, that has its forks compos'd of ſtraight lines, and blunt ends, as if cut off, as in the figure. *F.*

FOURNEAU', a powder chamber, or chamber of a mine; a hole or cavity made under a work. The top of which is ſometimes cut into ſeveral points like chimneys, to make more paſſages for the powder, that it may have its effects on ſeveral ſides at the ſame time. *F.*

FOWL [ƿuȝel, *Sax.* Fugl, *Dan.*] a bird.

FOX [ƿox, *Sax.* Fuchs, *Dan.*] a four-footed animal, of the ſize of a middling dog, accounted the moſt ſubtil and cunning of all beaſts, runs ſwiftly and uſes a great many turnings and windings to avoid his purſuers; he has a large buſhy tail, and is of a rank, ſtrong ſmell; a beaſt of chace.

A FOX [*emblematically*] may very properly denote a prudent commander, who to gain victories with leſs expence of blood rather chooſes to prevail in his enterprizes by conduct and ſtratagem, than by downright dint of the ſoldier's courage.

A FOX [*Hieroglyphically*] was uſed to repreſent a ſly, ſubtil fellow, full of wicked intentions; becauſe that animal is notable on account of its craftineſs.

A FOX [in *Coat Armour*] may repreſent thoſe that have done ſignal ſervice to their prince and country, by the adminiſtration of juſtice; or upon embaſſies or ſuch like negotiations, where wit and dexterity is of more uſe than ſtrength or valour.

FOX'ES *Evil* [with *Phyſicians*] a diſeaſe when the hair falls off from the head by the roots; a ſhedding of the hair, caus'd by the *Lues Venerea* or otherwiſe.

FRAC'TION [in *Arithmet.*] a broken number, being a proportionable part of any integer or whole thing.

Vulgar FRACTION, is one always expreſſed by 2 numbers, the one written over the other, with a line between, as $\frac{1}{3}$.

Decimal FRACTION, is one that has for its denomination 1, with cypher or cyphers, as $\frac{1}{10}$ $\frac{10}{100}$ $\frac{1000}{10000}$ commonly for brevity ſake is ſet down thus, .5 .10

FRAC'TIOUS [of *fractus* or *fractio*. L.] quarrelſome, peeviſh.

FRAC'TIOUSNESS, quarrelſome temper, aptneſs to take offence, peeviſhneſs.

FRAC'TURED [of *fractura*, L. *fracture*, F. of *fractus*, L. broken] crackt, broken.

FRA'GILENESS [*fragilitas*, L. *fragilité*, F.] brittleneſs, weakneſs.

FRA'GRANCE [*fragrantia*, L.] ſweetneſs of ſmell.

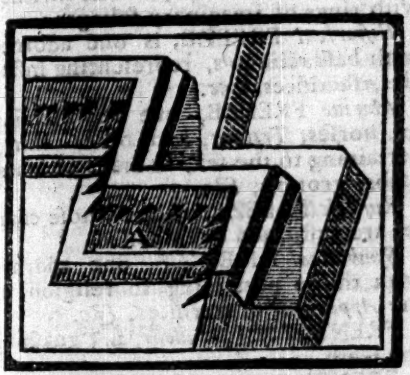
FRA'GRANTNESS [*fragrantia*, L.] fragrancy.

FRAIL [*fragilis*, L.] weak of nature, feeble; alſo brittle.

FRAILTY

FRAIL'TY } [*fragilitas*, L. *fragilité*, F.] weakneſs of
FRAIL'NESS } nature, brittleneſs, frailty.

FRA'ISES [in *Military affairs*] are pieces of wood of 6 or 7 foot long planted under the *Cordon*, in places which are not faced with ſtone or brick, they are planted at the baſe of a *Parapet*, being let about half way into the *Rampart*; they are not laid parallel to the *Baſe* of the *Rampart*, but a little ſloping downwards with their point, that men cannot ſtand on them, their chiefeſt uſe is to hinder the garriſon from deſerting which would be eaſy without them, eſpecially in places with dry moats. They likewiſe prevent ſurprizes and eſcalades See the figure following.



To FRAIZE *a Battalion*, is to line it every way round with pikes, that if they ſhould be charged with a body of horſe the pikes being preſented may cover the muſketeers from the ſhock of the horſe and ſerve as a barricade.

FRAME-WORK-KNITTERS were incorporated about the year 1664, they are a maſter, 2 wardens, 18 aſſiſtants; but no livery. Their arms on a ſeal (for I find them not in colours) are. On a chevron between 2 combs, and as many leads of needles in chief, and an iron jack, lead-ſinker in *Baſe*; a main ſpring between 2 ſmall ſprings; all which parts belong to a *Frame*. Their hall is ſituated in *Red-Croſs-Street*.

FRAME [with *Painters*] a kind of chaſſy or ſquare compoſed of 4 long pieces or ſlips of wood joined together, the intermediate ſpace of which is divided by little ſtrings or threads into a great number of little ſquares, like the maſhes of a net uſed in reducing figures from great to ſmall, or from ſmall to great.

To be out of FRAME, *i. e.* to be diſordered or diſcompoſed in body or mind.

FRAM'POLE *Fence* [in the manour of *Writtle* in *Eſſex*] a privilege belonging to the inhabitants, to have the wood that grows on the fence, and as many trees or poles as a man can reach from the top of the ditch with the helve of an axe, for the repairing of his fence.

FRAN'CHISE *of Quarters* [at *Rome*] a certain ſpace or diſtrict wherein the houſes of embaſſadors of the *European* princes are, and where they retire, where they cannot be arreſted, nor proſecuted at law.

To FRAN'CHISE [*affranchir*] to grant liberty, privileges, freedoms, immunities, *&c.*

FRAN'GIBLENESS [*frangibilitas*, L. of *frangere*, to break] capableneſs or eaſineſs to be broken.

FRAN'GIPANE, an exquiſite kind of perfume, frequently given to the leather wherewith gloves, *&c.* are made.

To FRANK *Letters*, to order them to be carried without paying the poſtage.

FRANK'LY [*franchement*, *F.*] freely, plainly, ſincerely.

FRANKNESS [*franchiſe*, F.] freeneſs, open-heartedneſs, ſincerity.

FRAN'TICKNESS [*phreneſis*, L. *freneſie*, F. of φρένησις, Gr.] frenſicalneſs, crazineſs, madneſs.

FRATER'NALLY [*fraternellement*, F.] after the manner of or like a brother.

FRATER'NITY *of arms*, an alliance or aſſociation in arms, in ancient times concluded between two knights, who thereby agreed to go together, ſhare their fortunes, and mutually aſſiſt each other againſt all the world.

FRAT'RAGE, a partition among brothers or coheirs, coming to the ſame inheritence or ſucceſſion; alſo that part of the inheritance that comes to the youngeſt brothers.

FRAU'DULENT [*fraudulentus*, L.] deceitful, cheating, knaviſh, *&c.*

FRAU'DULENTNESS [*fraude*, *F.* of *fraudulentus*, L.] deceitfulneſs, guilefulneſs, knaviſhneſs.

FRAYGHT [of *Fracht*, *Teut.*] fraighted, *i. e.* full laden.

FREAK'ISHNESS, capriciouſneſs; maggottineſs, *&c.*

FRE'CKLED } [*q. d.* ſpeckled] ha-
FRECKLY } ving many ſmall reddiſh ſpots in the ſkin.

FRECK'LES, a ſort of ſmall, hard, duſky buboes or puſtules ariſing on the ſkin of the face or hands, and moſtly in perſons of the faireſt and fineſt ſkins.

FREE-

FREE-BORN [of ꝼꝛeah-beoꝛne, *Sax.*] born in freedom, with a right to privileges and immunities.

To FREE [*Sea* term] when a ſhip's pump throws out more water, than ſhe leaks into her, it is ſaid to free her.

To FREE [a *boat*] is to bale or lade out the water.

FREE *State*, a republick governed by magiſtrates elected by the free ſuffrages of the inhabitants.

FREE'DOM *of the Will*, a ſtate or faculty of the mind, wherein all the motions of the will are in our power; and we are enabled to determine on this or that; to do good or evil without any force or conſtraint from any foreign cauſe whatſoever.

FREEDOM *of Contradiction* [with *Schoolmen*] is that whereby we are at our choice to *will* or *nill*; to love or not love, *&c.*

FREEDOM *of Contrariety* [with *Schoolmen*] is that whereby we are at our own choice to do *good* or *evil*; to be *virtuous* or *vicious*, to make a horſe or a lion.

FREEDOM *of a City*, &c. a right of exerciſing a trade or employment, &c. in a city or town corporate, and a being elected to the dignities and offices of it.

FREE-STONE, a ſort of a ſtone that works up like alabaſter; uſed in building, and dug up in many parts of *England*.

FREE'NESS [ꝼꝛheneꝛꝛe, *Sax.*] a being free; alſo liberality.

FREE'ZING [in *Phyſiology*] congelation, is the fixing of a fluid; or the depriving it of its natural mobility, by the action of cold; or the act of converting a fluid ſubſtance into a firm, coherent, rigid one, called ice.

To FREEZ [ꝼꝛyꝛan, *Sax.*] to congeal into ice.

FREEZ [in *Architecture*] is that part of the entablature of columns between the *Architrave* and *Corniche*.

Tuſcan FREEZ, *Vitruvius* makes it flat and plain, the higheſt 30 minutes, the leſſer 35. *Scammozzi* makes it plain, and 42, and *Palladio* convex or ſwelling, and in height but 26 minutes.

Dorick FREEZ, both *Vitruvius* and *Vignola* make this freez flat, only carved with triglyphs and metopes, and the height of it 30 or 45 minutes, and *Scammozzi* and *Palladio* 45 minutes.

Ionick FREEZ, *Vitruvius* makes this freez flat, but commonly carved with acanthus leaves, lions and men, *&c.* and in height 30 minutes, *Vignola* 45, *Scammozzi* 28, and *Palladio* convex or ſwelling, but 27 minutes.

Corinthian FREEZ, *Vitruvius* makes this like the *Ionick*, and in height 30 minutes 2 thirds; *Vignola* the ſame but 45 minutes, *Scammozzi* and *Palladio* the ſame; but the former 31 and 3 fourths, and the latter 28 minutes in height.

Compoſit FREEZ, *Vitruvius* makes that freez flat; but beſet with cartouſes and carved between every cartouſe, and in height 52 minutes and a half; *Vignola* the ſame, but 45 minutes; *Scammozzi* but 32 minutes, *Palladio* convex or ſwelling, but in height 32 minutes.

A Convex FREEZ, *A Pulvinated* FREES } are thoſe whoſe profile is a curve.

Flouriſhed FREEZE, is one inriched with rings of imaginary foliages.

Hiſtorical FREEZE, is one adorned with baſs relievo's, repreſenting hiſtories, ſacrifices, *&c.*

Marine FREEZE, one repreſenting ſea-horſes, *Tritons*, and other things pertaining to the ſea, as ſhells of fiſhes, baths, grotto's, *&c.*

Ruſtick FREEZE, is one whoſe courſes are ruſticated or imboſſed.

Symbolical FREEZE, one adorned with things pertaining to religion, as the *Apparatus* of ſacrifices, *&c.*

FREN'DENT [*frendens*, L.] gnaſhing the teeth.

FREND'LESS *Man* [with the *Engliſh Saxons*] an outlawed man.

FREN'ZICAL [*phrenitis*, L. of φρενῖτις, *Gr. freneſie*, *F.*] a ſort of madneſs or dotage.

FRE'QUENCY, FRE'QUENTNESS } [*frequentia*, L.] oftenneſs; uſualneſs; commonneſs.

FRES'CO, a way of painting or plaiſtering (or rather both) upon walls to endure the weather, and repreſenting birds, beaſts, herbs, fruit, *&c.* in relief. It is done with a compoſt of the powder of old rubbiſh ſtones, mixt with burnt flint (or lime) and water, with which the wall is plaiſtered a good thickneſs, and painted with colours ground with lime-water, milk or whey, and laid on the plaiſter while it is wet, by which means they incorporate with the plaiſter, ſo as never to waſh out.

This was the ancient *Grecian* way of painting, and afterwards uſed by the *Romans*; there have been ſeveral whole towns of this work in *Germany*, and excellently well done, but now they are ruined by the wars.

There are 3 chambers in the pope's palace at *Rome*, done in *freſco* by *Raphael*

phael Urbin and *Julio Romano*, and likewiſe a moſt excellent *freſco* work at *Fontainbleau* in *France*, which was the work of *Bolameo*, *Martin Rouſe* a *Florentine*, and others, containing the continued travels of *Ulyſſes* in 60 pieces.

FRESH *the Hawſe* [*Sea* phraſe] or *veer out more cable*, is when part of a cable that lies in the hawſe, is fretted or chafed, and it is required that more cable be veered out, that ſo another part of it may reſt in the hawſe.

To FRESH'EN [*rendre frais*, *F.*] to make freſh that which has been ſalted; or that which is grown faint or diſcoloured.

FRESH'NESS [of *fraicheur*, F.] newneſs; a not being ſalted; alſo the being refreſhed from tiredneſs; alſo coolneſs of air.

FRET, an agitation or diſturbance of the mind cauſed by ſome diſappointment or miſcarriage of an affair.

FRET [in *Muſick*] a ſtring tied round the finger-board of an inſtrument to ſhew the proper diſtance upon the ſtring that each note ſhould be ſtruck at.

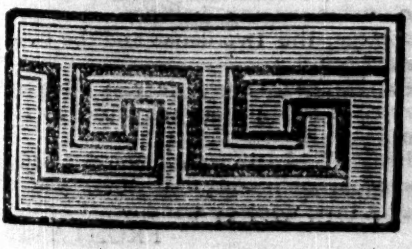
To FRET, to vex, teaſe, or perplex one's ſelf or another perſon, at or about any thing that happens to croſs ones inclination.

FRET'FULNESS, peeviſhneſs,

A FRET, a fume or heat of paſſion.

FRET or FRETTE' [in *Heraldry*] is ſuppoſed by ſome to be called ſo, becauſe its pieces ſeem to fret one another by their alternate ſuperpoſition. Some are of opinion it repreſents the true lovers knot. It is repreſented as in the figure.

FRET } [in *Architect.*] is a knot
FRETTE } or ornament that conſiſts of two liſts, or ſmall fillets, variouſly interlaced or interwoven, and running at parallel diſtances equal to their breadth, every turn of which and interſection muſt be at right angles; they were uſed by the ancients on flat members, as the faces of the *Corona* or eaves of cornices, under the roofs, ſoffits, *&c.* as in the following figure.



FRET-WORK, a ſort of plaiſterer's work ſo called.

FRET-WORK [ſo called of *frette*, L.] it ſignified the timber work of a roof, and is an inſtrument of frets uſed to fill up and enrich flat empty ſpaces; principally uſed in roofs which are fretted over with plaiſter-work.

FRETS [with *Miners*] openings made in the banks of rivers made by land floods.

FRI'ABLENESS [*friabilitas*, L.] brittleneſs, aptneſs to crumble in ſmall particles.

Friableneſs is ſuppoſed to ariſe from that friable do not conſiſt wholly of dry parts, irregularly combined and which are readily ſeparated, as having nothing glutinous, *&c.* to bind them together.

FRICA'TION } [with *Phyſicians*] a
FRIC'TION } rubbing or chafing any part of the body, either dry with the hand or linnen-cloths, or moiſt with oils, ointments, waters, *&c.*

FRICTION [in *Mechanicks*] is the reſiſtance that a moving body meets withal from the furface whereon it moves.

FRI'DEGAST, a certain idol of the ancient *Britons*.

FRITH'STOW [ꝼꝛiðꝑtop of ꝼꝛið, peace, and ꝑtop, *Sax.* a place] a ſeat, chair, or place of peace.

FRIEND'LINESS [ꝼꝛeonðlicneꝑꝑe, *Sax.*] kindneſs or kind behaviour, good nature, tenderneſs, courteouſneſs; the return of mutual benevolence, a readineſs to help a perſon as far as is in one's power, and comports with ſelf preſervation, *&c.* It is the very cement of ſociety.

FRIEND'SHIP [of ꝼꝛeonð and *ſhip*, *Sax.*] the quality or kindneſs of a friend.

FRIENDSHIP was by the ancients made a goddeſs, and repreſented by the figure of a young woman in a plain white morning gown, with her left ſide bare, and her right hand pointing to her heart, with theſe words in letters of gold *Far and near*; ſhe was alſo bare headed, only adorned with a garland of pomegranate flowers, out of which grew 4 pomegranates, with theſe words upon them *Winter* and *Summer*; and the bottom of her gown is broidered with theſe words, *Life* and *Death*. She is alſo graſping with her left hand a young elm with a vine twiſted about it.

FRI'ERS [*fratres*, L. *freres*, F. *i. e.* brethren] monks or religious perſons, of which there are 4 principal orders. 1. The *Friers minors* or *Franciſcans* or *grey friers*. 2. The *Auguſtins*. 3. The *Dominicans*

minicans or *Black Friers*. 4. The *Carmelites* or *White Friers*.

FRI'ERY } [*confraire*, F.] a ſociety
FRI'ARY } of friers; alſo their cloiſter or habitation.

FRI'GA [Frigga, *Sax.*] a goddeſs of the ancient *Britons*, *Saxons*, *Germans*, &c. whom they adored to obtain plenty and earthly bleſſings and proſperity in affairs. The idol repreſented both ſexes as well man as woman, and as a hermaphrodite, is ſaid to have both the members of a man and the members of a woman. A certain author writes that it ſtood on the right hand of the great god *Theramis* or *Thor*, ſitting or lying in a great hall, and *Woden* the god of war on the left. She was pictured with a ſword in one hand and a bow in the other, to intitate that women as well as men ſhould in time of need be ready to fight. She was reputed the god of peace and plenty, and alſo the cauſer of love and amity. From this goddeſs our *Friday* is ſuppoſed to have taken its name. See the figure.

A FRI'GID *Stile*, is a low jejune manner of diction, wanting force, warmth of imagination, figures of ſpeech, &c.

FRI'GIDNESS [*frigiditas*, L.] coldneſs impotency.

To FRIGHT'EN [ꝼꝛıhtan, *Sax.* fricter, *Dan.*] to put into a fright, to terrify.

FRIGHT'FUL [ꝼꝛıhtꝼul, *Sax.*] cauſing fright or terror, alſo apt to be put into a fright.

FRIGHT'FULNESS [ꝼꝛıhtꝼulneſſe, *Sax.*] aptneſs to be affrighted; alſo terribleneſs of aſpect.

FRINGE [*frange*, F.] a ſort of ornament.

To FRINGE [*franger*, F.] to garniſh with fringes.

FRISK'INESS, ſkittiſhneſs, wantonneſs in ſkipping and flirting to and fro, &c.

FRISK'Y [probably of *friſque*, F. briſk of *frizzare*, Ital.] leaping and jumping up and down.

FRITH'GILD [in *ancient Records*] the ſame as is now called a gild, fraternity or company.

FRIT'ILLARY [with *Botaniſts*] a flower that is very finely chequered and reſembles the ſhape of a dice-box, from whence it has its name. *L.*

FRIV'OLOUSNESS [of *frivolus*, L. *frivolé*, *F.*] triflingneſs, inſignificantneſs, vainneſs.

FRIZE. See *Freeze*.

FRIZ'ZLING [of *friſé*, *F.*] curled or criſped.

A FRIZ'ZLING [*friſure*, *F.*] a curling or criſping, properly of the hair.

FROL'ICKSOME, diſpoſed to play, or full of merry pranks, whimſies, &c.

FROL'ICKSOMENESS, the playing of merry pranks, whimſies, &c.

FRONT [in *Proſpective*] the orthographical projection of an object upon a parallel plane.

FRONT *of a Battalion*, is the firſt rank of file leaders; it is alſo called the face or head of a battalion.

FRONT *of a Squadron*, is the firſt rank of troopers.

FRONT *of an Army*, is the firſt row of tents in the firſt line, which [in the *Horſe*] are the quarter-maſters tents, and [in the *Foot*] thoſe of ſerjeants.

FRONT [of a *Place*] is the face of a place, or the *Tenaille*, *i. e.* all that is contained between the flanked angles of two neighbouring baſtions, *viz.* the two faces, the two flanks and the curtain.

To FRONT *every way* [*Military Phraſe*] is when men are faced to all ſides.

FRON'TAL [in *Architecture*] a little *fronton* or pediment, ſometimes placed over a little door or window.

FRONTA'LES

FRONTA'LES [in *Anatomy*] two muſcles, one on each ſide of the forehead; commonly ſuppoſed to ſpring from the ſcull; but now known to ariſe from the occipital muſcles; or the *frontales* and *occipitales* are rather one continued digaſtrick muſcle on each, moving the ſcalp and ſkin of the forehead and eye-brows.

FRON'TATED [in *Botany*] ſignifies that the *petalum* or leaf of a flower growing broader and broader, and at laſt perhaps terminates in a right-line.

FRONTI'ER, the border, confine or boundary of a kingdom or province, which the enemies find in the *front* when they are about to enter the ſame.

FRONT'LETS [with the *Jews*] ſquare pieces of leather, including 4 pieces of parchment, upon which are written 4 paſſes of the *Moſaic* law, and which they wear on their foreheads at ſome certain parts of their devotion.

FROST [ꝼꝛoꝛꝺ, *Sax.* and *Dan.*] an exceſſive cold ſtate of the weather, whereby the motion and fluidity of liquors is ſuſpended; or that ſtate of the air, *&c.* whereby fluids are converted into ice. A hoar-froſt is generated, when the vapours near the earth are congealed by the coldneſs of the night, which only happens in winter, when cold predominates, ſo that the difference between dew and hoar-froſt is, that miſts do turn to dew, if they conſiſt of drops of water; but into hoar-froſt, when they conſiſt of vapours that are congealed in their paſſage down to the earth.

Froſt contracts metals, or rather the cold effects it; but on the contrary it dilates fluids; for a 12 foot tube of iron loſt 2 lines in length, being expoſed to the air in a froſty night; but liquids are ſwelled and dilated by froſt nearly one tenth of their bulk, and by that means burſts not only veſſels of glaſs and earth, but even of wood or iron or other metals, as has been found by many experiments.

FROST'ED, done or made in imitation of froſt.

FROST'INESS [ꝼꝛoꝛꝺiȝneꝛꝛe, *Sax.*] froſty quality.

FROTH'INESS, fulneſs of froth, frothy quality; the want of ſolidity and ſubſtance; lightneſs, emptineſs, windineſs.

FROTH'Y, having or full of froth, empty, vain, trifling; not ſubſtantial nor ſolid, light, *&c.*

FROW'ARDLY [ꝼꝛampeaꝛꝺlice, *Sax.*] in a forward manner.

FROW'ARDNESS [ꝼꝛampeaꝛꝺneꝛꝛe, Sax.] peeviſhneſs, fretfulneſs, ſurlineſs.

FROW'EY [with *Carpenters*] timber is ſaid to be frowey, when it is evenly tempered all the way, and works freely without tearing.

FROWN'ING [*ſourcils froncez, F.*] knitting the brows, wrinkling the forehead.

FROWN'INGLY, with an air of diſpleaſure, *&c.*

FRO'ZEN [of ꝼꝛoꝛꝺ, Sax. froſt; *Dan.*] congealed with froſt.

FRO'ZENNESS, congealedneſs by froſt or cold air.

FRU'GALNESS [*frugalitas*, L. *frugalité*, F.] thriftineſs, ſparingneſs in expences.

FRUGIF'EROUSNESS, fruit-bearing neſs, fertility.

FRUGIV'OROUSNESS [of *frugivorus*, L.] fruit-devouring quality or faculty.

FRUIT [*fructus*, L.] in its general ſenſe includes whatſoever the earth produces for the nouriſhment and ſupport of human kind and animals. *F.*

FRUIT [with *Botaniſts*] is defined to be that, which ſucceeds to each flower, whether it conſiſts of one or more ſeeds; ſome reſtrain the word *fruit*, to ſignify only that which is eſculent.

Natural FRUITS, are ſuch as the earth produces of its own accord, without any culture.

FRUITS *of Induſtry*, are ſuch as tho' they are natural require ſome culture to bring them to perfection.

Civil FRUITS [in *Law*] are rents, ſalaries, wages.

FRUITS [in the *Canon Law*] denotes every thing, whereof the revenue of a benefice conſiſts, as glebe, tithes, rents, offerings, *&c.*

FRUIT'AGE [of *fruit*, *F.*] all kinds of edible fruits.

FRUITERERS company were firſt incorporated *Anno* 1604, and conſiſt of a maſter, 2 wardens, about 17 aſſiſtants; and 39 on the livery. Their armorial enſigns are *azure. The tree of* Paradiſe *between* Adam *and* Eve *all proper.* They have no hall, but ſometimes meet at the *Pariſh Clerks* in *Wood-ſtreet.*

FRUIT'FUL [of *fruit*, *F.* and ꝼull, *Sax. &c.*] fertile.

FRUIT'FUL *Signs* [with *Aſtrologers*] are *Gemini*, *Cancer* and *Piſces*, ſo called, becauſe if the moon and principal ſignificators be in any of thoſe ſigns and ſtrong, they doubt not but the enquiring party will have children.

FRUIT'FULNESS [of *fruit*, *F.* and ƿulneſſe, *Sax.*] fertility.

FRUIT'FULNESS [in *Hieroglyphicks*] is repreſented by an olive tree.

FRUITFULNESS [in *Sculpture*, *&c.*] was repreſented by a lady ſitting upon a bed, with two little infants hanging about her neck.

FRUI'TION [by *Moraliſts*] is defined to be the reſt or delight of the will in the end obtained.

FRUIT'LESS [of *fruit* and leaſ, *Sax.*] unprofitableneſs.

To FRUS'TRATE [*fruſtrare*, L.] to make void, to deceive, to diſappoint.

FRUS'TRATIVE } of or belonging
FRUS'TRATORY } to fruſtration; alſo apt to fruſtrate.

FRUTES'CENT [*fruteſcens*, L.] growing ſhrubby, becoming a ſhrub.

FU'CATED [*fucatus*, L.] painted, coloured.

FUCA'TION, a diſguiſing, a cloaking.

FUCUS, a paint for the face to heighten the complexion.

FU'EL [probably of *feu*, *F.* fire] firing, as wood, coals or any matter fit for burning for culinary or other uſes.

FU'ELIST, a maker of charcoal, ſmall-coal, *&c.*

FUGA'CIOUSNESS [*fugacitas*, L.] apteneſs to fly away.

FUGA *vacui* [in *ancient Philoſophy*] a principle whereby various effects were produc'd arifing from an averſion (which they ſuppos'd) in nature to a *vacuum*. But moſt of theſe *phænomena* modern philoſophers have demonſtrated to ariſe from the gravity and preſſure of the air.

FUGA'LIA, feſtivals obſerv'd by the ancient *Romans* on account of the expulſion of their kings. From which pattern the *Engliſh* ſeem to have taken their *Hock-Tide*, and having cleared the lands of their inſolent neighbours the *Danes*, inſtituted the annual ſports of *Hock Tide*, conſiſting of ſuch paſtimes, as throwing at cocks.

FUL'GENTNESS [of *fulgentia*, L.] ſhiningneſs, brightneſs, falgidity.

To FULL *Cloth* [*fullare*, L. *fouler*, *F.*] to mill it in order to thicken it.

FUL'LERY, a work houſe or place where cloth is fulled.

FUL'LY [ƿullice, *Sax.*] to the full.

FUL'NESS [ƿylneſſe, *Sax.*] plenty.

FUL'MINATING *legion*, a legion in the *Roman* army of *Marcus Aurelius* who were Chriſtian ſoldiers, who in the war againſt the *Sarmatæ*, *Marcomanni*, *&c.* ſaved the whole army, ready to periſh with thirſt by their prayers, procuring a very plentiful ſhower, with thunder, lightening and hail.

FULMINA'TION [in the *Romiſh Canon Law*] is the ſentence of a biſhop or other eccleſiaſtick, appointed by the pope, whereby it is decreed that ſome bull ſent from the pope ſhall be executed; it is alſo the execution or denunciation of a ſentence of anathema made in publick with due ſolemnity.

FULMIN'EOUS [*fulmineus*, L.] of or belonging to thunder,

FU'LSOMNESS [*q. d. foulſomneſs*, *i. e.* ſomewhat foul and neſſe, *Sax.*] loathſomneſs, naſtineſs, *&c.*

FU'MED [*fumatus*, L.] ſmoaked, fumed.

To FUME [*fumare*, L. *fumer*, F.] to ſmoak or ſteam.

FU'METORY, an herb.

FU'MIDNESS, ſmoakineſs; the being ſmoaky.

FUMIF'ICK [*fumificus*, L.] making ſmoak, perfuming.

FUMIGA'TION, a perfuming with the ſmoak of ſweet wood or other matter, either for qualifying the air, or fumes of *Mercury*.

FUMIGATION [with *Surgeons*] a ſalivation raiſed by *Mercury*.

FUMIGATION [with *Chymiſts*] a fumigating or ſmoaking, an eroſion or eating away of metals by ſmoke or vapour.

FU'MOUS [*fumoſus*, L. *fumeux*, *F.*] ſmoaky.

FUMOS'ITY [*fumoſitas*, L.] ſmoakineſs.

FUN, ſport, game, banter, *&c.*

To FUN *one*; to ſooth, cajole, coaks, wheedle.

Animal FUNC'TION, is that without which we cannot perceive, will, remember, *&c.* ſuch are *feeling*, *ſeeing*, *imagining*, *judging*, *paſſions*, *voluntary motions*, &c.

FUNCTION [in a *Phyſical* ſenſe] is the ſame as action; an effective motion produced in any part of an animal by the proper aptitude or fitneſs of ſuch a part for the uſes appointed by the author of nature.

Natural FUNCTIONS, are thoſe which change the food, *&c.* ſo as to aſſimilate it to our own nature; ſuch are the *viſcera* or bowels, and the veſſels that receive, retain, ſecern, *&c.* the humours.

Vital FUNCTIONS, are thoſe neceſſary to life; and without which it can not ſubſiſt, as the action of the heart, brain, lungs, *&c.*

FUND

FUND *of the Eye* [*Anat.*] the part poſſeſſed by the *Choroides* and *Retina*.

FUNDAMEN'TALLY, according to fundamental principles.

FUNDAMEN'TALNESS, fundamental quality; chiefneſs, principalneſs.

FUNE'BRAL Staves, torches, links, flambeaux.

FUNE'BREOUS [*funebris*, L. *funebre*, F.] belonging to a funeral, doleful, mournful.

FU'NERALS. The primitive Chriſtians buried their dead after the *Jewiſh* manner, firſt waſhing, then embalming them they wrapt up the corps in fine linnen or ſilk, and ſometimes put them on rich habits; they laid them forth three days, during which time they conſtantly attended the dead body, and paſſed the time in watching and praying by it; then they carried it to the grave with torches or *flambeaux*, ſinging pſalms and hymns to the praiſe of God, and expreſſing their hopes of the reſurrection.

They frequently put into the grave ſeveral things, either as marks of honour to the deceaſed, or to preſerve his memory, as the badges of his dignity; the inſtrument and acts of his martyrdom, an epitaph, or at leaſt his name; and ſometimes they threw in medals, laurel leaves, ſome croſſes and the Goſpel; they had a religious ambition to be buried under the bodies of the martyrs, which introduc'd the cuſtom of burying in churches and churchyards, and of erecting tombs or monuments over them; it being the ancient cuſtom always to bury without the walls of the city.

The primitive Chriſtians likewiſe, are ſaid, to recommend the dead in their prayers, received the communion and held their *Agapæ*, i. e. *Love Feaſts*, and diſtributed alms to the poor.

At the end of the year they made a freſh commemoration for them, and ſo from year to year, beſides the ſtanding commemoration for the dead, always joined with the *Euchariſt*.

The old *Romans* after they had cloſed the eyes of the deceaſed, call'd aloud to him ſeveral times, to diſcover if he was not fallen into a trance or ſome ſuch lethargical diſtemper; after this they waſh'd the corps with warm water, and rubbed it with perfumes; then they cloth'd it in a ſort of white gown, and brought it to the door, and laid it with the feet to the ſtreet, ſticking branches of cypreſs before the houſe. This ceremony laſted ſeven days, and on the eighth they carried forth the corps to the place where it was to be burnt.

Perſons of fortune were generally carried on a bier or coffin by relations; and at the funerals of emperors and conſuls, the ſenators and magiſtrates of the republick did this office; but the common people were carried by *Veſpillones* or common bearers.

When perſons of blood and eminent for their poſts in the government, or for remarkable actions, were brought to the pile; the diſtinctions of their quality were carried before the corps, as the *faſces*, ſword, mace, their anceſtors in wax-work, the plunder they had gained from the enemies; the civil, mural, *&c.* crowns, which they had deſerv'd, or whatever might add to their figure and reputation.

FU'NERAL *Oration*, a ſermon or diſcourſe pronounced in praiſe of a perſon, deceaſed, at the ceremony of his funeral.

FU'NERARY [*funerarius*, L.] pertaining to funerals.

FUN'GOUSNESS [of *fungoſus*, L.] ſpungineſs.

FUN'GOUS *Fleſh*, a ſpongious excreſcence, called *proud fleſh*, frequently growing on the lips of wounds, *&c.*

FUN'GUS, a fleſhy tumour or excreſcence, very ſpongious, ſoft and pale, ariſing on the membranes, tendons and other nervous parts in conſequence of ulcers, wounds, *&c.*

FUNIC'ULAR *Hypotheſis* [in *Mechanicks*] an hypotheſis produced by one *Francis Linus* againſt the ſpring and weight of the air, ſo as to explain the riſing and falling of quickſilver in a weather-glaſs or barometer, by means of a funiculus or little ſtring at the top, or a very fine thin ſubſtance, which is continually drawing itſelf up, or is ſtretched out more or leſs, according to the different temperature of the outward air.

FURA'CIOUS [*furax*, L.] thieviſh, inclined to ſteal.

FURA'CIOUSNESS [*furacitas*, L.] thieviſhneſs, *&c.*

FURFURA'CEOUS [*furfuraceus*, L.] branny, made of bran.

The FU'RIES [*furiæ*, L.] according to the poets, are the daughters of *Nox* (night) and *Acheron* one of the rivers of *Hell*. Infernal deities, ſuppoſed to enter and poſſeſs men; to torment and puniſh them. Their names are *Alecto*, *Megæra*, and *Tiſiphone*, who live in *Pluto*'s dominions, and are his rods to ſcourge

ſcourge guilty and ſinful ſouls. Some interpret them to be the prickings and gripings of guilty conſciences. *Euripides* calls them the 3 evils of the mind, *Anger*, *Avarice* and *Concupiſcence*. And thence,

Alecto has her name from Ἀλεκτῶ, Gr. never ceaſing, from the titillation or pleaſures, of which ſhe is the avenger.

Megæra [of μεγαίρω, Gr. I hate or envy] being the puniſher of the envious, &c.

Tiſiphone has her name of τίσις revenge and φόνος, *Gr.* murder; becauſe ſhe avenges this wickedneſs that is committed by anger.

They are termed the daughters of night, on account of the ignorance of mortals, who prefer ſhort pleaſures to eternal ones. See *Eumenides*.

They are repreſented with eyes inflamed, their heads twiſted round with ſnakes, with whips and burning torches in their hands.

FU'RIOUSNESS [*furioſitas*, L.] furious mood or quality.

FURL'ED [*freſlé*, F.] tied up as ſails.

FUR'RING [with *Architects*] is the making good the rafters feet in the cornice, that is, when rafters are cut with a knee, theſe furrings are pieces that go ſtrait along with the rafter from the top of the knee to the cornice.

FU'RRING *a Ship*, a laying on double planks on the ſides of a ſhip, after ſhe is built, called *Plank upon Plank*, or more properly the ripping off the planks and putting new timbers on the former timbers, and alſo other planks upon them to make a ſhip bear the better ſail.

FUR'THERANCE, a promotion, an help, *&c.*

FUR'THERMORE [ꝼurðon-mane, *Sax.*] and beſides what has been ſaid, &c.

FUR'THERMOST [ꝼurðonmæſt, *Sax.*] the moſt diſtant.

FUR'THEST [ꝼurðæſt, *Sax.*] the moſt diſtant.

FUSAROLE [with *Architects*] a moulding or ornament placed immediately under the *echinum* in the *Dorick*, *Ionick* and *Compoſite* capitals.

FUSCA'TION, a darkening or clouding. *L.*

FU'SIBLE [*fuſilis*, L.] that may be melted. *F.*

FU'SIL } [in *Coat Ar-*
FUSE'E } *mour*] is a ſpindle, and differs from the lozenge, in that it is longer, and the lower part more acute and ſharp than the other, *i. e.* the collateral or middle parts. See the figure.

FU'SIBLENESS [of *fuſibilité*, F. of *fuſilis*, L.] aptneſs or readineſs to flow or melt, that quality in metals or minerals that diſpoſes them for fuſion.

FU'SILIS } [in *Heraldry*]
FUSILE' } ſignifies a field or an ordinary intirely covered over with *fuſils*. See the figure.

FUST'IAN *Language*, an affected rumbling ſtile or bombaſt way of writing; uſed by mean writers to make themſelves appear perſons of learning and parts to the ignorant.

FUS'TICK } a ſort of wood im-
FUS'TOCK } ported from the *Antille* iſlands in the *Weſt-Indies*, very uſeful in dying a beautiful gold colour; and is alſo uſed in dying black, there is alſo another ſort brought from *Italy*, *Provence*, *&c.* uſed in dying a dark brown or coffee colour.

FUS'TI-LUGS, a dirty drab, a fluttiſh woman that ſmells rank.

FUS'TINESS, rankneſs in ſmell, muſtineſs.

FU'SURE [*fuſura*, L.] a flowing or melting of metals.

FU'TILENESS [*futilitas*, L. *futilité*, F.] blabbing, ſillineſs, lightneſs, vanity.

FUTURI'TION, the act of generation. *L.*

FUZEE' [in *Horſes*] two dangerous ſplents, joining above and downwards.

G

G g, *Roman*; *G g*, *Italick*; 𝔊 𝔤 *Engliſh*, are the 7th letters of the alphabet; Γ γ, *Greek*, and ג, *Hebrew*, are the third letters of their alphabets.

G, in *Latin Numbers*, ſignified 400.

$\overline{G}$ with a daſh at top ſignified 40000.

The letter G in *Engliſh* has a double ſound, a hard, as *gold*, *gorge*, *gore*, *&c.* and a hard and ſoft ſound in *gorgeous*, as if it were written *gorjeous*; but when *a*, *e*, *i*, *o* or *u* follow the latter ſound, inſtead of *g* muſt be *j* conſonant; as *James*, *Jane*, *jem*, *jewel*, *John*, *Jude*.

G is not heard in *phlegm*, *ſign*, *campaign*, *reign*, *deſign*, *feign*.

Gh ſounds like *ff* in *laugh*, *cough*; nor is it ſounded in *nigh*, *night*, *might*, *caught*, *bought*, *ſought*, *thought*, &c.

GAB'BARA [of גבר, *Heb. Syr.* and *Arab.* a man] a name by which the *Egyptians* called the dead bodies, which they

they kept by them inſtead of burying them; eſpecially ſuch of their friends as died with the reputation of great piety and holineſs, or as martyrs, by which means they ſuppos'd they did them more honour than if they buried them; they wrapped them up in ſeveral fine linen cloths with balms and ſpices.

GA'BEL [*gabelle*, *F.* ȝaȝel, *Sax.* which ſome derive of קבל, he received, or קבלה, a receipt, *Heb.* others of *Gabella* or *Gablum*, corrupt *Latin* for tribute; others from *Gavel*, an unjuſt law] an exciſe in *France* upon ſalt, which writers ſay, raiſes the king as much money as all the mines of *Chili*, *Peru*, *Potoſi*, and all the reſt of *America* yields to the king of *Spain*. The whole commerce of ſalt for the inland conſumption lying wholly in the king's hands, who ſells and diſtributes all of it to his farmers and officers appointed for that purpoſe. In our *Ancient Records*, &c. it is taken to ſignify a rent, cuſtom, duty or ſervice yielded or done to the king or to ſome other lord.

GA'BIONS, are baſkets of five or ſix foot high, and four or five broad, equally wide at top and bottom; they are made of pieces of willow of about 6 foot long, ſtuck in the ground in a circle, which they work round with ſmall branches, leaves and all, and afterwards fill them with earth, to make a cover or parapet betwixt them and the enemy; they are ſometimes uſed in making batteries.

GAD'DING [probably of gaen, *Du.* to go, or *ganging*, *Scotch*] rambling roving, ranging, ſtraggling about.

GAFFELETS. See *Gablocks*.

GAF'FER [ȝoꝺ, good and ꝼaꝺeꝛ a father *Sax.*] a country appellation for a man.

GAFFOLD-*Land*, land that pays a certain cuſtom or tribute, called *Gaffold Gold*.

GAGA'TES [ſo called of *Gagas* a city of *Lyſia* in *Aſia*, where it was plenty] a ſort of ſtone, which, when rubbed ſmells like brimſtone, and that will take fire immediately.

Mort GAGE, is that which is left in the hands of the proprietor, ſo that he reaps the fruits of it; in oppoſition to *vif-gage*, where the fruits or revenues are reaped by the creditor and reckoned as part of the debt paid.

To GAGE *Deliverance* [*Law term*] to give ſecurity that a thing ſhall be delivered; the ſame as to wage deliverance.

A GAGE [with *Joiners*] is an inſtrument made to ſtrike a line truly parallel to the ſtraight ſide of any board.

GAG'GED [prob, of ȝeaȝl, *Sax.* the cheek-bone] having an inſtrument or piece of wood put into the mouth to keep it from ſhutting.

GAG'GLING, the noiſe made by a gooſe.

GAI'NESS [*gaieté*, F.] chearfulneſs, of temper; alſo gallantry or fineneſs in apparel.

GAIL'LARD, briſk, merry, blithe, jolly, pleaſant, light-hearted, chearful.

GAIN'FUL [of *gain*, *F.* and ꝼull, *Sax.*] profitable, advantageous.

GAIN'FULNESS, profitableneſs, advantageouſneſs.

GAIN'LY, cleverly, handily, dexterouſly.

GAIN'NESS, handineſs, dexterity.

GAIT [probably of ȝanȝan, *Sax.* to go] a particular motion or air of walking, &c.

GAIN-STANDING [of ȝean-ꝼtanꝺan, *Sax.*] reſiſting, oppoſing; reſiſtance, oppoſition.

GALACTI'TES [γαλακτίτης, Gr.] a precious ſtone, ſo called becauſe it is as white as milk; alſo a ſort of earth called *Milk-marle*.

GALAC'TOPOTE [*galactopota*, L. of γαλακτοπότης, Gr.] a milk-drinker.

GALACTO'PHAGIST [*galactophagus* L. of γαλακτοφάγος, Gr.] a milk-eater, a milk ſop.

GALATE'A [*the Sea Nymph*] was by the ancients painted as a beautiful young virgin, with her hair careleſly falling about her ſhoulders like ſilver threads, and a fair pearl hanging at her ear, holding in her hand, and viewing a ſponge made of ſea froth.

GALAX'Y [γαλαξίας of γαλα, *Gr.* milk] a long white luminous tract, which ſeems to encompaſs the Heavens like a ſwathe, ſcarf or girdle; eaſily perceivable in a clear night, when the moon does not ſhine.

Before the invention of teleſcopes, the learned were divided in their opinions about what it was; *Ariſtotle* and others affirming it to be a collection of vapours; but it is now found by obſervation to be an innumerable company of ſtars, not viſible to the naked eye.

GAL'BANUM, a gum iſſuing from the inciſion in the root of the ferulaceous plant,

plant, called *ferula Galbanifera*, L. growing in *Arabia*, &c.

Loom GALE [*Sea Phraſe*] is when the wind blows gently, ſo that the ſhip may bear her top ſails a trip.

A freſh GALE } [*Sea Phraſe*] is uſed
A ſtiff GALE } of the wind when it is very high.

To GALE *away* [*Sea Phraſe*] is ſaid of a ſhip that ſails faſter than another, finding more wind than the other in fair weather, when there is but little wind.

GA'LEA [with *Phyſicians*] a pain in the head; ſo called, becauſe it takes in the whole head like an helmet.

GALEA [with *Anatomiſts*] a term uſed of the head of an infant that is newly born, when it is covered with part of the membrane or ſkin called *Amneos*.

GALEAS' a heavy, low built veſſel, with both ſails and oars; it carries three maſts; but they cannot be lowered as in a galley, *viz. Main-maſt*, *Fore-maſt*, and *Miſen-maſt*. It has 32 ſeats for rowers, and 6 or 7 ſlaves to each. It carries 3 tire of guns at the head; the lowermoſt has 2 pieces of 36 pounders each; the ſecond 2 pieces of 24 pounders each; the third 2 pieces of 18 pounders each. At the ſtern there are 2 tire of guns, each of 3 pieces, and each piece 18 pounders.

GALEA'TUS, *a*, *um* [in *Botan. Writ.*] hooded, whoſe upper part reſembles a kind of helmet or hood, as in the flower of ſage, *&c.*

GALEN'ICAL } of or pertaining to
GALEN'ICK } *Galen* the phyſician, as *Galenical Phyſick*, that which is founded upon the practice of *Galen*.

GALENITES [of *Galen*, a phyſician of *Amſterdam*] a ſect of the *Mennonites*, who are all for moderation in religion, and think it unlawful to debar any from their aſſemblies, who lead a pious life, and own the ſcriptures to be the word of God. Some of them are call'd in *Holland* Collegiates, becauſe they meet privately, and any one in their aſſemblies may pray, ſpeak, expound the ſcriptures and ſing.

Thoſe that are truly *Collegiates* are *Trinitarians*, and never receive the ſacrament of the Euchariſt in their college; but reſort twice a year from all parts of *Holland* to *Rhinsberg*, a village about two miles from *Leyden*; and there receive the ſacrament, which the firſt that ſits at the table may diſtribute to the reſt; and no ſect is deny'd admiſſion, not even the *Roman Catholicks*, if they will come.

GA'LEONS } thoſe *Spaniſh* ſhips
GAL'LIONS } that are ſent to *Vera Cruz* in *New Spain*, and if they are employed to any other part, they are not called by that name.

GALERIC'ULATED [*galericulatus*, L.] having brims like or reſembling an hat.

GALL-*Bladder*, a membranous receptacle, in figure reſembling a pear, ſituate at the lower margin of the liver, in which the humour called *Gall* is contained.

A GALLANT *Man*, one ſomewhat gayer, brighter, and more agreeable than men in common are.

To GALLAN'T *a Woman*, to court her in the way of a gallant; alſo to lead her.

GAL'LERY *for paſſing a Moat*, is a covered walk made of ſtrong beams, and covered over-head with planks, and loaded with earth; it was formerly uſed for putting the *miner* to the foot of the *rampart*: ſometimes the *Gallery* is covered over with *raw hides*, to defend it from the artificial fires of the beſieged. The *Gallery* ought to be very ſtrong, of double planks on that ſide towards the *ſtank*, to make it muſquet-proof. It is made in the *camp*, and brought along the *trenches* in pieces, to be join'd together in the *foſs*; it ought to be eight foot high, and ten or twelve wide; the beams ought to be half a foot thick, and two or three foot aſunder; the planks or boards nailed on each ſide, and filled with earth or planks in the middle; the covering to riſe with a ridge, that what is thrown upon it by the beſiegers with a deſign to burn it, may roll off. See the figure.

GALLERY [with *Architects*] a covered place in a houſe, much longer than broad, and which is uſually on the wings of the building, ſerving to walk in; alſo a little iſle or walk, ſerving as a common paſſage to ſeveral rooms placed in a line or row.

GAL'LEY, is a low built veſſel, that has both ſails and oars, and commonly carries two maſts, *viz.* a main-maſt and a fore-maſt, that may be ſtruck or lowered

ered at pleaſure. They are generally about 130 foot long, and 18 foot broad in the middle. They have uſually from 25 to 30 benches of oars and 4 or 5 ſlaves to each bench, who are commonly perſons who have offended againſt the ſtate.

GALLEY-*Men*, merchants of *Genoa*, which anciently arrived in *England* in gallies, landing their goods at a key near the *Cuſtom-Houſe*; thence called *Galley-Key*.

GALLEY [with *Printers*] a wooden frame into which the compoſitor empties his compoſing-ſtick as often as it is filled.

GALLEY-*Slave*, a perſon condemned to row in the galleys.

GALLEY-*Worm*, an hairy inſect whoſe legs on each ſide reſemble the oars of a galley.

Condemnation to the GALLEYS [in *France*] a penalty impoſed on criminals and delinquents, whereby they are adjudged to ſerve the king or ſtate as ſlaves on board the galleys; either for their life time, or for a limited time.

GAL'LI, the prieſts of *Cybele* the mother of the god's according to the pagan theogony, were ſo named from the river *Gallus* in *Phrygia*, of which they were wont to drink before they began their ſacrifices; becauſe the water of that river is ſaid to infuſe a ſort of frenzy or madneſs into them, which they pretended to be divine; they celebrated their feſtivals by running about like perſons in a frenzy, uſing merry, but extravagant poſtures and ſtriking upon little brazen drums; and becauſe the goddeſs was to be ſerved by none but eunuchs, caſtrated themſelves.

GALLIA'RDISE [*galliardiſe*, F.] gaiety, frolickſomeneſs.

GALLIMATH'IAS, a dark perplexed diſcourſe, where ſeveral things are huddled together, ſo as to make an inconceivable jargon, hence prob. our *Gallimaufry*.

GAL'LION } a ſort of ſhip or large
GAL'LEON } galley, having four decks, and only uſing ſails; in which the *Spaniards* in war time, convey their bullion and plate from *Peru* in the *Weſt-Indies*.

GAL'LIOT, is a little galley, or a ſort of brigantine, built very ſlight and fit for chaſe. It carries but one maſt, and two or three pattereroes; It can both ſail and row, and has ſixteen or twenty ſeats for the rowers, with one man to each oar. All the ſeamen on board it are alſo ſoldiers, and each has a muſket lying ready when he quits his oar.

GAL'LOWSES, contrivances made of cloth, and hooks and eyes, worn over the ſhoulders by men to keep their breeches up.

GAL'LOWAY [prob. of *gallopade*, F. a ſmall gallop] an eaſy gentle pad-nag.

GAL'LOW-*Graſs*, an herb.

GAL'LOW-*Clappers* [of ȝalȝa, a gallows, and clappan, *Sax.*] thieves.

GALLS, commonly call'd *Aleppo Galls*, are a ſort of vegetable or excreſcences ſomething reſembling nuts but of a round, which grow upon the hardeſt ſpecies of oaks, and uſed in making ink, dying black, *&c.* which altho' they are as hard as ſhells, are nothing but the caſes of inſects that are bred in them, and which when grown to maturity gnaw their way out, which cauſes thoſe little holes we ſee in them.

GA'MA } the firſt or graveſt
GAM'MOT } note in the modern ſcale of muſick.

GAMBEZO'N, a kind of coat or doublet of canvas, anciently worn by military men under their cuiraſs, to make it ſit eaſy and hinder it from hurting the body.

To GAM'BOL [*gambader*, F.] to ſhew tricks by tumbling, and ſuch like exerciſes, wantonly.

GAME'SOM [of ȝamian and ꝑom, *Sax.*] full of play, wanton, frolickſome, *&c.*

GAME'LIA [γαμήλια of γάμος, *Gr.* marriage] feſtivals celebrated to *Juno*, as the protectreſs of marriage, in the month *Gamelion* or *January*.

GAME'SOMNESS [of ȝamenunȝ, ꝑom and neſſe, *Sax.*] wantonneſs, frolickſomeneſs, *&c.*

GAME'STER [ȝameſtre, *Sax.*] one that plays at games.

GAM'MER [of ȝob good, and Moðer, *Sax.* a mother, or of *grand* and *mere*, F.] a country appellation for a woman.

GAM'MOT, gameſomeneſs, banter.

GANCH, a ſort of puniſhment with the *Turks*, of throwing a malefactor from a high place, ſo as to be catched by hooks or ſpikes, and to hang on them.

To go a GANDERING [of ȝanðra, *Sax.*] to go a whoring in the month that the wife lies in.

GANE'FISH, a ſort of fiſh.

GANGS [with *Seamen*] are the ſeveral companies belonging to a ſhip, and

employ'd in executing their ſeveral watches, works, &c. as the *Boat ſwain's Gang*, &c.

To GAN'GRENE [*ſe gangrener*, F. *gangræna corripere*, L. of γαγγραινα *inde* γαγγραινα, *Gr.*] to contract a cadaverous corruption, attended with a ſtench, blackneſs and mortification.

GANT'LET [with *Surgeons*] a ſort of bandage for the hand.

GAN'YMEDE, a catamite or bardachio, the name takes it riſe from what the poets tell us of a beautiful young *Trojan* (the ſon of *Tros*) a ſhepherd, whom *Jupiter* raviſhed or carried off by his eagle, or rather by himſelf under the from of an eagle as he was hunting on mount *Ida* near *Troy*, and made him his cup-bearer in the room of *Hebe*, whom he diſplaced, for having made a falſe ſtep and ſpilling his nectar.

Xenophon ſays, he was a young man of great diſcretion, prudence and counſel, not without an external beauty, agreeable to his inward virtues; he was therefore by the gods thought not unworthy of becoming their companion. That *Jupiter* took their advice, and ſent his faithful miniſter the eagle, who found him juſt leaving his flock of ſheep, and going to hunt on mount *Ida*, and brought him in his talons unhurt into the celeſtial regions, where being placed among the ſtars, and turned into the ſign *Aquarius*, he attends upon *Jupiter* at his banquets with flowing cups of nectar.

Mythologiſts apply the ſtories of *Ganymede* and *Hebe* phyſically: That *Hebe* is the daughter of *Juno*, becauſe of the happy temperature of the air, all ſorts of trees and herbs produce their buds and flowers, and conſequently appear in youth and beauty; but when *Hebe* ſlips, that is when the flowers fade, and the leaves drop, then it is fit that ſhe ſhould be remov'd. *Ganymede* therefore, which is the winter, then takes place, and is not without his peculiar uſe and agreeableneſs; ſince that, without the prudent proviſion he makes in the bowels of the earth, the *ſpring* might in vain be expected.

Now the winter being attended with frequent rains, it is not improper that *Ganymede* ſhould be thought to be turned into the ſign *Aquarius*.

GAO'LER, the keeper of a jail, a priſon-keeper.

GA'PING [ȝapeunȝ, *Sax.*] opening wide.

GAPE *ſeed*, ſtaring, gaping, loitering, idling in going on an errand.

GARBE [in *Heraldry*] a ſheaf, of *gerbe*, F. a ſheaf of any kind of grain. The *garbe* repreſents *ſummer*, as the bunch of grapes does *autumn*, flowers the *ſpring*, and a tree withered and without leaves, *winter*.

GAR'BEL, a plank near the keel of a ſhip, called alſo a gar-board.

GAR'BLING [prob. of *garbolare*, *Ital.* or *garbeller*, O. F.] cleanſing of ſpices from droſs, &c.

GARD } [*garde*, F.] protection or
GUARD } defence; eſpecially the life-guard, or yeomen of the guard to a prince; alſo the hilt of a ſword or hem of a garment.

GARD [in a *Law Senſe*] guardianſhip or management of children under age; alſo of idiots.

GARDAN'T [in *Heraldry*] denotes any beaſt full fac'd, looking right forward. See the *Eſcutcheon*.

GAR'DIAN [*gardian* of *garder*, F. to keep, take care of, &c.] one that has a cuſtody or charge of any perſon or thing; eſpecially of the bringing up ſuch as are not of age and diſcretion to manage their own affairs, as children or idiots.

GARDIAN *of the Spiritualities*, he to whom the ſpiritual juriſdiction or government of any dioceſe is committed, during the vacancy of a biſhop's See.

GARDIAN *of the Cinque-Ports*, a principal magiſtrate of the havens in the *Eaſt* part of *England*, *i. e.* of the five ports or harbours. See *Cinque-Ports*.

A GAR'GLE, a waſh for the mouth, &c.

GA'RISHNESS, gayneſs, glaringneſs, gorgiouſneſs in attire, ſhowineſs.

GAR'LAND, an ornament for the head in the nature or form of a ring or crown made of flowers, boughs or other decorations among the *Pagans*. The poets, prieſts and even the victims that were to be ſacrificed were crowned with garlands; and in *England* it is now a cuſtom to dreſs may-poles with garlands at *Wakes*; and the *London* milk-maids dreſs up their milk-pails with flowers, plate and ribbons, and go a dancing at the doors of their cuſtomers the 4 firſt days of *May*.

GAR'NISH [in *Cookery*] the adorning of diſhes.

GAR'NISHER [*celui qui garnit*, F.] he that adorns, ſets off, &c.

GARRET

GARRETE'ER, one who lives in a garret or upper room of a houſe.

To GAR'RISON [*mettre garniſon*, F.] to furniſh a garriſon with ſoldiers.

GAR'RULOUSNESS [of *garrulitas*, L.] talkativeneſs, pratingneſs.

GAR'TER [*jarettiere*, F.] a bandage for the leg.

GARTER, the moſt noble order of the garter was inſtituted in the year 1350, by King *Edward* the III. as ſome ſay on account of his many ſignal victories, particularly one, wherein it is ſaid the king's garter was uſed for the token. But others ſay on the following account, that the king dancing one night with his queen and other ladies, took up a garter which one of them had dropt; whereat ſome of the lords preſent ſmiling, the king ſaid, that he would make that garter of high reputation; and ſoon after erected the order of the *Blue Garter*, with this motto, *Honi ſoit qui mal y penſe*, i. e. *Evil to him that evil thinks.* The latter of theſe motives is moſt generally believed to have been the ground of the inſtitution of this order of knighthood. However both theſe motives might concur to the ſame end; and it has ever ſince been eſteemed a great addition of honour beſtowed on the nobleſt perſon of the *Engliſh* nation, and many foreign princes have thought themſelves honoured in being admitted into it. The number of the knights is 26, including the king, and that is one thing that enhances the value of it, that never any more are admitted, whereas all or moſt other orders have been ſo freely beſtowed, that they have loſt much of their eſteem by it. The famous warrior St. *George* of *Cappadocia*, is made the patron of this order; and every knight of it is to wear as his badge, the image of St. *George* on horſeback, trampling on a dragon, with his ſpear ready to pierce him, the whole garniſhed with precious ſtones appendant to a blue ribbon about their necks; becauſe that ſaint is ſaid to have ſlain ſuch a monſter, that in his days ravaged the country.

They are alſo obliged to wear a garter on the left leg, ſet with pearls and precious ſtones, having this motto, *Honi ſoit qui mal y penſe*, i. e. *Shame to him that evil thinks*; without which two ornaments they are never to appear abroad; and alſo king *Charles* the Iſt. ordained, that every knight ſhould always wear a ſtar of ſilver, embroidered on his cloak or coat, with the eſcutcheon of St. *George* within the garter, in the centre of it. See St. *George*.

To GARTER [*attacher les jartieres*, *F.*] to tie or bind with a garter.

GASCONA'DE, a boaſting or vaunting of ſomething very improbable; ſo termed from the *Gaſcoons*, a people of *Gaſcony* in *France*, ſaid to be much addicted to bragging and rhodomontade.

GA'SE-HOUND [*agaſæus*, L.] a dog that hunts by ſight, ſo as to make excellent ſport with the fox and hare.

GAST'LINESS [ȝaſtȝelicneſſe, of ȝaſt, a ghoſt] ghoſtlikeneſs, frightfulneſs of aſpect.

GAS'TRICK *Juice*, the juice of the ſtomach.

GASTRO'LATER [of γαστήρ and λατρίνω, *Gr.* to worſhip] a glutton, a belly-god.

GASTRIL'OQUOUS [of γαστήρ, *Gr.* the belly, and *loqui* L. to ſpeak] ſpeaking out of the belly.

GATE [with *Hunters*] a term uſed when they endeavour to find a hare by his ſlot, *&c.*

GATE *of the ſea* } [with *Sailors*] is
Sea GATE } when two ſhips lie aboard one another in a wave or billow, and by that means become rib broken.

A GATH'ERING [ȝaðeɒunȝe, *Sax.*] a collection; alſo what is collected at one time.

GAU'DINESS [of *gaudium*, L.] affected, gayneſs in apparel; ſhewineſs.

GA'VEL [ȝafel, *Sax.*] tribute, toll, or cuſtom; yearly rent, payment or revenue.

GAVEL-*kind* [of ȝiſe eal cyn, *Sax. i. e.* given to all the kin] *William* the conqueror, after paſſing thro' *Kent* towards *Dover*, was ſuddenly ſurrounded by the *Kentiſh* men, each of them bearing a bough in his hand; but ſoon throwing down their branches, they diſcovered their arms, proffering to give him battle, if he would not let them enjoy their ancient liberties and cuſtoms of *Gavel-kind*, &c. which he, then compelled by his ill circumſtances, ſwore to do; and now they only of all *England*, enjoy the ancient *Engliſh* liberties.

Gavel-kind, ſignifies in law a cuſtom, whereby the land of the father was equally divided at his death among all his ſons, or the land of the brother at his death, equally divided among all his brethren, if he have no iſſue of his own. This cuſtom, with ſome difference is ſtill obſerved in *Urchenfield* in *Herefordſhire*, and elſewhere; and all *Gavel-kind* land in *Wales* are made deſcendable to his heirs, according to the

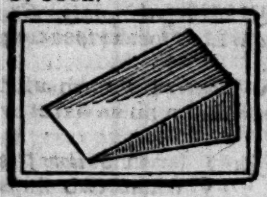
common law. In *Gavelkind* tho' the father be hanged, the ſon ſhall inherit; for their cuſtom is, *the Father to the Bough, the Son to the Plough.*

GAUNT'NESS, leanneſs, the having ſoft fleſh.

GAY'NESS, airineſs, briſkneſs, merrineſs, &c.

GA'ZING [of ȝeȝrean, *Sax.* or ἀγά-ζομαι, *Gr.* to admire, according to *Minſhew*] ſtaring looking about, or earneſtly.

GAZET'TE [ſome derive it of *Gazetta*, a coin anciently current at *Venice*, the common price of the firſt news papers printed there; others from יצד *Izgad, Heb.* a meſſenger] a news-paper or book.



GA'ZONS, are ſods or pieces of freſh earth covered with graſs about a foot long, and half a foot broad, cut in form of a wedge, to line the *Parapet*; if the earth be fat and full of herbs, it is the better; they are made ſo, that their ſolidity makes a triangle; to the end, that being mixt and beat with the reſt of the earth of the *rampart*, they may eaſily ſettle together, and incorporate in a maſs with the reſt of the *rampart*. The firſt bed of Gazons is fixed with pegs of wood; the ſecond bed ought to be laid to bind the former, that is, over the joints of it, and ſo continued till the *rampart* is finiſhed; betwixt theſe beds there is uſually ſown all ſorts of binding herbs to ſtrengthen the *rampart*.

In his GE'ERS [of ȝearcunȝe, *Sax.* preparation] in order, furniſhed, dreſſed, ready prepared to act.

GEESE [of ȝoſ, *Sax.*] fowls well known.

GE'LABLE [*gelabilis*, L.] capable of being frozen or congealed.

GEL'IDNESS [*geliditas*, L.] coldneſs, frozenneſs.

GELD'ABLE [of gaelder, *Dan.*] capable of being gelded.

GELD'ED [of ȝylte, *Sax*, or gaelder, *Dan.*] having the teſticles or ſtones cut out.

GELD'ING [ȝylte, *Sax.* or gaelder, *Dan.*] a gelded horſe.

GELOS'COPY [of γέλως laughter, and σκοπέω, *Gr.* to view or conſider] a ſort of divination performed by means of laughter; or a divining any perſon's qualities or character, by obſervation of the manner of his laughing.

GE'MARA, the ſecond part of the *Babyloniſh Talmud* of the *Jews*.

GEMA'TRIA [גמטריא, *Heb.*] the firſt kind of arithmetical cabala, in uſe among the cabaliſtical *Jews*. An arithmetical or geometrical manner of explaining words; the firſt conſiſts in taking the numerical value of each letter in a word or phraſe, and giving it the ſenſe of ſome other word, whoſe numeral letters taken after the ſame manner make the ſame ſum.

GEMELLI'PAROUS [*gemellipara*, L.] bearing twins.

GEMEL'LUS [with *Anatomiſts*] a muſcle of the elbow, ſo called from its double riſe, *viz.* from the upper part of the ſhoulder blade inwardly, and from the upward back part of the ſhoulder-bone.

GEM'INI [with *Aſtronomers*] twins one of the ſigns of the zodiack, *Caſtor* and *Pollux*, the ſons of *Jupiter* and *Leda*. Theſe are called *Dioſcuri*, for they were born and brought up in the land of *Laconia*, where they chiefly ſhewed themſelves, and outdid all men in brotherly love. For they neither contended for command nor any thing elſe. *Jupiter* therefore, that he might make the memory of their unanimity immortal, called them *Gemini*, i. e. *Twins*, and aſſigned them a place among the ſtars.

To GEMM [of *gemma*, L.] to put forth buds.

GEMO'NIÆ *Scalæ*, a place at *Rome*, to which the bodies of malefactors that were executed, were dragged and thrown down. It was in the *Aventine*, near the temple of *Juno Argiva*.

GEMO'TE [ȝemot, *Sax.*] a court holden on any occaſion.

GENS-D'ARMES, theſe were formerly only the *French* king's guards; but now the companies of the King's *guards de Corps*, among which the muſqueteers and light horſe are reckoned. There is a company of about 250 gentlemen of which the king himſelf is the captain, one of his principal noblemen *Lieutenant Captain*, who are particularly called the *Gens d'armes*, who when the king marches with all his houſhold troops cloſe the march.

GENDER of *Nouns* [among *Grammarians*] is founded on the difference of two ſexes *male* and *female*, and they are called from the *Latins maſculine* and *feminine*, and few languages have any more genders but theſe two; but the *Greeks* and *Latins* have another gender, which the *Latins* call *Neuter*, that is as much as to ſay *Neither* (*maſculine* or *feminine*) as *Homo* a man is *maſculine*, and *Mulier* a woman,

a woman, is *feminine*, and *Saxum* a ſtone, is *neuter*.

This *Gender* is in *Latin* diſtinguiſhed by the articles *hic*, *hæc* and *hoc*, but it is a difficult thing to diſtinguiſh the *Gender* in the *Engliſh* tongue; and there is ſcarce any language in the world, but the *Engliſh* tongue, that does not admit of a difference of gender in its articles or nouns; all the diſtinction that it has conſiſts in the pronouns, *he*, *ſhe*, *&c.* The adjectives of either *Gender* in the *Engliſh* tongue have no difference in their termination. As for inſtance, as the adjectives *good* and *white* have no difference in the termination, whereas the *Latins* have *bonus*, *bona*, *bonum*, and the *French* have *bon* maſculine, and *belle*, feminine for *good*, and the *Latins* have *albus*, *alba*, *album*, for white, and the *French blanc* and *blanchée*.

GENDER [with *Geometricians*] geometrical lines are diſtinguiſh'd into genders, claſſes, or orders, according to the number of the dimenſions of an equation, expreſſing that relation between the ordinates and the abſciſſæ.

GEN'ERABLENESS, capableneſs of being generated.

GEN'ERALNESS, the generality, or being general.

GEN'ERANT [*generans*, L.] begetting, generating, or bringing forth.

GENERA'TION [with *Schoolmen*] a total change or converſion of a body into a new one which contains no ſenſible part or mark of its former ſtate.

GENERA'TION [with *Philoſophers*] is defined to be a real action, whereby a living creature begets another like it of the ſame kind.

GEN'ERATIVENESS [of *generatif*. F. *generativus*, L.] generative or begetting quality or faculty.

GENERO'SA [*Law Term*] a gentlewoman, ſo that if a gentlewoman be termed ſpinſter in any original writ, appeal or indictment, ſhe may abate or quaſh the ſame. *L.*

GENEROS'ITY } [*generoſitas*, L.
GEN'EROUSNESS } *generoſité*, F.] generous diſpoſition, bountifulneſs.

GE'NESIS [with *Geometricians*] the forming of any plain or ſolid figure by the motion of ſome line or ſurface is called the *Deſcribent*, and that according to which the motion is made is called the *Dirigent*. Thus a right line moved parallel to itſelf, is ſaid to generate a *Parallelogram*, and a *Parallelogram* turned about one of its ſides as an axis, generates a *Cylinder*.

GEN'ET [with *Horſemen*] a *Turkiſh* bit, the curb of which is all of one piece, and made like a large ring, and made above the liberty of the tongue.

To ride with the legs a *Genette*, *i. e.* in the *Genet* or *Spaniſh* faſhion, that is ſo ſhort, that the ſpurs bear upon the horſe's flank.

GENETHLI'ACI [γενεθλιακοὶ, *Gr.*] aſtrologers, perſons who erect horoſcopes, or pretend to tell perſons what ſhall befal them by means of the planet which preſided at their nativity. *L.*

GENETHLIAL'OGY [*genethlialogia*, L. γενεθλιαλογία, *Gr.*] a caſting of nativities.

GE'NIAL [*genialis*, L.] a term apply'd by the ancients to certain deities, who (as they imagined) preſided over the affairs of generation.

GENIA'LES *Dii*, the four elements, the twelve ſigns, and the ſun and moon, ſo called by the ancients.

GENIAL'ITY } feſtivalneſs, merri-
GE'NIALNESS } neſs at meat.

GE'NII [of *gignendo* or *generando*, begetting, *i. e.* ſuggeſting unto us thoughts] the *Heathens* imagined that every perſon was born with two *Genii*, proper to him or her; theſe were alſo named *Dæmones*; the one was *good* and *favourable*, and perſwaded to honeſty and virtue, and in recompence of it procured to him all manner of good things proper to his eſtate; and the other was the *evil Genius*, who was the cauſe of wickedneſs and miſhap. That theſe *Genii* were born and dy'd with them; that they were of a middle nature between gods and men; that they partook of immortality from the one, and paſſions from the other; and having bodies fram'd of an aerial matter, inhabited the vaſt region of the air, and acted as mediators between God and men, and were interpreters and agents of the gods, communicated the wills of the gods to men; they believed that the *good Genii* rejoic'd at the good, and were afflicted at the ill fortune of their wards; that the *evil Genii* took a pleaſure in perſecuting men, and bringing them evil tidings, which laſt were called *Larvæ* and *Lemures*. That they very rarely appear'd to men, and whenever the former did, it was in favour of ſome extraordinary virtue, *&c.*

And they alſo imagined, that kingdoms, cities and places had their peculiar *Genius's*. The *Genius* of the *Roman* ſtate was painted with a *Cornucopia* in one hand, and a diſh full in the other, which was ſtretched forth on an altar.

The

The *Heathens* thought the *Genii* to be of a middle nature between God and men, and therefore imagined them to be the ſons of *Jupiter* and *Terra*.

They alſo reckoned all the ſtars into the number of the *Genii*, and therefore worſhipped them, as the *Jews* did, in the quality of angels. They painted them in a different manner; ſometimes as a ſerpent, ſometimes as boys and girls, or as old men, but always with a garland of palm-tree on their heads, whence this tree was called *Arbor Genialis*.

In ſome ancient medals, the *Genius* of the emperor of *Rome*, was painted as a man with a large diſh of all ſorts of flowers in one hand, and a ſcourge in the other, to expreſs both rewards and puniſhments.

They eſteemed it unlawful to kill any creature to their *Genius* on their birth-day, becauſe they thought it undecent to take away lives of creatures on the ſame day that they received their own.

The uſual offerings to the *Genii* were wine and flowers, incenſe and parched corn. As men had their *Genii*, the women had their *Junones*, Goddeſſes, that they imagined watch'd over and protected them. *Brutus* is ſaid to have ſeen his evil *Genius* in a monſtrous and horrid ſhape, the night before his fight, who being aſked what he was, ſaid, I am thy *evil Genius*, *Brutus*, thou ſhalt ſee me at *Philippi*; *Brutus* not at all diſcompoſed, anſwered, *I will ſee thee.* The next day he loſt the battle, and was ſlain at *Philippi*.

The *Romans* us'd to ſwear by the *Genius* of their emperor's, and pretended to do it with a great deal of conſciencioufneſs and ſolemnity; and the puniſhment of perjury in this caſe was very ignominious; and Chriſtians were often put to death for refuſing this oath.

GENIOG'RAPHY, conſiders or treats of the nature of angels and intelligences.

GEN'ITAL *Bodies*, the beginning of all things, the elements.

GENITAL [in *Medicine*] ſomething relating to genitals.

GEN'ITALS } [*Genitalia*, L.] the
GENITO'RES } privy parts of a male; *viz.* the ſpermatick veſſels, the *Teſtes*, and the *Penis*.

GENI'TES } ſuch perſons among the
GENITEI } *Jews*, who deſcended from *Abraham*, without any mixture of foreign blood; or ſuch who iſſued from parents, who, during the *Babyloniſh* captivity, had not married with any *Gentile* family.

GEN'ITIN [*q. Junetin* of *June*] is a kind of apple that is earlieſt ripe of any others.

GENITU'RA, a name by ſome given to the ſemen, both of the male and female. *L.*

GE'NIUS is fabled to be the ſon of *Jupiter* and *Terra* of human ſhape; was thought to be that ſpirit of nature which begets all things, aſſiſts at all generations, and protects whatever is produc'd; and all things were agreeable to him that tended to mirth and pleaſure.

GE'NIUS [among the *Ancients*] was uſed to ſignify a ſpirit either good or evil; which they ſuppoſed did attend upon every perſon; they alſo allow'd *Genii* to each province, country, town, *&c.* alſo a man's natural diſpoſition, inclination, *&c.*

GE'NIUS, the force or faculty of the ſoul, conſidered as it thinks and judges; alſo a natural talent or diſpoſition to one thing more than to another.

GEN'NET, an animal not much unlike a cat, as well for bigneſs as ſhape; but the noſe and ſnout is long and ſlender like a weeſel: It is extraordinary light and ſwift; and the ſkin as fine and ſoft as down. There are two ſorts of them, the moſt common is grey, mottled or full of black ſpots, the other as black as jet, and as gloſſy as the fineſt velvet, but ſpeckled with red, and their ſmell is much like that of a Civit-cat.

GENT'NESS [of *gentilis*, L.] neatneſs, ſpruceneſs, fineneſs in dreſs.

GENT'LENESS, meekneſs, mildneſs, tameneſs, civility, *&c.*

GENT'LY, ſoftly, mildly, tamely, meekly, tenderly.

GENT'LEMAN [*gentilhomme*, F. *generoſus*, L.] is properly, according to the ancient notion, one of perfect blood, who had four deſcents of gentility both by his father and mother, *viz.* whoſe father's grandfather, his great grandfather, his grandfather, and his father on both ſides were all gentlemen.

Gentlemen have their beginning either from blood, as before, as they are born of parents of worth; or for having done ſomething in peace or war, for which they are worthy to bear arms, and be accounted gentlemen.

Formerly ſuch gentlemen had many privileges, as firſt, that if one gentleman detracted from another, combat was allow'd; but if a peaſant or mean perſon did ſo, he had a remedy in law.

2. In

2. In crimes of an equal nature a gentleman was puniſhed more favourably than a peaſant, *&c.*

3. Gentlemen might expect a peculiar honour and reſpect to be paid them by mean perſons.

4. The evidence of a gentleman was accounted more authentick than that of a peaſant.

5. In chuſing of magiſtrates, *&c.* the vote of a gentleman was preferr'd before that of an ignoble perſon.

6. A gentleman was to be excuſed from ſervices, impoſitions and duties.

7. A gentleman condemned to death, was not to be hanged but beheaded; nor was his examination to be taken with torture.

8. It was a puniſhable crime to take down the coat armour of a gentleman, to deface his monument, or to offer violence to the enſign of any noble perſon deceaſed.

9. A gentleman was not to accept a challenge from a peaſant; becauſe there was not a parity in their conditions.

The ancient *Saxons* admitted none to the degree of gentlemen that liv'd by trades or buying or ſelling; except merchants and thoſe that follow huſbandry; which was always eſteem'd a creditable way of livelihood, and preferable to trading to ſea.

The reaſon why thoſe that are ſtudents in the inns of court are eſteem'd gentlemen is, becauſe anciently none but the ſons of gentlemen were admitted into them.

But the ſtudents of law, grooms of his majeſty's palace, ſons of peaſants made prieſts or canons; or thoſe that have receiv'd dignity in the ſchools, or borne offices in the city, tho' they are ſtiled gentlemen, yet they have no right to the coat armour.

If a man be a gentleman by office only, and loſe that office, then he alſo loſes his gentility.

In our days all are accounted gentlemen that have money; and if he has no coat of arms, the king of arms can ſell him one.

GENT'LEMANLY } like a gen-
GENT'LEMANLIKE } tleman, after the manner of a gentleman.

GENT'LEMEN *of the Chapel*, officers in number thirty two, whoſe duty and attendance is in the royal chapel; of which twelve are prieſts, and the other twelve are call'd *Clerks of the Chapel*, who aſſiſt in the performance of divine ſervice.

GENT'LEMANRY } [of *gentilitas*,
GENT'LEMANSHIP } q. d. *bona gente*, L. Man, *Sax.* and ꝑꝛ or ꝑꝛꝛꝛ, *Sax.* termination] the dignity of a gentleman.

GENT'LEWOMANSHIP, the dignity of a gentlewoman.

GEN'UINENESS [of *genuinus*, *L.* and neꝛꝛe, *Sax.*] naturalneſs, trueneſs, realneſs, as to what it is ſaid or taken to be, or appears to be.

GE'NUS [among *Logicians*] is the firſt of the univerſal ideas. And is when the idea is ſo common, that it extends to other ideas, which are alſo univerſal, as the *Quadrilater* is *Genus* with reſpect to the *Parallelogram* and *Trapezia*; *Subſtance* is *Genus* with reſpect to *Subſtance* extended, which is called *Body*, and the ſubſtance which thinks, which is called *Mind*.

GENUS *Summum* [with *Logicians*] is that which holds the uppermoſt claſs in its predicament; or it is that which may be divided into ſeveral *ſpecies*, each whereof is a *genus* in reſpect to other *ſpecies* placed below. *L.*

Subaltern GENUS [with *Logicians*] is that, which being a *Medium* between the higheſt *genus* and the loweſt *ſpecies*, is ſometimes conſidered as a *genus*, and ſometimes as a *ſpecies*. L.

GENUS *Remotum* [with *Logicians*] is when there is another *genus* between it and its *ſpecies*. L.

GENUS *Proximum* [in *Logick*] the next or neareſt *genus*, is where the ſpecies is immediately under it, as *man* under *animal*. L.

GENUS [in *Algebra*] this art by the ancients was diſtributed into two *genera*, logiſtick and ſpecious.

GENUS [with *Anat.*] an aſſemblage or ſyſtem of ſimilar parts, diſtributed throughout the body, as the *genus nervoſum*, the nerves ſo conſidered.

GENUS [in *Botany*] is a ſyſtem or aſſemblage of plants agreeing in ſome one common character, in reſpect to the ſtructure of certain parts, whereby they are diſtinguiſh'd from all plants.

GENUS [in *Muſick*] a certain manner of ſub-dividing the principles of melody, *i. e.* the conſonant intervals into their concinnous parts.

GENUS [with *Rhetoricians*] is diſtributed into *demonſtrative*, *deliberative* and *judiciary*.

The *Demonſtrative* GENUS or *Kind*, to this belongs *Panegyricks*, *Genethliacks*, *Epithalamiums*, *funeral Harangues*, &c.

Deliberative GENUS or *kind*, to this belong *perſuaſions*, *diſſuaſions*, *commendations*, &c.

Judi-

Judiciary GENUS or *kind*, to this belong *accuſations*, *defences*.

GEOCEN'TRICK [of γῆ the earth, and κέντρον, *Gr.* a centre] the earth being ſuppoſed to be the centre.

GEOCEN'TRICALLY, according to that ſyſtem of the world, that ſuppoſes the earth to be the centre of the univerſe.

GEODÆT'ICAL [of γῆ and δαίω, *Gr.* to meaſure] pertaining to ſurveying.

GEODÆT'ICALLY, by way of ſurvey of the earth.

GEOGRAPH'ICALLY, according to the art of geography.

GE'OMANCY [γεωμαντία of γῆ and μαντεία, *Gr.* divination] a kind of divination performed by a number of little points or dots made on paper at random; and conſidering the various figures and lines which thoſe points repreſent, and thence forming a judgment of futurity, and deciding any queſtion propoſed.

GEOMAN'TICALLY, according to the ſcience of geomancy.

GEOMET'RICALLY [of *geometrice*, L. *geometriquement*, F. γεωμετρικὸς, *Gr.*] according to the geometrical art.

GEOMET'RICAL *Line*, is that wherein the relation of the abſciſſæ to the ſemi-ordinates may be expreſſed by an *algebraick* equation.

GEOMETRICAL *Proportion*, is a ſimilitude or identity of ratio's, as 8, 4, 30 and 15 are in geometrical proportion.

GEOMETRICAL *Progreſſion*, a ſeries of quantities in continued geometrical proportion, *i. e.* increaſing in the ſame ratio, as 1, 2, 4, 8, 16, 32, and ſo on.

GEOMETRICAL *Conſtruction of an Equation*, is the contriving and drawing lines and figures, whereby to demonſtrate the equation, theorem or canon to be geometrically true.

GEOM'ETRY [γεωμετρία of γῆ the earth, and μετρέω, *Gr.* to meaſure] geometry originally ſignified the art of meaſuring the earth, or any diſtances or dimenſions on or within it; but it is now uſed for the ſcience of quantity, extenſion or magnitude abſtractedly conſidered, without any regard to matter.

It is very probable that it had its firſt riſe in *Egypt*, where the river *Nile* every year overflowing the country, and leaving it covered with mud, laid men under a neceſſity to diſtinguiſh their lands one from another by the conſideration of their figure; and to be able alſo to meaſure the quantity of it, ſo that each man after the fall of the waters might have his portion of ground allotted and laid out to him. After which, it is very likely, a farther contemplation of thoſe draughts and figures, helped them to diſcover many excellent and wonderful properties belonging to them, which ſpeculation continually was improving, and ſtill is to this day.

Out of *Egypt Thales* brought it into *Greece*, and there it received its chiefeſt perfection. For the geometry of the ancients was contain'd within narrow bounds, and extended only to right lines and curves of the firſt kind or order; whereas new lines of infinite orders are received into geometry, which orders are defined by equations, involving the ordinates and abſciſſes of curves.

The ſubject of *Geometry* is the length, breadth and height of all things. It is divided into *Speculative* and *Practical*. The former treats of the properties of *lines* and *figures*, ſuch as *Euclid's Elements*, *Apollonius's Conicks*, &c. and the latter ſhews how to apply theſe ſpeculations to uſe in life.

Geometry may alſo be divided into theſe three ſubordinate parts. *Altimetry*, which is the art of meaſuring ſtrait lines. *Planimetry*, or the art of meaſuring of ſurfaces. *Stereometry*, the art of meaſuring ſolids or bodies.

Geometry is painted as a lady with a ſallow face, clad in a green mantle, fringed with ſilver, and holding a ſilver wand in her right hand.

GEOMETRY, is the ſcience or doctrine of extenſion or extended things, *viz.* lines, ſurfaces and ſolids, which diſcovers the magnitudes or greatneſs of things preciſely, with their capacities, *&c.*

Theoretical GEOMETRY, is a ſcience which treats of magnitude or continued quantity, with its properties conſidered abſtractedly, without any relation to material beings, it contemplates the property of continuity, and demonſtrates the truth of general propoſitions, called *Theorems*.

Practical GEOMETRY, is the method of applying *theoretical* to practice; as the meaſuring of land or ſolid bodies, navigation, fortification, dialling.

Elementary GEOMETRY, is that which is employ'd in the conſideration of right lines and plain ſurfaces and ſolids generated from them.

GEOPON'ICS [γεωπονικὰ, of γῆ the earth, and πόνος, *Gr.* labour] books treating of huſbandry.

GEOR'GE

GEOR'GE [of γεωργὸς, *Gr.* an husbandman] a proper name of men; the most noted of that name was *George* of *Cappadocia*, a tribune or colonel under the emperor *Diocleſian*, who is ſaid to have killed a huge ſerpent in *Africa*, to whom a virgin was expoſed to be devoured. This champion by ſome is taken for our St. *George*, the patron ſaint of *England*, of whoſe chivalry and exploits ſo many romantick ſtories are told.

St. GEORGE, the patron of *England*, ſome ſay, was a famous warrior of *Cappadocia*, who, after he had exercis'd his valour in the wars, laid down his life for the Chriſtian faith, on which account he was honoured of all the Chriſtian world, and many churches were erected in honour of him, and he became at length to be the patron ſaint of *England*. This St. *George*, according to the legend, did many brave exploits in his life-time, and after his death is ſaid to have appeared ſeveral times in the wars undertaken againſt the infidels in the *Holy Land*, and to have fought on the ſide of the Chriſtians. And the devotion of *Juſtinian*, introduc'd him into the calendar; and that of *Robert de Oily*, built him a church in the caſtle at *Oxford*; and king *Edward* III built him a chapel at *Windſor*. However, *Gelaſius*, biſhop of *Rome*, condemn'd the legend of St. *George* as heretical and ridiculous; and the ſynod of *Ariminum* declared the ſufferings of *George* apocryphal, in that it was ſet forth by hereticks.

Neither the time or place of his martyrdom are agreed on by writers. Venerable *Bede* ſays, that the 9th of the *Calends* of *May*, or the 23d of *April* was the birth day of *George* the martyr, who was eminent for miracles, and ſuffered under *Dacianus*, a potent king of *Perſia*, that reigned over ſeventy kings; but no ſuch perſon as this *Dacianus* is to be found in hiſtory. But *Bede* adds, that his ſufferings are reckoned among the apocryphal writings.

As for the *Arian* martyr, the perſecutor of St. *Athanaſius*, and the uſurper of the *Alexandrian* ſee, pope *Zachary*, built a church for him, and placed the head of *George* there, tho' the body had been intirely burnt to aſhes 400 years before. And it ſeems as if this eminent martyr was not known in the world till 300 years after his death. *William* of *Malmsbury* makes the place of his martyrdom at *Rama*, if (as he ſays) we may give credit to fame; and *William* of *Tyre* ſays, he found a reſting-place at *Lydda*, ſo that nothing of certainty is to be come at concerning this renowned ſaint; and eſpecially his ſtory of killing the dragon, which ſome underſtand allegorically, to mean fighting againſt the dragon of hereſy, *&c.* And indeed this allegory of fighting with and killing the dragon hath been taken up by other nations, which had no particular relation to any *George*, as the order of the *Dragon*, inſtituted by the emperor *Sigiſmund*, among the *Hungarians*, on account of his ſucceſſes in battles againſt the *Turks*, the dragons of ſchiſm and hereſy that devoured religion. And ſince we cannot find our patron St. *George*, I ſhall conclude the enquiry with the following lines:

St. George *to ſave a maid the* Dragon *ſlew,*
A pretty tale, if all that's told be true:
Some ſay there are no Dragons, *and 'tis ſaid,*
There was no George; *I wiſh there was a* Maid.

GEOS'COPY [of γῆ and σκοπέω, *Gr.* to view] a knowledge of the nature and qualities of the earth or ſoil, obtained by viewing and conſidering it.

GEOT'ICK [of γῆ the earth, *Gr.*] a ſort of magick performed by the aſſiſtance of a *Dæmon*, the ſame as *Geomancy*.

A GERMAIN', a kind of long and pretty large pear.

GER'MAN [*germanus*, L.] come of the ſtock.

Couſin GERMANS, are couſins in the firſt or neareſt degree, being the children of brother or ſiſter

GEROCO'MICA, phyſick preſcribing diet for old men.

GERON'TES [of γέρων, *Gr.* an old man] magiſtrates in *Greece*, the ſame at *Sparta* that the *Areopagites* were at *Athens*.

GE'RUNDS, *in the* Engliſh *Tongue*, Gerunds and participles are the ſame in termination, and have no other diſtinction but the *Particle* and the *Noun-ſubſtantive*, which always follow and precede the one the other: As *loving* is both a participle and a gerund, as a *loving Man*, *loving* is here a participle; *in loving him*, *loving* is a gerund.

GE'RYON [γηρύων, *Gr. i. e.* the bawler] as the poets tell us, this *Geryon* was a monſtrous giant that had three heads. But the truth of the matter is, there was a city in the *Euxine* ſea, called *Tricarenia*, Τριχαρηνία, *Gr. i. e.* three heads] where *Geryon* dwelt in great reputation, and abounding in wealth, and, among the reſt, had an admirable herd of

oxen: *Hercules* coming to drive them away ſlew *Geryon* who oppoſed him; and they that ſaw him drive away the oxen, admired at it, and to thoſe that enquired concerning the matter, they anſwered, that *Hercules* had driven away the oxen of *Tricarenian Geryon*; from which ſome imagine that *Geryon* had three heads: And this gave birth to the fiction. *Palæphatus.*

GESTUOS'ITY [*geſtuoſitas*, L.] apiſhneſs in geſtures.

GET'TINGS [of ȝetan, *Sax.* to get] acquiſitions; things gotten by labour, traffick, *&c.*

GHAST'LINESS, ghoſtlineſs, frightful aſpect.

GHAST'LY [ȝaſtlic, *Sax.*] like a ghoſt.

GHOST'LINESS [ȝaſtȝelic and neſſe, *Sax.*] likeneſs to a ghoſt; alſo ſpiritualneſs, in oppoſition to carnalneſs.

A GI'ANT [ȝiȝant, *Sax. gigas*, L. of γίγας, *Gr. geant*, F.] a perſon of a large and uncommon ſize and ſtature.

Of the Giants that were ſown.

It is related that *Cadmus*, after he had ſlain the dragon in *Lerna*, taking away his teeth, ſowed them in his own land, and that from them armed men ſprung up. But the truth is, *Cadmus*, by birth a *Phœnician*, had, among other things (as kings are wont to have) many elephants teeth; and being about to undertake an expedition with his brother *Phanix*, to fight for the kingdom: *Draco* being a king of *Thebes*, and the ſon of *Mars*, he being ſlain, *Cadmus* ſeiz'd on the kingdom. *Draco*'s friends made war againſt him, and his children alſo roſe up againſt him; who being inferior, having made ſpoil of *Cadmus*'s wealth and elephants teeth, returned home, and one was diſpers'd one way, and another another; ſome to *Attica*, ſome to *Peloponneſus*, ſome to *Phocis*, and others to *Locris*: From which places they iſſuing out, made war againſt *Thebes*, and were ſtout warriours, after they had carried off *Cadmus*'s elephants teeth, and fled away, the *Thebans* ſaid that *Cadmus* had brought this calamity upon them, by ſlaying *Draco*, from whoſe teeth being ſown, many ſtout and brave warriours ſprung up againſt them. And this was the original of that fiction. *Palæphatus.*

GI'ANTS, are perſons of a very large and uncommon ſize and ſtature; the giants ſpoken of in the ſcripture are differently underſtood by expoſitors; ſome have imagined that they were only perſons of a very large bulk and ſtature of which there were whole nations, and not a ſingle perſon pick'd out of a great number; others ſuppoſe them to have been a warlike, fierce, cruel and barbarous people who were prone to depredations; and that the monſtrous and gigantick ſtature aſcribed to them is to be underſtood not literally but according to the hyperbolically way of expreſſion uſed by the eaſtern nations.

GI'ANTESS [*une geante*, F.] a gigantick woman.

GIBBEROS'ITY [*gibberoſitas*, L.] crump-ſhoulderedneſs, crookedneſs in the back.

GIB'BLE-*Gabble*, prating, nonſenſical fooliſh talk.

GIB'BOUSNESS [*gibboſitas*, L.] the bunchingneſs or ſticking out moſt commonly on the back.

GIB'BOUS *ſolid* [with *Mathematicians*] is that which is comprehended of gibbous ſuperficies, and is either a ſphere or various. A ſphere is a gibbous body abſolutely round and globular.

A various GIBBOUS *Body*, is a body which is comprehended by various ſuperficies, and a circular baſe, and is either a cone or a cylinder.

GID'DINESS [ȝiddiȝneſſe, *Sax.*] inconſiderateneſs, raſhneſs; alſo vertiginouſneſs.

GIF'TED [of ȝift, *Sax.*] endowed, qualified, furniſhed with gifts or endowments, as a *gifted brother.*

A GIG, a wanton woman; alſo a horn-top for boys to whip.

GIGAN'TICKNESS [of γιγάντιχ@, *Gr.*] giant-like ſize.

GIG'GLING [probably of ȝeaȝlſc, *Sax.* gichelen, *Du.*] laughing out, wantonly, childiſhly or ſillily.

GILD [of ȝildan, *Sax.* to pay] a contribution; alſo a ſociety or fraternity. In popiſh times there were many gilds in moſt pariſh churches, by the contributions of ſeveral perſons, who contributed ſo much annually for the maintenance of a prieſt to ſay ſo many maſſes, *&c.* on ſuch certain days, and for themſelves particularly, and alſo for wax-tapers and other neceſſaries in that ſervice. Theſe gilds were by ſeveral princes in the popiſh times endow'd with particular privileges ſet forth in various charters. And in old law it ſignified a mulct or fine for an offence. This practice is ſaid to have taken its riſe from the *Daniſh* kings who when they had the government of *England*, ordered that every freeman of 14 years of

of age ſhould find ſureties for his keeping the peace, or be ſent to priſon; upon which neighbours to the number of 10 entred into an aſſociation and became ſureties for each other, and for defraying any charge that ſuch an aſſociation might expoſe them to, they raiſed a common ſtock. This came afterwards to be applied to any ſociety, civil or religious.

To GILD [of ȝylban, *Sax.*] to waſh plate, or do over with gold, *&c.*

GIL'DER, one who does over with gold, *&c.*

GILGUL HAMMETHIM [גלגול המתים, *Heb. i. e.* the rolling of the dead] the *Jews* have a tradition, that at the coming of the Meſſiah all the *Iſraelites*, in whatſoever part of the world buried, ſhall riſe in the *Holy Land*, and that they ſhall roll thither from their tombs under ground.

GIMP, a ſort of mohair thread covered with the ſame, or a twiſt for ſeveral works formerly in uſe.

GIN [a contraction of *Genevre*, F.] a ſpirit made of juniper-berries.

GIN'GERNESS, tenderneſs, niceneſs.

GING'LING [*q. d. tingling*, probably of *tinnitus*, L.] a noiſe like that of bells, *&c.* alſo chiming in ſound.

GIN'SENG [in *Tartary*] a wonderful plant; which in effect makes the whole *Materia Medica* for people of condition, being too dear for the common people.

GI'RASOL [of *girare* and *ſol*, L.] the ſun-ſtone, a precious ſtone of a whitiſh, ſhining colour, which when placed towards the ſun, ſends forth a golden luſtre.

GIRD'ERS [in *Architecture*] the largeſt pieces of timber in a floor, whoſe ends are uſually faſtened into the ſummers or breaſt-ſummers, and the joiſts are uſually framed into the girders.

Queen's GIRD'LE [in *France*] an ancient duty or tax intended for the maintenance of the queen's houſhold at the rate of 3 deniers upon every muid of wine, and 6 upon each *Queue* at *Paris*.

Chriſtians of the GIRDLE, the Chriſtians of *Aſia*, and particularly thoſe of *Syria* and *Meſopotamia*, who are almoſt all *Neſtorians* or *Jacobites*; are ſo call'd on account of their wearing a broad leathern girdle by the order of *Motawachel*, 10th califf of the *Abaſſines*. *A.C.* 856.

GIRD'LER [of ȝyndle, *Sax.* a girdle] a maker of girdles, but now chiefly a maker of bridles for horſes, *&c.*

GIRLE [*Hunting Term*] a roe-buck of 2 years old.

GIRD'LERS, were incorporated *Auguſt 6. anno* 1448. They are a maſter, 3 wardens, 24 aſſiſtants and 84 livery-men, *&c.* Their armorial enſigns are *per Feſs azure* and *or* a pale counter-changed, each piece of the 1ſt, charged with a gridiron of the 2d. The creſt is the demy-effigy of St. *Laurence*, holding in his right hand a gridiron, in the left a book, the firſt of the colour, the latter of the metal aforeſaid. The motto, *Give thanks to God.* Their hall is in *Baſinghall-ſtreet*.

GIR'LISH, like a girl, after the manner of a girl.

GIRL'ISHNESS, girliſh diſpoſition or behaviour.

GIRN'ING, grinning.

GI'RON } [in *Heraldry*] a gore or
GUI'RON } triangular figure, having a long ſharp point like the ſtep of a ſtair-caſe, and ending in the centre of the eſcutcheon.

GIRONNE' } [of *giran*,
GIRON'NY } F. a lap] as if you ſuppoſe one ſitting, his knees being poſited ſomewhat aſunder, and a traverſe line being imagined drawn from one to the other, that with the two thighs make a giron, as in the figure.

GIV'EN [of ȝiꝑan, *Sax.*] beſtowed, afforded, produced.

GIVEN *to*, propenſe or addicted to.

GIZ'ZARD. See *Ghizzard*.

GLAB'RITY [*glabritas*, L.] ſmoothneſs, bareneſs of hair.

GLA'CIS *of a Corniſh* [in *Architecture*] an eaſy, imperceptible ſlope in the cymaiſe of a cornith, to promote the deſcent and draining off the water.

GLAD'NESS [ȝlaonerꝛe, *Sax.*] joy, mirth.

GLAD'SOM [ȝlaꝺꝛome, *Sax.*] merry, joyous.

GLADIA'TORS [among the *Romans*] ſword-players, who fought in the *Circenſian* games, and at the funerals of great men, one againſt another, even to the loſs of their lives; either to divert the people, or to pacify the ghoſts of their kindred. Theſe exerciſes in the amphitheatres were very extravagant, for according to the greatneſs of him that gave theſe paſtimes to the people, there were to be ſeen many hundred combatants appearing upon the ſand one after another. And ſome em-

perors gave 1000, others 10000 fencers.

These fencers were for the most part slaves, who were sent to fencing-masters to be instructed and prepared for this exercise.

Some of them fought only with a naked sword in the right hand and a buckler in the left, others appeared compleatly armed; some march'd to the encounter blindfold, others fought with a trident and a net to entangle their adversary, and if any was caught in the net, it was not possible to escape death.

He that overcame was wont to kill his adversary, if the spectators did not save his life with a bended thumb lifted up, by which they made known their pleasure; and when they opened the thumb strait, it was a sign of condemnation.

Sometimes decay'd noblemen to obtain the emperors favour would engage in these combats. He who came off conqueror, if a freeman was crowned with a branch of a palm-tree, or if he were a slave was presented with a wand call'd *rudis*, in token of his being made a freeman.

Nero the emperor ordered 400 senators and 600 *Roman* knights to fight for his diversion.

Theodoret king of the *Ostrogoths* in *Italy* utterly abolished these gladiatory exercises *Anno Christi* 500.

For the training up persons for these exercises there were schools erected, where captives, fugitives, servants and notorious offenders, were instructed in order for these divertisements.

GLANDS [*glandes*, L. and F.] flesh-kernels, a sort of substance in an animal body of a peculiar nature, the use of which is to separate the fluids or some particular humour from the mass of blood.

Conglomerate GLAND } an irregular
Compound GLAND } assemblage of several simple glands, ty'd together and wrapt up under one common membrane.

Vascular GLANDS, are only clusters of little vessels, which unite together from the canal or excretory duct, through which their secreted juice is discharged.

Vesicular GLANDS, are assemblages of *vesiculæ*, communicating with each other, and all terminating in two or three larger vessels by the prolongation of which the excretory duct is form'd.

GLAN'DULA } [with *Anatomists*] a
GLAN'DULE } kernel in the flesh, a soft, fat, spungy substance of a peculiar nature, serving to strengthen the vessels, to suck up superfluous humours, and to moisten other parts.

GLANDULA *Guidonis* [*Anat.*] a kind of swelling like a glandula, soft, moveable without roots, and separate from the parts about it.

GLANDULÆ *Sebaceæ* [with *Anatomists*] a large number of glands lying under the skin of the *auricula* of the ear, and which, because they separate a greasy matter, are so called by *Valsalva*, the first discoverer. *L.*

GLANDULÆ *Myrtiformes* [with *Anatomists*] the contraction of the fibres of the broken hymen upon the first coition. *L.*

GLAN'DULE [*glandula*, L.] a kernel in the flesh.

GLAN'DULES *Adventitious* [with *Surgeons*] are those kernels which are sometimes under the arm-holes, in the neck, as the king's-evil, *&c.*

Perpetual GLANDULES } [with *Surgeons*, &c.]
Natural GLANDULES } are the *Pancreas* or sweet-bread, the *Glandula pinealis*, &c.

GLANDULO'SA *Tunica Intestinorum* [with *Anatomists*] small glandules, or kernels, of which the innermost coat of the intestines or guts is full; whose use is to soak in the strained juice call'd chyle, and to distribute it to the *lacteal* veins, *L.*

GLANDULOSA *Corpora* [with *Anat.*] two glandules or kernels, lying under the seminal bladders, near the common passage of the *semen* and *urine*, which they serve to lubricate or make slippery; also affording a kind of vehicle to the seminal matter. *L.*

GLAN'DULOUSNESS, fullness of glandules.

GLAN'DULOUS [*glandulosus*, L.] full of kernels; also full of mast.

GLAN'DULOUS *Flesh* [with *Anat.*] is such flesh as that of the almonds of the ears, breasts, sweet-breads, *&c.*

GLA'RING [prob. of *esclairant*, F.] dazling, blazing out; apparent.

GLA'SIERS were incorporated in the reign of queen *Elizabeth*. They consist of one master, 2 wardens, 21 assistants and 75 livery men, *&c.* the fine for which is 3 *l.* 6 *s.* 8 *d.* Their arms are *argent* 2 grossing irons salterways between 4 closing nails *sable* on a chief *Gules*, a lion of *England*; creft a lion's head eras'd

Or

Or between two wings *Azure*, ſupporters 2 fiſcals (or Boys) each holding a torch proper. The motto, *Lucem tuam da nobis, O Deus*, they have no hall ſince the fire, but meet at *Lorimers* hall.

To GLASE [of ȝlæȝ, *Sax.* glaſs] to do over with glaſs; alſo to ſet a gloſs upon linen, ſilk, *&c.* alſo to make glaſs lights for windows.

GLASS [ȝlæȝ, *Sax.*] an artificial tranſparent ſubſtance, ſaid to have been firſt invented by the inhabitants of *Sidon*; the firſt maker of it in *Rome* was in *Tiberius*'s time. It was firſt brought to *England* in the year 662, by *Renault*, a foreign biſhop.

In Anno 1610, the *Sophy* emperor of *Perſia*, ſent to the king of *Spain* ſix glaſſes that were malleable, *i. e.* would not break by being hammered.

An artiſt in *Rome*, in the time of *Tiberius*, made veſſels of ſuch a temper, that being thrown on the ground, they did not break, but only bruiſe, which the author with a hammer ſmoothed and ſtraightened again before the emperor; but the emperor is ſaid to have put him to death for fear glaſs ſhould detract from gold or ſilver; and they ſhould loſe their repute.

GLASS is a tranſparent, brittle, factitious body, made of fine ſand and aſhes of Kaly and Fern; the aſhes of which herbs are moſt proper, becauſe they abound with abundance of fixt ſalts, which are very porous or ſpongy; or of a ſort of ſtone called *Tarſo*, found in ſome parts of *Italy*, theſe aſhes being put into a violent fire, their corners are conſumed by it, and by this means the ſurface of their parts are made ſo ſmooth and even, that they touch in more points than they did before, and afford a free paſſage to the beams of light, and cannot be rendered dark and opaque without the mixture of ſome foreign matter.

Chymiſts affirm that glaſs is the ultimate proceſs of all productions wrought by fire and that all bodies in the univerſe may be reduced to glaſs.

Glaſs is alſo made of flints and other ſuch like materials.

GLASS *Drops or Bubbles*, are ſmall parcels of coarſe green glaſs taken out of a pot in fuſion at the end of an iron pipe, and being exceeding hot, are dropt into a veſſel of cold water, and let to lie there till they are cold. Theſe are called *Prince Rupert's Drops*, and do exhibit this ſurpriſing phænomenon, that as ſoon as you break off the leaſt bit from the ſtem or piked end of them the whole bulk of the drop, or great part of it flies into ſmall atoms or duſt with a briſk noiſe.

GLASS *of Antimony* [with *Chymiſts*] the moſt fixt and hardeſt matter of that mineral, that is found at the bottom of the crucible cleared from the fæces or dregs.

Jealous GLASS, a ſort of wrinkled window glaſs, of ſuch a quality, that a perſon cannot diſtinctly ſee what is done on the other ſide of it, but yet admits the light to paſs thro' it. It is caſt in a mould, and is compoſed all over its ſurface with oblong circular figures, in in the form of a weaver's ſhuttle, concave on one ſide and convex on the other.

Hour GLASSES were firſt made by the *Sicilians*.

GLAS'SY [ȝlæſſicȝ, *Sax.*] of the nature of, or like glaſs.

GLAV'ERING, fawning, flattering.

GLAU'CUS [according to the *Poets*] was a fiſherman, who being a fiſhing, as he caught the fiſh he threw them on the bank, and they had no ſooner taſted of an herb but they leapt into the ſea again; which *Glaucus* perceiving, taſted of the herb himſelf, and preſently leapt into ſea, and became one of the gods of the ſea: *Palæphatus* tells us, that the reality of the fiction is, *Glaucus* was a fiſherman of *Anthedon*, and an excellent ſwimmer, whom the inhabitants of the city, ſeeing him plunge himſelf (dive) under water, and by and by to riſe in another place, and not having ſeen him for ſome days afterwards, till at length he ſhewed himſelf to them, and ſome of his domeſticks aſking him where he had been all that time, he inventing a lye, reply'd he had been in the ſea. And at the ſame time having caught fiſhes and put them in a certain place, when the citizens wanted fiſh, and no other fiſherman durſt venture to go a fiſhing on account of the tempeſt that then raged, he bid the citizens aſk for what fiſh they pleas'd and he would procure them for them: which he doing, they gave it out that *Glaucus* was a ſea-god. But at length in ſwimming he was kill'd by a ſea monſter, whereupon he never being ſeen to come out of the ſea again, they gave it out that he dwelt in it, and had his reſidence there.

GLAY'MOUSNESS, muddineſs, clammineſs.

GLA'ZED [of ȝlaȝen, *Sax.*] done with glaſs; alſo having a gloſs ſet upon it.

GLEAM'ING

GLEAM'ING [ȝleomian, *Sax.*] ſhining or caſting forth beams of light.

GLEAN'ING [prob. of *glanant*, F.] gathering ears of corn after reaping.

GLEBO'SE [*gleboſus*, L. of *gleba*] full of clods.

GLE'BOUSNESS } [*gleboſitas*, L.]
GLEBOS'ITY } fulneſs of clods.

GLEE'FULNESS, fulneſs of joy, mirth &c.

GLIB'NESS [prob. of ȝlidend and neyre, *Sax.*] ſlipperineſs.

GLIT'TERING [ȝlitenunȝ, *Sax.*] ſhining, bright ſparkling.

GLOA'RINESS [gloeren, *Du.*] fulneſs of gloar fat.

GLO'ARY, a fulſome fat.

GLO'BATED [*globatus*, L.] made round or like a ball.

GLOBE [*Hieroglyphically*] repreſented the world. On this globe were delineated the ſigns of the zodiack, the ſigns and a multitude of ſtars, and was ſupported on the back of a man upon his knees, which were covered with his long garment; intimating that the world was upheld by the power of God, who ſeems to be covered to the lower ranks of creatures, with divers emblems and dark ſhadows.

Terreſtrial GLOBE, is one which has all the lines and principal places of the earth, ſet on it after the manner that geographers have invented for the more eaſy ſhewing or finding the bearing and diſtance of places, the length and ſhortneſs of days in every climate, kingdom and particular places, and various other matters.

The *Celeſtial* GLOBE has deſcrib'd on it the general lines or circles, which aſtronomers have imagined in the heavens, and then in the proper places of thoſe lines and circles, the ſeveral conſtellations, &c. are ſet down according to the general ſyſtems or obſervations of particular perſons, by which may be known what and when any ſtar or number of ſtars, are above the horizon of the place where a perſon is, and the time of eclipſes, &c.

They are made ſome ſolid of wood, others hollow of braſs, &c. but moſt commonly of paſte-board and paper plaiſtered over, and ſet into frames with horizons and braſs meridians, &c.

GLOBO'SENESS [*globoſitas*, L.] roundneſs in form, globular form.

GLOB'ULAR [*globularis*, L.] round like a globe.

GLOBULAR *Chart*, is the repreſentation of the ſurface, or ſome part of the ſurface of the terraqueous globe upon a plain, wherein the parallels of latitude are circles nearly concentrick; the meridians curves bending towards the poles, and the rhumb lines alſo curves.

GLOB'ULARNESS [of *globularis*, L.] the ſame as *globoſeneſs*.

GLO'MERATED [*glomeratus*, L.] wound round in a bottom, as yarn, &c.

GLO'MEROUS [*glomeroſus*, L.] round like a bottom of thread, yarn, &c.

GLOO'MINESS [of ȝlomunȝ, *Sax.*] duſkineſs, darkneſs, cloudineſs.

GLORIA PATRI, *i. e.* glory be to the father. A ſet form of praiſe to the holy Trinity, appointed by the church to be repeated after many parts of the liturgy, and particularly the pſalms; ſo called becauſe when the offices are performed in *Latin*, thoſe are the two firſt words of that *Hymn*, *Concluſion* or *Doxology*, as it is frequently called. There have been great conteſts about the antiquity, manner of wording and other particulars of this hymn; ſome contending that it was uſed in the apoſtles time; but tis generally allowed to have remained as a token of *Orthodoxy*, ever ſince it was appointed by pope *Damaſus*.

GLORIA *in Excelſis*, [*i. e.* Glory in the higheſt] a kind of hymn alſo rehearſed in the divine office, *L.*

GLO'RIOUSNESS [*l'eſtat glorieux*, F.] glorious eſtate, quality, &c.

GLO'RY [in a *Stage Play*] is a repreſentation of heaven.

A GLOSS [*gloſſa*, L. γλῶσσημα, *Gr.*] a comment, expoſition or interpretation; alſo a literal tranſlation or interpretation of an author in another language, word for word; alſo a ſhiningneſs or luſtre ſet upon ſilk, cloth, ſtuff, &c.

GLOSSING *upon* [of *gloſſare*, L. *gloſſer*, F.] commenting briefly upon.

GLOS'SINESS [of gleſſen, *Teut.*] ſhiningneſs, ſhewineſs.

GLOSSOCATO'CHOS [of γλῶσσα, the tongue, and κατέχω, *Gr.* to repreſs] an inſtrument to repreſs the tongue.

GLOSSOCO'MON [of γλῶσσα and κομέω, *Gr.* to guard] a cradle for a broken leg or thigh.

GLOSSOGRA'PHICAL, according to the art of gloſſography.

To throw the GLOVE, a practiſe or ceremony anciently uſed, being a challenge to a ſingle combat.

GLOV'ER [ȝloſene, *Sax.*] a maker of gloves.

GLO'ZING [of ȝleſunȝ, *Sax.*] flattering, colloguing, &c.

GLO'VERS,

GLO'VERS, they were incorporated a maſter, 4 wardens, and aſſiſtants not exceeding 24, and the livery are 12 *l.* Their arms party per feſs *Sable* and *Argent*, a pale counterchang'd on every piece of the firſt, a ram ſpringant of the ſecond. Their hall is in *Beech-lane*.

GLU'INESS [of *glutinoſus*, L.] ſticky quality.

GLU'ISH [*glutinoſus*, L.] ſticking, clammy, gluey nature or quality.

GLUTIN'AMENT, paſte or gluiſh matter, *L.*

GLUTIN'ATIVENESS [of *glutinatio*, L. or *glutineux*, F.] gluey quality.

GLU'TINOUSNESS [of *glutineus*, L.] gluiſh or ſticking quality.

GLUT'TON [a certain animal ſaid to be found in *Lithuania*, *Muſcovy*, and other *northern* countries] this gluttonous beaſt ſtuffs itſelf with carrion, till its paunch ſticks out like a drum, and then getting in between two trees, *&c.* it preſſes out the ordure backwards and forwards, and afterwards returns to the carcaſs to gorge itſelf again.

GLU'EY [*glutinoſus*, L.] ſticking, or like glue.

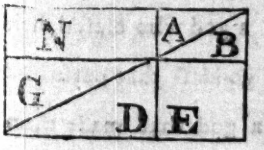
GLYCO'NIAN *Verſe*, a verſe conſiſting of two feet and a ſyllable; or as others ſay, of three feet, a ſpondee and two dactyls, or rather a ſpondee, choriambus and a Pyrrhic.

GLY'PHICE [Γλυφικὴ of γλύφω, *Gr.* to carve or engrave] the art of carving, cutting or caſting the images or reſemblances of natural things in metal.

To GNA'SH [prob of Gnæzan, *Sax.* to gnaw] to grate or make a great noiſe with the teeth.

GNO'MES, a name which the *Cabaliſts* give to a ſort of inviſible people, who, as they fancy, inhabit the inward parts of the earth, and fill it to its centre. They are repreſented to be very ſmall of ſtature, tractable and friendly to men; they are made the guardians of mines, quarries and hidden treaſures.

GNO'MON [in *Parallelograms*] a figure made of the two complements, together with either of the parallelograms about the figure; as in this parallelogram, the *Gnomon* is N added to A, A added to B, or N added to G, added to D, added to E.



GNOMON'ICAL [of Γνωμονικὸς, of Γνώμων, *Gr.* the ſtile-pin or cock of a dial] belonging to a dial, or the art of dialling or *Gnomonicks*.

GNOSI'MACHI [Γνωσίμαχοὶ, *Gr.* q. d. enemies of wiſdom or knowledge] a ſect of hereticks, who were profeſſed enemies to all ſtudied knowledge in divinity.

GNOSTICKS [Γνωστικοὶ of γινώσκω, *Gr.* to know] a ſect ſo denominated upon their pretending to extraordinary illuminations and knowledge; one main branch of which conſiſted in their pretended genealogies or attributes of the deity, in which they differed among themſelves, as much as they did from others; they held that there were two principles, the one *good*, who was the author of all good, the other *evil*, who was the author of all evil, they believ'd the ſoul to be of the ſame ſubſtance with God, and deny'd the divinity of Chriſt, only allowing that God dwelt in him.

They maintain'd that the moſt unlawful pleaſures of the body were good, and polluted their meetings in the night with all manner of lewdneſs.

They pretended alſo to believe that *Jeſus Chriſt* was not the ſon of him who gave the law, but of ſome other unknown deity, and many other whimſical and romantick notions.

They had ſeveral apocryphal books, which they accounted to be divine, ſuch as the revelations of *Adam*, the hiſtory of *Noria* the wife of *Noah*, and the like.

GOA, the arched fig-tree; a tree in ſome parts of *Aſia*, of one of which comes a whole wood; for the boughs reaching to the ground take root.

To GOAD [of Goad, *Sax.*] to prick with a goad.

GOAL [*geole*, F.] a priſon or jail.

GOAL'ER [*geolier*, F.] the keeper of a jail or priſon.

GOAT, is the emblem of laſciviouſneſs and wantonneſs, and repreſents an harlot, becauſe the goat does much miſchief with its teeth, gnawing and deſtroying trees and plants, and ſo a harlot does no leſs harm to men by alluring them with her mouth to their ruin.

The GOAT, the moſt luſtful of all creatures, was the hieroglyphick of that violent impulſe, by which men are urg'd to propagate their ſpecies, and in honouring this animal the *Egyptians*

Rians teſtified their gratitude to the gods for the populouſneſs of their country.

A GOAT is uſed in coat armour; but it is hard to gueſs what induc'd them that took them for their arms, unleſs it were to denote that they had ſubdu'd their paſſions, or that they had conquer'd ſome enemy who was ſubject to the viciouſneſs of goats.

A wild GOAT [*Hieroglyphically*] was uſed to repreſent a very ſober man, becauſe this animal lives in deſert places not frequented, drinks ſeldom, and will ſubſiſt a long time without water.

GOAT's-*Bread*, *Goat's Beard*, *Goat's-Marjoram*, *Goat's-Rue*; ſeveral ſorts of herbs.

GOAT's *Thorn*, a ſhrub.

GOAT'ISH [ȝæticȝ, *Sax.*] of the nature of or like a goat.

GO'BELINS, a noted houſe in *Paris*, in the ſuburbs of St. *Marcel*, formerly poſſeſs'd by famous wool-diers, the chief of which was call'd *Giles Gobelin*, who liv'd in the reign of K. *Francis* I. and is ſaid to have found out the ſecret of dying *Scarlet*, which from him was called *Scarlet of the Gobelins*.

The houſe and river that runs by it was alſo call'd by the ſame name, and was purchas'd by *Lewis* XIV. for a manufactory of all manner of curious works, for adorning the ſeveral palaces of the kingdom, under the direction of Monſieur *Colbert*; as weavers of tapeſtry, goldſmiths, carvers, ſtatuaries, *&c.* who have produc'd extraordinary pieces, eſpecially in *Tapeſtry*, from the deſigns of the famous *Le Brun*, who drew for them by the appointment of the king.

GOB'BLING [of *gober*, F.] eating voraciouſly, ſwallowing down haſtily.

GOB'ONE } [in *Heraldry*] See
GOB'ONATED } *Compone*.

GOD [Ꝿoð, *Sax.*] the divine Being.

GOD [*Hieroglyphically*] was by the ancient *Egyptians* repreſented by the body of a man, cover'd with a long garment, bearing on the top of the head an hawk; by the excellency, courage, nimbleneſs and good qualities of this bird, ſhadowing out the incomparable perfections of its creator.

The *Egyptian* prieſts did alſo repreſent God, by a man ſitting upon his heels, with all his lower parts covered, to intimate, that he hath hid the ſecret of his divine nature, in his works that appear to our eyes.

GOD'DESS [ȝoðeyre, *Sax.*] a ſhe-deity.

GODS and goddeſſes of the *Romans* were many; the multiplication of deities is ſuppoſed to be for the ſatisfying the minds of the ignorant people, who could not comprehend how one and the ſame deity could be diffus'd throughout all the parts of the univerſe.

The chief of the gods of the *Romans* were *Jupiter*, the god of thunder, his wife *Juno*, the goddeſs of riches; *Minerva*, the goddeſs of wiſdom; *Venus*, the goddeſs of beauty; *Mars*, of war; *Mercury* of eloquence; *Apollo* of phyſick; *Neptune* of the ſea; *Veſta* of the earth; *Ceres* of bread-corn; *Diana* of hunting; *Saturn* of time; *Janus* of huſbandry; *Sol*, the ſun; *Luna*, the moon; *Bacchus* of wine; *Victoria* of victory; *Cupid* of love; *Nemeſis* of revenge, *&c.*

Beſides their many other deities, all the perfections and virtues of the ſoul were adored as ſo many deities, *viz. Mens*, the mind; *Virtus*, virtue; *Honos*, honour; *Pietas*, piety, *&c.* And they had particular divinities over every part of a man's life.

The young babes were under the protection of the following deities, *viz. Opis*, *Naſcio*, *Vaticanus*, *Levana*, *Cunina*, goddeſſes that look'd to the child in the cradle; *Rumina*, that aſſiſted it in ſucking.

Potina, *Educo*, *Oſſilago*, *Fabulinus*, *Carnea*, *Juventus*, *Orbona*, *Libentina*, *Anculidii* were honoured by ſervants.

New married couples had ſeveral deities, as *Jugatinus*, that joined them together; *Domiducus*, he that led the bride home; *Maturna Dea*, *Virginenſis*, *Cinxia*, *Mutinus*, *Deus pater*, *Subigus*, *Dea mater*, *Prema*, *Viriplaca Dea*, who all had their ſeveral offices appointed them in marriages.

The women had alſo the following goddeſſes of child-bearing, *viz. Mena Dea*, *Juno*, *Fluonia* and *Lucina*, *Partunda*, *Latona*, *Egeria*, *Bona Dea*, *Magna Genata*, *&c.*

They had alſo *Muria*, the goddeſs of lazineſs.

Strenua Dea, the goddeſs of ſtrength and valour.

Stimula Dea, the goddeſs that prompts men to labour.

Agonius Deus, a god who bleſs'd their undertakings.

Dea Horta, a goddeſs that perſuaded to any buſineſs.

Catius Deus, a god that made them careful.

Volumnus Deus, the god of their wills.

Adeano

Adiana and *Abeona*, goddeſſes of their coming in and going out.

Victoria, the goddeſs of victory.

Pellonia, a goddeſs that was very active in driving away enemies.

Feſſonia Dea, a goddeſs who helped thoſe that were weary.

Averruncus Deus, the god that averted all evil.

Angeronia, the goddeſs of ſilence.

Laverna, a goddeſs who gave thieves ſucceſs in their robberies, and unto whom they offered ſacrifices. Thieves were under her protection, divided their ſpoil in her wood, where ſhe had a temple erected.

Nænia Dea, *Libitina*, &c. the goddeſſes of funerals.

The *Romans* alſo had gods and goddeſſes of the fields, beſides a multiplicity of nymphs and ſatyrs; as *Jugaticus*, the god of the mountains; *Pan*, was a god of the field; *Sylvanus*, the god of cattle; *Priapus*, of the gardens; *Feronia*, of the woods.

Palea, was the goddeſs of fodder and of ſhepherds.

Flora, the goddeſs of flowers.

Pomona, the goddeſs of apples and ſuch like fruit.

Tutullina, a goddeſs who had an eye over corn.

Robigus, a god that preſerved their corn from mildew.

Populonia } goddeſſes that defended
Fulgara } their corn from thunder.

Pilumnus, a god of bakers.

Picumnus, a god that taught men to improve the ground with dung.

Bubona, the goddeſs of oxen.

Hippona, the goddeſs of horſes.

Mellona, the goddeſs of bees.

Ruſina, a goddeſs of the country.

Terminus, a god of limits.

The *Romans* had increaſed the number of their deities to ſeveral thouſands, every affection of the mind and diſeaſe of the body was honoured as a deity, *viz. Pavor* and *Pallor*, *Cloacina*, *Rediculus*, *Tempeſtas*, *Febris*, *Fugia*, *Fornax*, *Caca*, *Vicepota*, *Volturnus*, &c.

And as the *Romans* enlarged their dominions, they admitted all the gods and goddeſſes of other nations into their city, as *Sanctus* or *Deus Fidius*, the god of the *Sabines*; *Jo* or *Fur* and *Oſiris*, goddeſſes of the *Egyptians*; all the other gods of the *Grecians*, *Illyrians*, *Gauls*, *Spaniards*, *Germans* and *Aſiatick* people, were brought to *Rome*, and there worſhipped.

When *Tiberius* heard of the miracles of our Saviour, by the information of *Pilate*, he deſired the ſenate, that *Jeſus Chriſt* might be introduced amongſt the number of their deities; but they did not conſent to it; either becauſe the place of his nativity was generally hated by all nations; or rather becauſe he could not be rightly worſhipped there where there was ſuch a multiplicity of idle gods.

GOD'LESS [ȝoðleaȝ, *Sax.*] without god, impious, wicked.

GOD'LINESS [ȝoðlicneſſe, *Sax.*] pious or religious quality or diſpoſition.

GOD-*Father* [ȝoð-faðer, Sax.] a man that is ſurety for a child in baptiſm.

GOD-*Fathers* [of *Duels*] in ancient times were a kind of advocates choſen by the parties, to repreſent the reaſons of their combat to the judge.

GOD-*Mother* [ȝoð-moðer, Sax.] a woman that is ſurety for a child at baptiſm.

GOD-*Child* [ȝoð-cylð, Sax.] the child for whom ſureties undertake.

GOD-*Son* [ȝoð-ſuna, Sax.] a man-child, for whom ſureties have undertaken.

GOD-*Daughter* [ȝoð-dahtor, Sax.] a woman-child, for whom ſponſors have anſwered in baptiſm.

GOLD [ȝolð, *Sax.*] is the richeſt and heavieſt metal, and the moſt ſolid or leaſt porous; it is ſuppoſed to be compoſed of a more pure and red ſubtile *Sulphur*, and pure *Mercury*, but the freeſt from ſulphur of all others, which is the cauſe of its extraordinary ductility, as appears from the operation of the wire-drawers and gold-beaters, for if but one thouſandth part of ſulphur be mixt with any maſs of gold it loſes its malleability.

Its extraordinary fixity appears from its being able to reſiſt the greateſt force of any artificial fire; but there are burning glaſſes which collect the heat of the ſun ſo intenſely that it volatilizes therein, conſiſting of particles ſo thin, and ſo firmly interwoven, that it is ſcarce poſſible to ſeparate them one from another. The parts being ſo cloſely connected, that it will not ſuffer any diminution or loſs by fire. It is not ſubject to ruſt, and being heated or melted, preſerves its heat longer than any other metal, and in weight is ten times heavier than earth, and there is ſeven times as much matter in a piece of gold, as in one of glaſs of the ſame magnitude.

It is of ſo durable a nature, that no body can be extended ſo much as gold, one ounce of it being (as is reported) capable of being beat out into 750 leaves, each four fingers breadth ſquare; nay,

ſome affirm, that one ounce of it may be beaten out ſo, as to cover ten acres of ground; and by wire-drawers it is extended to that length, that one ounce will afford a thread of 230400 foot long.

The ancient *Phœnicians*, who were famous merchants, and ſcarce knew any other god beſides their gold, painted their idols with large purſes at their ſides full of money.

GOL'DEN [ȝolden, *Sax.*] of gold.

GOLDEN *Age* [according to the *Poets*] the reign of *Saturn*. The happineſs of which times was ſo magnified by them as to be called the *Golden Age*. They ſay, there was no occaſion then for ploughing or ſowing; but that the earth then produced whatever might contribute to uſe or pleaſure; all things being common to all, with abundance of ſuperfluity beyond the profuſeſt wiſhes; ſo there could be no differences or contentions; but a perfect harmony in the affections of all perſons who were good and juſt out of their own inclinations and tempers; that care, want, puniſhment, wars, diſeaſes, old age, were things unheard of; but that perſons after the length of days were diſſolved in a pleaſing ſort of ſleep, and wafted to the manſions of the gods, and to regions of eternal love and happineſs.

GOLDEN *Fleece*, the ſtory is this; *Athamas* king of *Thebes*, had *Phrixus* and *Helle* by a wife called *Nephele*; but he afterwards took another wife called *Ino*, who fell in love with *Phrixus*; but ſhe being neglected by him, fell into an extreme averſion to him, and there happenning a great dearth of corn, ſhe perſuaded *Athamas* that it would not be remedied till *Phrixus* or *Helle* was ſacrificed. But as they ſtood at the altar, *Nephele* (*i. e.* a cloud) took them away, and gave them a golden ram that ſhe had received from *Mercury*, which carried them thro' the air to *Colchis*, where they were kindly recieved by king *Æta*. That there he ſacrificed the ram to *Jupiter*, and hung up the ſkin in the grove of *Mars*. From whence it was carried away by *Jaſon* and the *Argonauts*.

GOLDI'LOCKS [ȝolꝺi.loccaȝ, *Sax.*] a flower.

GOLD-*Finder* [of ȝolꝺ and finꝺan, *Sax.*] one who empties privies or houſes of eaſement.

GOLD-*Pleaſure*, the name of an herb.

GOLDEN *Ring*, a worm that gnaws the vine, and wraps itſelf up in its leaves.

GOLDEN-*Rod*, the name of an herb.

GOLDEN-*Rule*, [is ſo called by way of excellency] which is either ſingle or compound, direct or inverſe. The ſingle *Golden-Rule*, is when three numbers or terms are propoſed, and a fourth proportional to them is demanded; as the queſtion following: if four horſes eat eighteen buſhels of corn in a certain number of days, what will eight horſes require in the ſame time, *viz.* thirty-ſix buſhel.

The compound *Golden-Rule*, is when 5 terms are propounded, in order to find out a ſixth, as if four horſes eat eight buſhels of corn in three months, how much will ſerve eight, for nine months.

The *Golden-Rule direct*, is when the ſenſe or tenour of the queſtion requires the fourth number ſought, to bear ſuch proportion to the ſecond, as the third has to the firſt: So in the firſt queſtion, as eight is the double of four, ſo ought the fourth number to be the double of eighteen, *i. e.* thirty-ſix.

The *Golden Rule inverſe*, is when the fourth term required ought to proceed from the ſecond term, according to the ſame rate or proportion, that the firſt proceeds from the third; as for example; if four horſes do require a certain quantity of corn ſix days, how many days will the ſame quantity ſerve eight horſes Here four is half eight, ſo ought the fourth term required to be half ſix. This is called alſo the *Rule of three indirect* or *backward*.

Burniſh'd GOLD, is gold ſmooth'd and poliſhed with a ſteel inſtrument called a burniſher.

Million of GOLD, a phraſe uſed to ſignify a million of crowns.

Moſaick GOLD, gold applied in pannels on a proper ground, diſtributed into ſquares, lozenges and other compartments, part whereof is ſhadowed to raiſe or heighten the reſt.

Fine GOLD, is that which is refined and purged by fire, of all its impurties and all alloys.

Shell GOLD, is that uſed by the illuminers, and with which perſons may write in gold with a common pen. It is made of leaves of gold reduced to an impalpable powder, by grinding on a marble.

Virgin GOLD is gold juſt taken out of the mines, before it hath paſſed under any action of fire, or other preparation. It is ſaid to be ſo very pale and ſo ſoft, that it may be moulded into any figure with the hand, and that it will take the impreſ-

impreſſion of a ſeal like warm wax, to harden which and to heighten its colour they mix emery with it.

Standard GOLD, is that which has 22 parts pure gold and 2 parts copper, chymiſts who characterize metals by the names of the planets call it *Sol* and its ſymbol or character is this.

A Tun of GOLD, with the *Dutch*, is in value 100000 ſlorens; a tun of gold, at 4*l.* the ounce, amounts to 96000 *l.*

GOLD-*Foil* [of *feuille*, a leaf] leaf-gold.

GOLD'SMITHS, they were incorporated in the 16th of king *Richard* II. *Anno* 1322. They are 4 wardens, about 90 aſſiſtants, 294 on the livery. Their livery fine is 11 *l.* 5 *s.* They are the 5th of the 12 companies. Their patron is St. *Dunſtan*. Their arms are *gules*, a leopard's head *Or*, quartered with *azure*, a covered cup between 2 bucklers of the third; creſt a dainty lady holding in her right hand a balance (with her arms extended proper) in the left a touch ſtone of the 3d. The ſupporters 2 unicorns *or*. Their hall is in *Foſter-lane*.

GOLGOTHA } [of גולגולתא, *Heb.*]
GOLGOLTHA } ſome think ſo called from its form, others becauſe the firſt man's head was buried there, others becauſe criminals were executed there; it is commonly known by the name of mount *Calvary*. Our Saviour was crucified and buried there in a garden belonging to *Joſeph* of *Arimathea*.

The emperor *Adrian* when he rebuilt *Jeruſalem* gave it the name of *Ælia*, he filled up Chriſt's tomb and placed over it figures of the moſt infamous idols; but the empreſs *Helena* cauſed it to be cleanſed and built a magnificent church over it

GOL'PES [in *Heraldry*] little balls or roundelets of a purple colour.

GO'NAMBUSH [in *Braſil*] a bird not much bigger than a fly, with ſhining wings, that ſings ſo ſweetly that it is not much inferior to a nightingale.

GONFAL'ON } the church banner
GONFANON } carried in the pope's army; alſo a kind of round tent, born as a canopy at the head of the proceſſions of the principal churches in *Rome*, in caſe of rain, its verge or banner ſerving for a ſhelter.

GOOD [Gob, *Sax.*] beneficial, *&c.*

GOOD'NESS, good quality, *&c.*

GOOD'LINESS [Goolicneſſe, *Sax.*] goodly appearance, quality, nature, *&c.*

GOOD'-LACK! an interjection or admiration.

GOOD'NESS, is whatever tends or conduces to preſerve or improve nature or ſociety; in oppoſition to evil, which tends to deſtroy or impair it.

GOOD [in *Metaphyſicks*] is the eſſential perfection and integrity of a thing, whereby it has every thing that belongs to its nature.

Natural GOOD } is that whereby a
Phyſical GOOD } thing poſſeſſes all things neceſſary to its *bene eſſe*, *i. e.* to its well being or ſecond perfections; and to the performance of its functions and uſes.

Moral GOOD } is the agreement of
Ethick GOOD } a thinking, reaſonable being, and of the habits, acts and inclinations of it, with the dictates of right reaſon, and the will of the Creator, as diſcovered by natural right.

Relative GOOD, ſuch as is in foods, which may be good for one and bad for another.

GOOD'Y [*q. d.* Goodwife, *Sax. i. e.* good-wife] a common appellation of a woman.

Adventitious GOODS [in *Law*] are ſuch as ariſe otherwiſe than by ſucceſſion from father or mother, or from anceſtor to deſcendant.

Dotal GOODS, are ſuch as accrue from a dowry, and which the huſband is not allowed to alienate.

Paraphernal GOODS [in *Law*] are thoſe which the wife gives the huſband to enjoy, on condition of withdrawing them when ſhe pleaſes.

Provectitious GOODS [in *Law*] are ſuch as ariſe by direct ſucceſſion.

Receptitious GOODS [in *Law*] are ſuch as the wife might reſerve a full or intire property of to herſelf, and enjoy them independent of her huſband, in diſtinction from *Dotal* and *Paraphernal*.

Vacant GOODS [in *Law*] are thoſe abandoned and left at large, either becauſe the heir renounces them, or becauſe the deceaſed has no heir.

GOOSE [Goſ, *Sax.*] a fowl well known.

A GOOSE [*Hieroglyphically*] was by the *Egyptians* pictured to ſignify a *ſeaſonable ſilence*, becauſe it is reported of that fowl, that when it flies over mountains where eagles reſort, knowing their natural inability to keep ſilence, they take a ſtone into their bill, which hinders them from making a noiſe, and

when they are out of danger they let it fall.

GOO'SE-BERRIES [Gor-bejuan, *Sax.*] a ſort of berries well known, probably ſo call'd becauſe us'd as ſauce for green geeſe.

Wincheſter GOOSE, a ſwelling in the thigh.

GORCE } [Geopiſ, *Sax.*] furz, a
GORZE } ſhrub.

GORE [Gore, *Sax.*] corrupt or clotted blood.

GORE [in *Heraldry*] is one of the abatements of honour, and is a figure conſiſting of two lines drawn one from the ſiniſter chief, and the other in the ſiniſter baſe, both meeting in an acute angle in the middle of the *feſſe* point; and *Guillim* ſays, denotes a coward.

GORGE *of a Ravelin*, is the ſpace contained between the two ends of their faces next the place.

GORGE *of a Chimney*, is that part between the chambranle and the crowning of the mantle.

GOR'GED [of *gorger*, F.] filled, glutted, crammed, *&c.*

GORGED [with *Farriers*] ſwelled.

GOR'GERIN, a part of the ancient armour, being that which covered the throat.

GOR'GEOUSNESS, ſumptuouſneſs, coſtlineſs, ſplendidneſs.

GOR'GONS [according to the *Poets*] came of the ſame parents as *Meduſa*. They are ſaid to be of two ſorts; ſome of them were old woman and grey when they were born, and therefore were called *Grææ*; they dwelt in *Scythia*, and had one eye and one tooth in common amongſt them, theſe they made uſe of when any of them went abroad; and at other times they were laid up in a coffer. Theſe *Grææ* had 3 ſiſters call'd *Gorgons*, whoſe heads were covered with curling ſnakes, they had tuſks like boars, brazen hands and golden wings, they dwelt not far from the *Heſperides* in the weſtern parts of *Iberia*, they us'd to turn all perſons into ſtones that they look'd on; theſe were ſaid at length to have been thrown into hell to become the tormentors of wicked perſons.

GOS'SIP [of God God, and rýb, *Sax.* a kinſman or kinſwoman, *q. d.* a relation in God, a ſponſor in baptiſm] hence a prating, talkative woman, that goes about from houſe to houſe, telling or hearing goſſiping ſtories.

GOS SIPING, a ſpending the time idly, in gadding from place to place to hear or tell news or tales concerning perſons or things.

GOTH'ICK *Building*, a manner of building brought into uſe after thoſe barbarous people, the *Goths* and *Vandals* made their irruptions into *Italy*; who demoliſhed the greateſt parts of the ancient *Roman* architecture, as alſo the *Moors* and *Arabs* did the *Grecian*; and inſtead of theſe admirable and regular orders and modes of building, introduc'd a licentious and fantaſtical mode, wild and chimerical, whoſe profiles are incorrect, which, although it was ſometimes adorn'd with expenſive and coſtly carvings; but lamentable imagery, has not that auguſtneſs, beauty and juſt ſymmetry, which the ancient *Greeks* and *Roman* fabricks had: However, it is often found very ſtrong, and appears rich and pompous, as particularly in ſeveral *Engliſh* cathedrals.

Ancient GOTHICK *Architecture*, is that which the *Goths* brought with them from the north in the ſixth century. Thoſe edifices built after this manner are exceeding maſſive, heavy and coarſe.

Modern GOTHICK *Architecture*, is light, delicate and rich to an extreme, full of whimſical and impertinent ornaments, as *Weſtminſter-Abbey*, *Coventry-Croſs*, &c.

GOTHICK *Character*, is pretty much like the *Roman*, only full of angles, turns and bendings, eſpecially at the beginnings and endings of the letters.

GOTHICK *Column* [in *Architecture*] is any round pillar in a *Gothick* building, that is either too ſmall or too thick for its height.

GOTHS, an ancient people of *Gothia*, an iſland in the *Baltic-Sea*, eighteen miles in length, ſituated by *Denmark* and not far from *Norway*, ſubject to the crown of *Sweden*. The firſt of them came out of *Scythia*, in the northern part of *Europe*. From *Gothia* or *Gothland* they rambled into *Germany*, where an hundred thouſand of them were ſlain before the year of *Chriſt* 314. But not long after they brought into ſubjection and barbariſm a great part of the Chriſtian world, and poſſeſs'd themſelves of a part of *Italy*, now call'd *Lombardy*, whence they were called *Lombards*.

GOUD } the plant called woad, uſed
GAUD } by dyers in making a yellow colour.

GOV-

GOT'TEN [of Zetan, *Sax.* to get] procured, poſſeſſed of, *&c.*

GOV'ERNABLENESS [of *gouverner*, F.] capableneſs, alſo diſpoſition to be governed or ruled.

GOUST [*goûte*, F. *guſto*, It. *guſtus*, L.] taſte.

GOUT WORT, the herb *Gerard*, *Aſh-weed* and *Jump-about*.

GOUT'INESS [of *la goute*, F. or *gouteux*] the ſtate or condition of a gouty perſon.

GRABATA'RII [of γράβατος, *Gr.* a hanging bed or couch] ſuch perſons which anciently deferr'd the receiving baptiſm till they came to be on their death-bed.

Natural GRACE, the gift of being, of life, of ſuch and ſuch faculties, of preſervation, *&c.*

Supernatural GRACE, a gift from above, conferred on intelligent beings in order to ſalvation.

Actual GRACE, is that grace which is given to us by God, for the ſpecial performance of ſome particular good thing, as to enable us to reſiſt a temptation.

Habitual GRACE, is that which reſides ſtatedly in us, is fixed in the ſoul, and remains till ſome egregious wilful ſin eraſes it.

Juſtifying GRACE, is that which makes men appear righteous and innocent before God.

Sanctifying GRACE, is that which renders men holy and devoted to God.

Efficacious GRACE, is ſuch as has the effect.

Sufficient GRACE, is ſuch, as tho' it has not the effect, yet might have had it.

Expectative GRACES, are a ſort of reverſionary benefices, diſpoſed of before they become vacant.

GRACE [in the *Formula* of patents of princes] which uſually begins *A B by the grace of God.* It is alſo a title for princes of an inferior rank, and particularly dukes and arch-biſhops, until the time of *King James* I. the kings of *England* were addreſs'd to by that title; but now are addreſs'd by the title of majeſty only.

Days of GRACE [in *Commerce*] are a certain number of days, that the cuſtoms of particular nations, countries or cities allows for the payment of a bill of exchange, after the time agreed on for the payment of the bill is expired, which in *England* is 3 days, at *Rome* 5, at *Rotterdam* 6, at *Paris* 10, at *Hamburgh* 12, at *Antwerp* 14.

ACT *of* GRACE, is an act of parliament or law for the relief of inſolvent debtors, in order to ſet them free from any reſtraint they at the preſent may lie under, by way of impriſonment, *&c.* upon their compliance with the conditions ſpecified in the ſaid act, and which the creditor is depriv'd of any power to prevent.

Reverſionary GRACES [in *common Law*] are what are comonly call'd proviſions, and ſometimes benefices promiſed or granted before they are vacant.

GRACES [in the *Heathen Theology*] were a ſet of fabulous deities, three in number, who attended on *Venus*, ſuppoſed to be the daughters of *Jupiter*, their names *Aglaia*, *Thalia* and *Euphroſyne*, or elſe *Paſithae*, *Euphroſyne* and *Ægiale*.

Some will have them to be the beneficent daughters of *Jupiter*; and to have been born of *Eurydomene*, who poſſeſſed ample fortunes. And ſome ſay that *Juno* was mother of the *Graces*. For the *Graces* are the moſt noble and illuſtrious of all the goddeſſes.

They are repreſented young and beautiful, and with fine hair and ſmiling countenances: they have wings upon their feet, and ſometimes are repreſented naked; if they are clothed, it is with fine, thin ſtuff and looſe flowing garments; they always hold one another by the hand, intimating that among friends there ſhould be a perpetual intercourſe of kindneſs and aſſiſtance.

This picture, according to *Mythologiſts*, ſhews that favours are always agreeable for their novelty, and for the diſpatch in doing them; that the memory of them ſhould always laſt freſh and delightful; that they ſhould be without diſguiſe or diſſimulation, and always free and unconſtrained.

The nakedneſs of them intimates, that even poor perſons, who have no wealth at all, may be able by their ſervices to gratify perſons in ſome things. Some think that by their being repreſented naked is intimated, that we ought to be ready to do good offices.

Some will have the *Graces* to be but two; others three. They that make them two, do it becauſe ſome ought to do good offices, and others ought to be grateful to them of whom they receive them. They are feign'd to be three, becauſe he that has had experience of being made amends for a kindneſs done, ought not to leave off doing good offices;

but

but it is his duty to be doing again, and continually doing good offices.

The *Graces* are called χάριτες, of τῆς χαρᾶς, joy; becauſe thoſe who are beneficent are of a chearful countenance, and their beneficence makes them that receive it chearful.

They are repreſented handſome, both becauſe they are beautiful in themſelves, and in that they add a luſtre to the beauty of thoſe that exerciſe liberality, and are prone to do good offices.

The *Graces* are ſaid to accompany the *Muſes* and *Mercury* as well as *Venus*; for where learning, eloquence and love are conjoined, there will never be wanting true joy, health and contentment; and where good-will, concord and bounty meet, there *Thalia*, with a flouriſhing eſtate; *Aglaia* with ſplendor and glory, and *Euphroſyne*, with true joy and comfort will be always preſent.

GRACE'FULNESS [of *grace*, F. and ꝑulneꝛꝛe, Sax.] comelineſs, decency, becomingneſs.

GRACE'LESNESS, graceleſs or wicked nature or diſpoſition.

GRA'CILENESS, ſlenderneſs, leanneſs.

GRA'CILENT [*gracilentus*, L.] ſlender.

GRA'CIOUSNESS [of *graciosus*, L. *gracieux*, F.] gracious diſpoſition.

GRADA'TION [*Architect.*] an artful diſpoſition of ſeveral parts, as it were by ſteps or degrees, after the manner of an amphitheatre.

GRADA'TION [with *Chymiſts*] a kind of proceſs belonging to metals, *&c.* and is the raiſing or exalting them to a higher degree of purity and goodneſs, ſo as both to increaſe their weight, colour, conſiſtence, *&c.*

GRADATION [with *Logicians*] an argument conſiſting of four or more propoſitions, ſo diſpoſed, as that the attribute of the firſt is the ſubject of the ſecond, and the attribute of the ſecond the ſubject of the third; and ſo on.

GRAD'UALNESS [of *graduel*, F. *gradualis*, L.] gradual procedure, going on ſtep by ſtep.

GRÆÆ. See *Gorgons*.

GRAD'UATED [*graduatus*, L.] having taken, or on whom is conferred a degree in the univerſity.

GRADUA'TION [with *Mathematicians*] the art of graduating, or dividing any thing into degrees.

GRAFT [*greffé*, F.] a ſcion of a tree, *&c.* to be ingraffed into another ſtock.

To GRAFT [*greffer*, F.] to inoculate or graft a ſcion of one tree into the ſtock of another.

GRAIN [*granum*, L. *graine*, F.] any fruit or ſeed growing in a *Spica* or ear, as wheat, *&c.* alſo a minute body or parcel of a body pulveriz'd, as a grain of *Salt*, *Sand*, &c.

GRAIN, the figure or repreſentation of grains on leather, ſtones, *&c.* as *Morocco* leather, *&c.*

GRAIN [with *Apothecaries*] 20 grains make a ſcruple ℈, 3 ſcruples a dram ʒ, 8 drams an ounce ℥.

GRAIN'ING-*Board* [with *Curriers*] a board made with nicks or teeth like a ſaw, uſed in graining leather.

GRAMINIFO'LIOUS [of *gramen*, graſs, and *folium*, L. a leaf] having graſs-like leaves.

GRAMIN'EOUSNESS [of *gramineus*, L.] graſſineſs, or being full of graſs.

GRAM'MA [Γράμμα, *Gr.* a letter] hence comes *Grammar*, becauſe it ſhews in the firſt place how to form articulate ſounds, which are repreſented by letters.

GRAM'MAR, an art of adjuſting words according to the idiom and flexion of any language, ſo that they may agree together in the moſt regular, clear and intelligible manner; from whence it will be eaſy to conclude that the ſcience as ſuch is the ſame all over the world; and that the difference between the grammar or ſyſtem of one language and another is purely accidental, the eſſence being univerſally the ſame.

GRAM'MARIANS, perſons ſkilled in the art of grammar and the preſent ſtate of learning; it is frequently us'd to ſignify ſuch as ſpend their time, thoughts and pains upon the niceties and particularities of particular words and phraſes; by which means not duly attending to the ſenſe and intention of the ſpeaker or writer, renders both himſelf and the perſon whom he comments upon ridiculous.

The term grammarian is now almoſt confin'd to the little teachers of particular ſyſtems of the *Latin* and *Greek* tongues, whoſe general ignorance of almoſt all the other polite and uſeful parts of learning has brought the art tho' in itſelf commendable into contempt by their captions and ill adapted criticiſms: Anciently the title of *Grammarians* was given to the moſt eminent in all parts of literature.

GRAN'DAME [of *grand* and *dame*] a grandmother.

GRAM'MICK [*grammicus*, L. of Γράμμη, Gr. a line] made by lines; demonſtrated by lines.

GRAN-

GRANDE'VOUSNESS [*grandævitas*, L.] greatneſs of age.

GRAND-DAUGHTER [of *grand* and ðahtor, *Sax.*] a ſon or daughter's daughter.

GRANDEE', a peer or nobleman of *Spain*, eſpecially ſuch to whom the king has given licence to be covered in his preſence, of which there are ſeveral ſorts. Some for life only by the king's ſaying *be covered*; others are *Grandees* by deſcent made by the king's ſaying *be covered for thy ſelf and Heirs*, which is much more honourable.

GRAND-FATHER [*grand*, F. of L. and ȝaðer, *Sax.*] a father's or mother's father.

GRAND-MOTHER [*grand* and Moðer, *Sax.*] a mother's or father's mother.

GRANDIF'ICK [*grandificus*, L.] doing great things.

GRANDI'SONOUS [*grandiſonus*, L.] that maketh a great ſound.

GRANIF'EROUS *Seed-pods* [in *Botany*] ſuch pods as bear ſmall ſeeds like grains.

GRANULA'TION [with *Chymiſts*] an operation performed on metals, by dropping them melted thro' an iron colander, *&c.* into cold water, that it may congeal or harden into grains.

GRAN'ULOUS *Root* [with *Botaniſts*] is a kind of grumous root with ſmall knobs, each reſembling a grain of wheat, as in *white Saxifrage*.

GRAPES [in a *Horſe*] arreſts or mangy tumours in his legs.

To GRAP'PLE [with *Horſemen*] is when a horſe lifts up one or both his legs at once, and raiſes them with precipitation, as if he were a curveting.

GRAS'SINESS [of ȝræſ and neſſe, *Sax.*] the having, or fulneſs of graſs.

GRAS'SY [ȝræſiȝ, *Sax.*] full of, or having graſs.

GRATE [*crates*, L.] part of chimney furniture, conveniency for a fire; alſo a ſort of iron, lattice-work, *&c.*

GRA'TED [*gratè*, F.] fretted or made ſmall by rubbing on a grater; alſo vexed, galled, fretted; alſo done with grate-work.

GRATE'FULNESS [*gratitude*, F. of *gratitudo*, L.] grateful diſpoſition or temper.

GRA'TIA *Dei* [i. e. *the Grace of God*] a plaſter made of wax, roſin, ſuet, turpentine, maſtick and frankincenſe. *L.*

GRATICULA'TION, the dividing a draught or deſign into ſquares in order to reduce it.

GRATIF'ICK [*gratificus*, L.] grateful, thankful.

GRA'TIOUSNESS [*gratioſitas*, L. *gratieuſeté*, F.] grace, favour, civility, kindneſs.

GRAT'ITUDE [*gratitudo*, L.] thankfulneſs, grateful diſpoſition or carriage. It is a virtue in the receiver of a benefit, by which he demonſtrates, that the kindneſs was acceptable to him, and upon that ſcore entertains a hearty reſpect for the author of it, ſeeking all occaſions to requite him. *P.*

GRATU'ITOUSNESS, free beſtowment, without expectation of reward or recompence.

GRAVE [in *Grammar*] an accent oppos'd to acute, thus (`).

GRAVED'INOUSNESS [of *gravedinoſus*, L.] drowſineſs; heavy-headedneſs.

GRAV'ELLINESS [of *gravier* or *la gravelle*, F.] fulneſs of gravel.

GRA'VEN [of ȝrafan, *Sax. gravé*, F.] engraven.

GRAVE'NESS [*gravitas*, L. *gravité*, F.] a ſevere, compos'd, quiet countenance; ſoberneſs.

GRAV'ITATING, weighing or preſſing downwards.

GRAVITA'TION [with *Philoſophers*] is the exerciſe of gravity, or a preſſure that a body, by the force of its gravity, exerts on another body under it.

GRAV'ITY [*gravitas*, L. *gravité*, F.] is that force by which bodies are carried or tend towards the centre of the earth, or the natural tendency of one body towards another; alſo the mutual tendency of each body and each particle of a body towards all others.

GRAVITY [*Mechanicks*] the *Conatus* or tendency of bodies towards the centre of the earth.

Accelerate GRAVITY, is the force of gravity conſidered as growing greater, the nearer it is to the attracting body or point.

Relative GRAVITY, is the exceſs of gravity in any body above the ſpecifick gravity of a fluid it is in.

GRAVITY [in *Hydroſtaticks*] the laws of bodies gravitating in fluids.

GRAVITY [in *Muſick*] an affection of ſound, whereby it becomes denominated grave, low or flat.

GRA'VY, the juice of meat.

GRAY'NESS [of ȝrag, *Sax.* gran, *Dan. gris*, F.] aſh-colouredneſs.

GRA'ZIER [either of ȝrap, *Sax.* or *graiſſer*, or *engraiſſer*, F. to fatten] one who fattens cattle for ſale.

GRA'Z-

GRA'ZING, [of ȝnæ̀ȝ, *Sax.* grass] feeding on grass.

GRAZING [of *escraser*, or *escrasant razer*, F.] glancing, passing lightly over a thing.

GREASE [with *Farriers*] a swelling and gourdiness of legs.

GRE'ASINESS [of *graisse*, F.] greasy condition.

GRE'ASY [*couvert de graisse*, F.] dawbed with grease.

To GREAT'EN, to make great, to amplify, to enlarge, to augment.

GREAT'NESS, largeness, mightiness, nobleness.

GREE [in *Law*] will, allowance, liking.

GREE [in *Heraldry*] degree or step.

To make GREE *to parties* [in *Law*] is to give them satisfaction for injury done.

GREED'INESS [ȝnedȝnerre, *Sax.*] a greedy, covetous, eager appetite or desire after.

GREEKS, the natives of *Greece*, a people once famous for courage and learning, so that they were resorted to from most parts of *Europe*, &c. for instruction in arts and sciences, they being either the inventors or improvers of most arts, &c. The *Roman* noblemen us'd to send their children to *Athens*, the principal city of *Greece* for *Education*; but at present being under the subjection of the *Turks*; being cowed or over-awed by them, they are so far degenerated from what they formerly were, that not only the laity, but even the priests are so wretchedly ignorant, that it is no uncommon thing for them to abjure the Christian religion and embrace mahometanism, that they may have the more quiet enjoyment of the conveniencies of life, and so that were it not for the Christian festivals which they observe with great veneration, it may be doubted whether the Christian religion had not long before this time, been eradicated out of the country.

The priests or prelates of the *Greeks*, differ in their habits from those of the church of *Rome*, the *Patriarch* wears a dalmatick or long gown with sleeves all embroidered, and upon his head a regal crown instead of a mitre.

The bishops wear a cap like the crown of a hat, without brims down to their ears.

The priests wear *Albes*, *Stoles*, and Copes and not surplices or square caps; and all the ecclesiasticks generally wear their hair long. They carry a small ebony staff in their hand, tipp'd with ivory or mother of pearl.

In the sacrament they use unleavened bread and administer in both kinds.

They admit of no images in *Bas Relief* or embossed work; but use paintings and sculptures in copper or silver; they do not use musick in their churches.

Their monks or *Caloyers*, who are generally of the order of St. *Chrysostom* lead very austere lives; especially those of mount *Athos*: they use the septuagint translation of the bible, and tho' they do not assert a purgatory, yet they pray for the dead, that God would have mercy upon them at the general judgment.

They do not own the authority of the pope; but observe many holy-days; and 4 solemn fasts or lents in the year, wherein they abstain from flesh, butter and eggs, but permit the free use of fish, oil and wine.

Mountain GREEN, a sort of greenish powder, found in little grains like sand in some mountains in *Hungary*, &c.

GREEN *Hide*, is a skin not yet curried; but as it is just taken off from the carcase of a beast.

GREEN'ISH, inclinable to, or of a faint green.

GREEN'ISHNESS, a faint greenness.

GREEN'NESS [ȝnenerre, *Sax.*] green colour or quality.

GREET'ING [of ȝnetan, *Sax.*] saluting, salutation.

GREGA'ROUS *Birds*, such as do not live solitary; but associate in flights or coveys, a great many together in company.

GREGO'RIAN *Year*, a new account of time or year, the new account or new stile, established upon the reformation of the calendar, by pope *Gregory* XIII. *A. D.* 1582. according to which the year consists of 365 days, 5 hours, 49 minutes and 12 seconds; whereas, according to the old stile, or *Julian* account of *Julius Cæsar*, the year did consist of 365 days, 6 hours, whereby 10 days being taken out of the month of *October*, the days of their months go always 10 days before ours: as for instance, their 11th day is our first, Which new stile or account is used in most parts of *Europe*.

GREGORIAN *Calendar*, is one which shews the new and full moon, with the time of *Easter* and the moveable feasts that depend upon it, by means of epacts disposed through the several months of the *Gregorian* year, and is different from the *Julian* calender, in both the form of

the year, and that it uſes epacts inſtead of golden numbers.

GREGORIAN *Epocha*, is the epocha, or time whence the *Gregorian* calendar or computation took place.

GREVE [ȝeneꝑa, *Sax.*] a denomination of power and authority, ſignifying as much as count.

GREW [of ȝnopan, *Sax.*] did grow.

GRIEF [*grief*, F. or *gravis*, L. heavy] ſorrow of heart, trouble of mind.

GRIE'VANCE [of *grief*, F. of *gravis*, L.] an injury, loſs, or any thing that cauſes grief.

GRIE'VOUSNESS [*grief*, F.] heavineſs, burdenſomneſs, afflictedneſs.

GRIF'FIN } [*griffon*, F.] a fabulous
GRIF'FON } creature, half an eagle, and half a lion, to expreſs ſtrength and ſwiftneſs joined together, and extraordinary vigilancy to preſerve things with which they are intruſted. The heathen naturaliſts perſuade the ignorant that theſe creatures guarded the gold mines with incredible watchfulneſs and reſolution, that none might come at them. They really exiſt no where but in painting or ſculpture, tho' the poets feign, that *Apollo* had his chariot drawn by them.

To GRILL *Oiſters*, the ſame as ſcolloping of them.

GRIM'NESS [of ȝnim, *Sax.*] ſeverity or crabbedneſs of countenance.

GRIME [**grime**, *Du.*] ſmut or dawb with ſoot

GRIND'ER [ȝnindepe, *Sax.*] one who grinds.

GRIND'ING [of ȝnindan, *Sax.*] ſharpening by grinding on a grindſtone; alſo breaking ſmall with a mill.

GRIND-STONE [ȝnindꝛtan, *Sax.*] a round ſtone for grinding or ſharpening iron tools.

GRI'NGOLE'E [in *Heraldry*] as a croſs *Gringolée*, is a croſs made in the ſame manner as the croſs *Ancree* or *Anchored*, with this difference, that thoſe that ſhould repreſent the flooks of the anchors at the end, are the heads of the ſtakes, which turn both ways as the flooks do. See the eſcutcheon.

An Old GRIPE [ȝnipe, *Sax.*] an old uſurer.

GRI'PE-STICK [with *Surgeons*] a ſtick uſed in cutting off an arm.

GRI'PINGNESS [of ȝnipan, *Sax.*] griping quality.

GRIS'LINESS [of ȝnꝛlicneꝛꝛe, *Sax.*] hideouſneſs, frightful aſpect, ugline ſs.

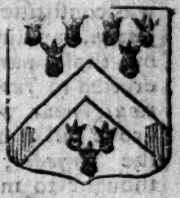
GRIST'LINESS [of ȝnꝛꝛle, *Sax.*] fulneſs of griſtles.

GRIT'TINESS [of **gret**, **grout**, *Brit.* ȝnetta, *Sax.*] fulneſs of grit or duſt of ſtones, *&c.*

GRIZ'LED [prob. of *gris*, F. grey] variegated with ſtrakes, *&c.* of different colours, as black and white intermixt, *&c.*

GRIZ'LINESS, grizly colour, or being grizly.

GROAN'ING [of ȝnanian, *Sax.*] fetching deep or bitter ſighs, *&c.*



GRO'CERS were incorporated *Anno* 1344. by the name of Grocers, having been formerly call'd *Pepperers*. They are governed by a maſter, 4 wardens, 70 aſſiſtants, and there are about 277 on the livery; the livery fine is 20*l.* they are the ſecond of the 12 companies, of which company there have been 108 Lord-Mayors.

Their armorial enſigns are *Argent*, a cheveron *Gules*, between 6 cloves in chief, and 3 in baſe *Sable*, creſt on a helmet and torſe, a camel trippant proper, bridled of the 2d, ſupporters 2 griffins per feſs *Gules* and *Or*. The motto, *God grant Grace*.

GROM'WELS, moſt ſervile perſons on ſhip-board.

GROOM [of **grom**, *Du.* a Boy, *&c.*] formerly a ſervant in ſome mean ſtation, lads ſent on errands or lacqueys; but now it is uſually taken for one who looks after horſes.

GROO'VE [prob. of ȝꝛapan, *Sax.* to engrave] a hollow channel cut in ſtone, wood, *&c.*

GROOVE [with *Miners*] a deep hole or pit ſunk in the ground to ſearch for minerals.

GROSS [in the *Senſe of the Law*] abſolute or independent; as *Advowſon in Groſs*, is diſtinguiſhed from *Advowſon Appendant*.

GROSS, as *a Villain in Groſs*, a ſervile tenant, who was not appendant or annexed to the land or manour, and to go along with the tenure, as an appurtenance of it; but was like the other perſonal goods and chattels of his lord; at his lord's free pleaſure and diſpoſal.

GROS'SNESS [of *groſſiereté*, F. *groſſitas*, L.] thickneſs, fatneſs, dulneſs, baſeneſs, *&c.*

GROT } [*grotte*, F.] a hole in
GROT'TO } the ground, a cavern or den in a mountain or rock; alſo a

little artificial edifice made in a garden, in imitation of a natural grotto.

GROTESK' [*groteſca*, It. *groteſque*, F.] figures in painting or carving, repreſenting odd or prepoſterous things; a ſort of antique work.

GROTES'KS, little fanciful ornaments of animals, compounded of fiſhes, foliages, fruits, &c.

GRO'VE [ȝrove, *Sax.*] a ſmall wood or place ſet with trees.

The GROVE of *Dodona*, which ſome place in *Theſſaly*, and others in *Epirus*, was conſtituted by *Dodonim* the ſon of *Javan*, captain of a colony ſent to inhabit thoſe parts. Here was a temple erected to *Jupiter*, hence called *Dodonæus*, near which temple was a ſacred grove full of oaks or beeches, in which the *Dryades*, *Fauni* and *Satyrs* were thought to inhabit; and, as is ſaid, were frequently ſeen dancing under the ſhade of the trees. Thoſe oaks or beeches are ſtoried to have been endued with a human voice and prophetical ſpirit. The reaſon of which fiction, ſome think, was this, that the prophets when they gave anſwers, placed themſelves in one of theſe trees; and ſo the oracle was thought to be uttered by the oak, which was only pronounced from its hollow ſtock, or from among its branches. And whereas mention is made of the brazen kettles of this oracle, *Dæmon* in *Suidas* reports, they were ſo artificially placed about the temple, that one being ſtruck, the ſound was communicated to all the reſt. Others deſcribe the matter thus: That there were two pillars, on one of which was placed a kettle, on the other a boy holding a whip in his hand with laſhes of braſs, which, being ſtruck againſt the kettle, by the violence of the wind cauſed a continual ſound.

GROUL'ING [of grollen, *Teut.*] grumbling, muttering.

GROUND [of ȝrunban, *Sax.*] made or broken ſmall in a mill, &c. alſo ſharpened on a ſtone, &c.

GROUND *Ivy* [ȝruno-ıꝑıȝ, *Sax.*] an herb.

GROUND *Pine*, the name of a plant.

GROUND *Plates* [with *Architects*] the outmoſt pieces of timber lying on or near the ground, and framed into one another with mortices and tenons of the joiſts, the ſummer and girders, and ſometimes the trimmers for the ſtair-caſe and chimney-way, and the binding joiſts.

To GROUND, to ſet or lay a thing on the ground; to lay a ground-work; to take for a foundation; to raiſe an argument upon.

GROUNDED [of ȝrunb, *Sax.*] founded, built or reſting upon, ſuſtained by.

GROUND'LESS [ȝrunbleaȝ, *Sax.*] without ground, foundation or reaſon.

GROUND *Timbers* [in a *Ship*] are the timbers which lie on her keel, and are faſtened to it with bolts through the keelſon.

GROUND [in *Painting*] is the ſurface, upon which the figures and other objects are raiſed or repreſented.

GROUP [in *Painting* and *Sculpture*] an aſſemblage or knot of two or more figures of men, beaſts, fruits, or the like, which have ſome apparent relation one to the other.

GROUP [in regard *to the Deſign*] are combinations of divers figures, which have relation to each other; either on account of the action, or of their proximity, or of the effect they have.

GROUP [in *Muſick*] is one of the kinds of diminutions of long notes, which in the working forms a ſort of group, knot, buſh, &c. a group commonly conſiſts of four crotchets, quavers, &c. tied together.

GROUP [in *Architecture*] a term us'd of columns, as they ſay, a group of columns, when there are three or four columns joined together on the ſame pedeſtal.

GROUP [in regard of the *clair obſcure*] are bodies of figures, wherein the lights and ſhadows are diffuſed in ſuch manner, that they ſtrike the eye together, and naturally lead it to conſider them in one view.

GROUT-HEAD [ȝrut-heaꝑob, *Sax.*] a great head.

GROW'ING [of ȝropan, *Sax.*] encreaſing, thriving, waxing larger, &c.

GROWL'ING [prob. of grollen, *Teut.*] ſnarling, making a noiſe like a dog.

GROWTH [ȝropꝺe, *Sax.*] increaſe, progreſs.

To GRUB *up* [groben, *Teut.*] to delve or dig up the roots of trees, &c.

GRUBS [with *Phyſicians*] a kind of white, unctuous, little pimples or tumours, riſing on the face, chiefly on the *Alæ* of the noſe.

GRUDG'ING [of *gruger*, F.] thinking much, envying.

GRUF'NESS, ſurlineſs, churliſhneſs ſour looks, &c.

GRUM'BLING [of *grommeler*, F. grommelen, *Du.*] muttering between the teeth, ſignifying diſpleaſure, tho' unwilling to declare the cauſe.

GRUM'NESS

GRUM'NESS [of ȝrum, *Sax.*] crabbedneſs, fierceneſs of countenance.

GRU'MOUSNESS [of *grumus*, L.] fulneſs of clods or lumps, grumoſity.

GRUNT'ING [*grunniens*, L. gruntȝen, *Teut.*] making a noiſe like a hog.

GRUP'PA [in *Painting*, *Sculpture*, &c.] a cluſter or crowd of figures, as cherubims heads, *&c.* ſo cloſe that the whole figures of them cannot be diſcerned.

GRUS, *a Crane* [among the *Ancients*] a dance perform'd annually by the *Athenians* round the temple of *Apollo* on the day of *Delia*. The motions and figures of this dance were very intricate and variouſly interwoven, ſome of them being intended to expreſs the windings of the labyrinth wherein *Theſeus* held the *Minotaur*.

GUARANTEE' [in *Law*] he whom the warranter undertakes to indemnify or ſecure from damage.

GUARANTY', the office or duty of a guarantee.

Quarter GUARD [in a *Camp*] a ſmall guard, commanded by a ſubaltern officer, and poſted about an hundred yards before every battalion.

Grand GUARD [in a *Camp*] conſiſts in three or four ſquadrons of horſe, commanded by a field officer, and poſted before the camp on the right and left wing, towards the enemy, for the ſecurity of the camp.

Standard GUARD, a ſmall guard of foot, which a regiment of horſe mounts in their front, under a corporal.

To GUARD [*garder*, F.] to defend or keep from, to ward off danger.

GUARD [in *Fencing*] an action or poſture proper to defend or ſcreen the body from the efforts or attacks of an enemy's ſword.

GUARD-*Cock*, See *Gardecaut*.

GUARDS [with *Aſtronomers*] a name ſometimes apply'd to the two ſtars neareſt the pole, being in the hind-part of the chariot at the tail of the little boar.

GUARD'IAN [in *Law*] one who is intruſted with the education, tuition, *&c.* of ſuch as are not of ſufficient diſcretion to guide themſelves and their own affairs, as children and idiots.

GUARD'IANSHIP [of *garder*, F. to defend, *&c.*] the office of a guardian.

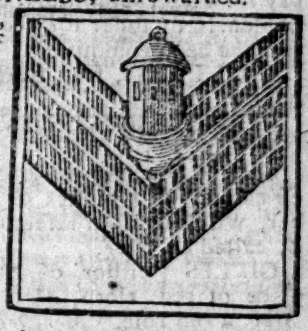
To ſwallow a GU'DGEON, to bear, put up or paſs by an affront.

GUD'GEONS, a ſort of rudder-irons, being the eyes drove into the ſtern-poſt, into which the hooks call'd pintles go to hang on the rudder.

GUELPHS, a famed faction in *Italy*, which drenched that country with blood by a war of many years continuance, by oppoſing another faction call'd the *Gibellines*. The former faction is ſaid to have taken its name from *Welf* or *Welfo* the 6th brother from *Henry* duke of *Bavaria*, from whom the emperor *Conrade* III. having taken the dukedom of *Bavaria*, he aſſiſted by *Roger* king of *Sicily* and others, made war againſt *Conrade*.

GUER'DONLESS, unrewarded.

GUER'ITE, is a ſort of ſmall tower of ſtone or wood, generally on the point of a *Baſtion*, or on the angles of the *ſhoulder*, to hold a *Centinel*, who is to take care of the foſs, and to watch to hinder ſurprizes; ſome call *Echangette* thoſe that are made of wood, and are of a ſquare form, for the *Guerites* of ſtone are roundiſh, and are built half without the wall, and terminate at a point below, which ought to be at the *Cordon*, that the *Centinel* may diſcover along the *Faces*, *Flanks* and *Courtins*, and all along the *Foſs*; they ought to be about ſix foot high, and their breadth three and a half.



GUER'KINS, a ſort of pickled cucumbers.

GUESTS [ȝieſt or ȝeſt, *Sax.* and *Dan.*] people invited to an entertainment.

GUG'GLING [prob. of *gorgogliare*, Ital.] making a noiſe, as liquor pouring out of a bottle that has a narrow neck.

GUI'DON, a kind of flag or ſtandard borne by the king's life-guard; being broad at one extreme and almoſt pointed at the other, and ſlit or divided into two. Alſo the officer who bears it,

GUILDHAL'DA *Teutonicorum*, a title of the fraternity or ſociety of *Eaſterling* merchants in *London*, commonly call'd the *Steel-yard* in *Thames-ſtreet*.

GUILD'-*merchant*, a certain liberty or privilege, whereby merchants are enabled to hold certain pleas of land within their own precincts.

GUILE [probably of *guiller*, O. F. or beȝalian, *Sax.* to bewitch] fraud, deceit.

GUILE'FULNESS, fraudulentneſs, deceitfulneſs, craftineſs, wileneſs.

GUILE'LESS, free from guile or deceit.

GUILE'LESNESS, clearneſs of, or the being intirely free from guile or deceit.

GUILT, guiltineſs, conſciouſneſs of having commited a fault, crime, *&c.*

GUILT'INESS [probably of Gilb a tax, *&c.* of Gilban, *Sax.* to pay a tax, *&c. q. d* liable to make an amends or pay for a fault committed] culpableneſs, liableneſs to ſuffer for a crime proved to have been committed.

GUILT'LESS, free from crime, innocent.

GUILT'LESNESS, innocency.

GULE } [*Architect.*] the neck or
GU'LA } narroweſt part of the loweſt capital of a pillar; or wavy member, whoſe contour reſembles the letter *S*, called an *Ogee*.

GU'LES [either of גולוד, *Heb.* a piece of red cloth, *Machenzi* or גול *Arab.* a red roſe. *Meneſtrier.*

GULES [in *Heraldry*] ſignifies the red colour, in engraving it is made by perpendicular lines from the top of the eſcutcheon to the bottom. It is ſaid to repreſent fire, which is the chiefeſt, lightſomeſt and cleareſt of the elements. *Morgan* ſays, it denotes the power of the Almighty; and of virtues, martial proweſs, boldneſs and hardineſs; with *Or* (*Gold*) a deſire of conqueſt, and with *Argent* (*Silver*) a depreſſing the envious, and revenging the innocent. See the figure.

Of ſpiritual virtues *Gules* denotes *Juſtice*, *Charity*, and ardent *Love of God and our neighbour*. Of wordly virtues, *Valour*, *Nobility*, *Hardineſs* and *Magnanimity*, Of vices, *Cruelty*, *Choler*, *Murder*, *Slaughter*. Of planets, *Mars*. Of precious ſtones, the *Ruby*. Of metal, *Copper*. Of trees, the *Cedar*. Of flowers, the *Piony*, the *Clove Gilliflower* and the *Pink*. Of birds, the *Pelican*. Of the ages of men, the *Manly*. Of the months of the year, *March* and *July*. Of the days of the week, *Tueſday*.

GULF [*golfe*, F.] a depth in the ſea that cannot be fathomed, a whirlpool.

GUL'LING [*guiler*, F.] deceiving, cheating, defrauding, duping.

GUL'LERIES, cheating tricks.

GUL'LET [*gula*, L. *goulet*, F.] the wind-pipe.

GULLY-gut, a punch-belly.

To GUL'LY } [*gorgogliari*, *Ital.*] to
To GOG'LE } make a noiſe, as liquor poured out of a bottle.

GULOS'ITY [*guloſitas*, L.] gluttony.

A GULP [of *gulpen*, *Du.*] as much liquor as goes down the throat at one ſwallow.

To GUM [*gommer*, F.] to dawb with gum.

GUM'MINESS [of *gummoſus*, L. *gommeux*, F. *gummi*, L. *gomme*, F.] gummy nature or quality.

GUM'MY [*gummoſus*, L. *gommeux*, F.] full of gum.

GUN'NEL [of a *Ship*] the gun-wall.

GUN'STER, one that goes a ſhooting with a gun or fowling-piece.

GUN'TER's *Line* [ſo call'd of Mr. *Gunter*, formerly geometry-profeſſor of *Greſham* college] call'd alſo the line of numbers, is the logarithms laid off upon ſtrait lines; the uſe of which is for performing arithmetical operations, by means of a pair of compaſſes, or even without, by ſliding two of theſe lines of numbers by each other.

GUNTER's *Quadrant*, a quadrant of *Wood*, *Braſs*, *&c.* being partly of Stereographical projection upon the plain of the equinoctial, the eye being in one of the poles where the tropick, ecliptick and horizon are arches of circles; but the hour circles are all curves, drawn by means of the ſeveral altitudes of the ſun, for ſome particular latitude, every day in the year. The uſe of it is to find the hour of the day, ſun's azimuth, *&c.*

GUNTER's *Scale*, that which ſailors call the *Gunter*, is a large plain ſcale, with the lines of artificial ſines and tangents upon it, laid off by ſtrait lines, and ſo contriv'd to a line of numbers that is on it, that by the help of this ſcale and pair of compaſſes, all the caſes of trigonometry, both plain and ſpherical, may, to a tolerable exactneſs be ſolv'd, and of conſequence all queſtions in *Navigation*, *Dialling*, *&c.* may be wrought by it.

GUNS and POWDER, were invented and found out by *Bartholdus Swartz*, a *Franciſcan Frier*, about the year 1380, *temp.* K. *Richard* II. by his mixing ſaltpetre and ſome other ingredients in a mortar, on which he had plac'd a ſtone, and having occaſion to light a candle in ſtriking fire a ſpark fell into the mortar, and the compoſition blew up with great violence and noiſe. This gave a handle for the invention of guns, and the firſt that uſed them were the *Venetians* againſt the inhabitants of *Geneva*.

Gun-powder was had from foreign parts, and at dear rates, till queen *Elizabeth* order'd it to be made in *England*.

GUSH'ING [of ȝeotunȝ, *Sax.*] pouring or running out ſuddenly and with force.

GUS'SET [*gouſſet*, F.] a triangular ſmall piece of cloth, uſed in ſhirts, ſmocks, *&c.*

GUS'SET [in *Heraldry*] is formed by a line drawn either from the dexter or ſiniſter chief points, and falling perpendicularly down to the extreme baſe, as in the eſcutcheon: Or thus, it proceeds from the dexter or ſiniſter angle of the chief, deſcending diagonally to the chief point, and from thence another line falls perpendicularly upon the baſe. Mr. *Guillim* calls it one of the whimſical abatements of honour, for a perſon who is either laſcivious, effeminate, or a ſot, or all of them.

GUST'FUL [of *guſtus*, L. taſte, and *full*] palatable, having a good reliſh.

To GUT, to take out the guts, to empty.

GUT'LING [of *Guts*] ſtuffing the guts, eating much or often.

GUT'TATED [*guttatus*, L.] ſpotted with ſpots or ſpeckles like drops.

GUT'TÆ, drops.

To GUTTER, to ſweal or run as a candle.

To GUT'TLE [of *gut*, F.] to eat much.

GUT'TURALNESS [of *guttur*, L. the throat] the being pronounced in the throat; ſpoken of letters.

GUT'TUS [with *Antiquaries*] a ſort of vaſe uſed in the *Roman* ſacrifices, to take wine and ſprinkle it *guttatim*, *i. e.* drop by drop upon the victim. *L.*

GUT'TY [in *Heraldry*] ſignifies drops, and they being repreſented in coat armour of ſeveral colours, the colour ſhould be mentioned in blazon.

GUT-*Wort*, an herb.

GUVE *de ronde* [in *Fortif.*] is the ſame as *ſingle tenaille*.

GUY-*Rope* [in a *Ship*] a rope made faſt to the foremaſt at one end, and is reeved thro' a ſingle block ſiezed to the pennant of the winding tackle, and then again veered thro' another, ſiezed to the foremaſt. The uſe of which is to hale forward the pennant of the winding tackle.

To GYBE, to joke upon, banter, jeer, ſlout, *&c.*

GYMNA'SIUM [γυμνάσιον, *Gr.*] a place of exerciſe in any art or ſcience a, chool.

GYMNAS'TICE [γυμναστικὴ, *Gr.*] the *Gymnaſtick art*, or the art of performing the exerciſes of the body.

GYMNAS'TICK [of *gymnaſticus*, L. γυμναστικὸς of γυμνάζω, *Gr.* to exerciſe] of or pertaining to exerciſe.

GYM'NIC [γυμνικὸς, *Gr.*] pertaining to the exerciſes of the body.

GYMNODISPER'MOUS *Plants* [of γυμνὸς naked, δὶς two, and σπέρμα, *Gr.*] ſuch as bear two naked ſeeds incloſed in a calx, without any ſeed veſſel.

GYMNOPÆDI'A [γυμνοπαιδία, *Gr.*] a kind of dance in uſe among the *Lacedæmonians*, performed by young perſons dancing naked, during the time of the ſacrifices, and ſinging a ſong in honour of *Apollo*.

GYMNOPOLYSPER'MOUS *Plants* [of γύμνος, πολὺ, many, and σπέρμα, *Gr.*] ſuch as have many naked ſeeds incloſed in a calx, without any ſeed veſſel.

GYMNOSO'PHISTS [γυμνοσοφισταὶ of γυμνὸς naked, and σοφιστὴς a ſophiſt] a ſect of philoſophers among the *Greeks*, *Africans* and *Indians* who went naked, or at moſt wore no more cloaths than modeſty required.

Thoſe in *Africa* inhabited a mountain in *Ethiopia*, not far from the river *Nile*; but without the accommodations of either houſe or cell to defend them againſt the inclemency of the climate.

They did not form themſelves into ſocieties, nor offered ſacrifices in common as others did; but each keeping in his particular place of retirement, ſtudied by himſelf; if any *African* had killed another by miſchance, he applied to ſome of them for abſolution, and ſubmitted to the penance he enjoined, without the performance of which it was held unlawful for him to return home.

Their food was the natural production of the earth, without any culture; they are ſaid to have invented and improved many arts and ſciences; but more eſpecially *Aſtronomy* and *Phyſick*, upon which caſes they were often reſorted to for their advice, not only by the common people, but alſo by princes and other great perſonages, upon the moſt difficult matters.

Every day at dinner they examined their diſciples, how they had ſpent the morning, and if any one could not give an account that he had been employed in diſcharging ſome good office, the practice of ſome virtue, or had made an improvement in ſome ſort of learning, he was to have no dinner.

GYMNOSPER'MOUS *Plants* [of γυμνὸς naked, and σπέρμα, ſeed, *Gr.*] ſuch fruits

fruit as bear a naked ſeed incloſed by the calx only, without any ſeed veſſel.

GYMNOTETRASPER'MOUS *Plants* [of γυμνός, τετρα four, and σπέρμα, *Gr.*] ſuch as have four naked ſeeds incloſed in a calx without any ſeed veſſel.

GYNÆCI'UM [γυναικῖον, *Gr.*] the womens appartment, or a ſeparate place where the women kept themſelves retired and out of the ſight of men.

GYNÆ'COCRA'TUME'NIANS [of γυνή and κρατέμενοι overcome] an ancient people of *Sarmatia Europæa*, ſaid to be ſo called, becauſe after they had been overcome by the *Amazons*, they were obliged to have venereal commerce with them.

GYNÆCOMAS'TON [γυναικομαστόν, *Gr.*] a tumour or ſwelling in the fleſh or breaſts of women,

GYNÆCOMYS'TAX [of γυνή a woman, and μύσαξ, *Gr.* a beard] the hair growing on the upper part of a woman's privities.

GYP'SUM *Parget*, white lime, plaiſter; alſo a ſort of plaiſter-ſtone, white and ſoft like alabaſter, which being lightly burnt, ſerves to make the chalk called plaiſter of *Paris*.

GYP'SY [*q.* cÆgyptii, L. *Egyptians*] ſtrolling beggars, who pretend to tell fortunes.

GY'ROMANCY [of *gyrare*, L. and μαντεία, *Gr.* divination] a kind of divination by walking round in a circle.

H

H h, *Roman*; *H h*, *Italick*; ℌ ℌ, *Engliſh*; ה, *Hebrew*, is expreſſed only by (') a note of aſpiration in *Greek*.

H, is not accounted properly a letter, but a note of aſpiration before a vowel; and among the poets it ſometimes obtains a power of a conſonant. In *Latin* it never comes before a conſonant; but always before one of the five vowels and *y*; as *habeo, hebes, hiatus, homo, humus, hydra, &c.* but in *Engliſh* it does, as *bought taught*, &c. Criticks have contended whether *h* be a letter or not ſaying it is no more than a mere aſpiration or breathing; but in *Engliſh* it is as much a letter as any other conſonant. In the beginning of words it is always followed by a vowel, and in the end it is often followed by a conſonant; whenever it follows *p* it is pronounced together with it and ſounded like *f*.

H with a daſh at the top [with the *Ancients*] ſignified 200000.

HAB'DALA [הבדלה of בדל, *Heb.* *i. e.* he ſeparated] a ceremony practiſed by the *Jews* every ſabbath-day in the evening. It is thus; towards the cloſe of the ſabbath when the ſtars begin to appear, each maſter of a family lights a torch or at leaſt a lamp with two wicks. A little box of ſpices is prepared or a glaſs of wine taken, then ſinging or rehearſing a prayer, and bleſſing the wine and the ſpices, they all ſmell them, and after they have performed a few ceremonies about the torch, or lamps, they caſt a little of the conſecrated wine into the flame; every one taſtes, and thus they break up, wiſhing one another a good week.

HABERDASH'ERS, were incorporated a brotherhood of St. *Catharine* their patroneſs *Anno* 1447, and were confirmed in the 17th of *Henry* the VII. *Anno* 1501, and named *Merchant Haberdaſhers*. They are a maſter, 4 wardens, 90 on the court of aſſiſtants, 329 on the livery. The livery fine is 25*l*. They bear for their arms barry nebule of 6 *argent* and *azure* on a bend *gules*, a lion paſſant guardant *or*. Creſt on a helmet and torſe 2 arms ſupporting a laurel proper and iſſuing out of a cloud *argent*. Their ſupporters 2 *Indian* goats *argent*, attired and hoofed *or*. Their motto, *Serve and obey*.

They are the 8th of the 12 companies There have been 22 lord-mayors free of this company. Their hall is in *Maiden-Lane*.

HAB'ITUDE [*habitus*, L.] an aptitude or diſpoſition either of mind or body, acquired by a frequent repetition of the ſame act.

HAB'IT [in *Metaphyſicks*] is a quality that is ſuperadded to a natural power, that makes it very readily and eaſily perform its operations.

HABIT [with *Logicians*] one of the ten predicaments.

The HAB'ITABLE, the earth. *Milton.*

HAB'ITABLENESS, a being capable of being inhabited.

HAB'ITED [*habité*, F.] attired, dreſſed; alſo accuſtomed.

HABIT'UAL *Grace* [with *Divines*] is that which is conveyed to perſons by baptiſm, and afterwards augmented and improved by the euchariſt and other means.

To HABIT'UATE [*s'habiter*, F. of *habitus*, L.] to accuſtom to.

HAB'I-

HAB'ITUDE [with *Schoolmen*] ſignifies the reſpect or relation that one thing bears to another.

HAB'ITUDE [with *Philoſophers*] is uſed for what we popularly call habit, *viz.* a certain diſpoſition or aptitude for the performing or ſuffering certain things contracted by reiterated acts of the ſame kind.

HAB'ITUS [in *Metaphyſicks*] is the application of a body to that which is near it.

HÆCCAS'ITY [with *Chymiſts*] the ſame ſpecifick eſſence or active principle by which a medicine operates.

HÆ'MATOM'PHALOCE'LE [of αἷμα blood, ὄμφαλος a navel, and κήλη a tumour, *Gr.*] a ſwelling of the navel turgid with blood.

HÆMOR'ROUS [αἱμόρροις, *Gr.*] the hemorrhoid ſerpent; ſo called, becauſe thoſe that are bitten by it, blood iſſues out of all the paſſages of their body.

HÆMORRHOI'DES [αἱμόῤῥοις of αἷμα and ῥέω, to flow, *Gr.*] ſwelling inflammations in the fundament, the emerods or piles, a diſtemper proceeding from abundance of melancholy blood, by which the veins of the fundament being ſtretched, often ſend forth blood or matter.

HÆMOSTAT'ICKS [of αἷμα blood, and στατικὸς, *Gr.* cauſing to ſtop] medicines which ſtanch blood.

HAGIO'GRAPHA [ἁγιόγραφα, of ἅγιος holy, and γράφω, to write, *Gr.*] the canonical books of holy ſcripture.

This name took its riſe from the cuſtom of the ſynagogues, which made a three-fold diviſion of the books of the old teſtament, *viz.* the *Law*, the *Prophets* and the *Hagiographa*, which laſt contains the books of *Pſalms*, *Proverbs*, *Job*, *Ezra*, *Chronicles*, *Solomon's Song*, *Ruth*, *Eccleſiaſtes* and *Eſther*; to which the *Jews* add alſo *Daniel* and the *Lamentations*, not reckoning them among the prophets.

HAGIO'GRAPHER [ἁγιογράφος, *Gr.*] a writer of holy things.

HA-HA [in *Gardens*] a ſmall canal of water.

HAIC'TITES [among the *Mahometans*] a ſect, who believe *Jeſus Chriſt* to have been eternal, to have aſſumed a real body of fleſh, and that he ſhall come to judge the world at the laſt day, and reign 40 years on earth with the ſame body he had when he ſuffered crucifixion; and that he having deſtroy'd antichriſt the world ſhall be at an end.

HAIL [of hæȝele, *Sax.*] a meteor formed of flocks of ſnow, which being melted by warm air, and afterwards meating with cold air, is congealed and turns to hail, whoſe ſtones are of a different figure, according to the ſolution of the flocks, and fall rudely by reaſon of their weight.

HAIR. The *Jews* (it is ſaid) were forbid to cut their hair round, becauſe the *Ammonites*, *Arabians*, *Edomites* and *Moabites* wore theirs ſo in imitation of *Bacchus*.

The ancient *Gauls* accounted it an honour to have long hair, and therefore when *Julius Cæſar* had conquered them, he obliged them to cut off their hair as a token of ſubmiſſion: And afterwards thoſe who forſook the common way of life, and betook themſelves to cloiſters, had their heads ſhaven as a ſign they had bid adieu to all worldly ornaments, and made a vow of perpetual obedience to their ſuperiors.

Long hair was alſo a particular mark and privilege of the kings and princes of the blood of the royal family of *France*, which they wore curled and artificially dreſs'd; and if a ſon of *France* had his hair cut, it was a publick declaration that he was excluded the crown.

But in proceſs of time this cuſtom changed into another quite contrary, and every one was forbid wearing long hair, under the penalty of excommunication.

HAIR'INESS [heaꝛicȝneſſe, *Sax.*] being hairy.

HAIR'Y [heaꝛicȝ, *Sax.*] having, or covered with hair.

HALE [of heal, *Sax.*] healthful, *&c.*

Front HALF *Files* [with *Military Men*] the three foremoſt men of a battalion.

Rear HALF *Files*, the three hindermoſt men of a battalion.

HALF *Mark*, a noble, ſix ſhillings and eight pence.

HALF-*Pence*, half-pence and farthings were firſt ordered to be made round by king *Edward* I. in the year 1280, for before that time, the penny had a double croſs, with a creaſe, ſo that it might be eaſily broken in the middle to make half-pence, or into four quarters to make farthings.

Knights of the HALF *Moon or Creſcent*, an order of knighthood, created by *Rene*, duke of *Anjou*, when he conquered *Sicily*, with this motto, *Los*, *i. e. Praiſe*.

HALIO'GRAPHER [of ἅλς the ſea, and γράφω, to deſcribe, *Gr.*] a deſcriber of the ſea, an hydrographer.

HALL [with *Archit.*] a large room at the entrance of a fine houſe, *&c.*

To HAL'TER [of hæaltjne, Sax.] to put a rope, *&c.* about the neck.

HAL'TER-*Caſt* [with *Farriers*] an excoriation of the paſtern, cauſed by the halter of an horſe being intangled about the foot, upon the horſe's endeavouring to rub his neck with his hinder foot.

HAL'YMOTE [haliȝ-ȝemoꝛe, Sax.] the meeting of the tenants of one hall or manour; a court baron; alſo an aſſembly of citizens in their publick hall, ſo termed in ſome places in *Hereford-ſhire*; it may alſo ſignify an eccleſiaſtical or holy court.

HAM [ham, *Sax.*] either at the beginning or end of a name or place is derived from a *houſe*, *farm* or *village*.

HAMADRY'ADES [ἁμαδρυάδες of ἅμα and δρῦς, *Gr.* an oak] nymphs feigned to have inhabited the woods and meadows among the flowers and green paſtures, and were thought to be born and die with the trees, over which they had the charge.

They are repreſented as well ſhaped, beautiful and charming virgins, diſtinguiſhed (according to *Orpheus*) into ſeveral ranks; ſome of which were *celeſtial*, which were thought by the ancients to be ſouls or intellects which govern the ſpheres, and theſe they called the *Muſes*, who diſperſed the influences of the ſtars upon the earth: Some were *terreſtrial*, as the nurſes of *Ceres* and *Bacchus*; the *Naiades* delighting in waters; the *Napææ* in meadows and flowers, the *Liminades* in lakes, the *Ephydriades* in fountains, in which they uſed to hide themſelves. Theſe Nymphs denote the power of moiſture which diffuſes it ſelf thro' every thing, and how the nature of water contributes to the procreation of all things, and to the nouriſhment of *Ceres* and *Bacchus*; that is, of whatever conduces to the neceſſary ſupport or pleaſure of human life.

HAMAXO'BIANS [of ἅμαξα a car, and βίος, *Gr.* life] a nation or people who lived wholly in chariots.

To HAM'MER [of hameꝛ, *Sax.*] to knock with a hammer.

HAN'CES [in *Architecture*] the ends of elliptical arches, which are areas of a ſmaller circle than the ſcheme.

HAND [in *Falconry*] is uſed for the foot of an hawk.

HAND [in the *Manage*] is uſed in diviſion of the horſe into parts, in reſpect to the rider's hand, as

Spear HAND, the right hand.

Bridle HAND, the left hand.

To keep the Horſe upon the HAND [in *Horſemanſhip*] is to feel him in the ſtay upon the hand, and to be always prepared to avoid any ſurprize or diſappointment from the horſe.

To reſt well upon the HAND [with *Horſemen*] is ſaid of a horſe that never refuſes, but always obeys and anſwers the effects of the hand.

To yield the HAND [with *Horſemen*] ſignifies to ſlacken the bridle.

HAND [with *Horſemen*] the meaſure of the fiſt clinch'd, *i. e.* four inches.

To ſuſtain the HAND [with *Horſemen*] is to pull a bridle in.

To force the HAND [with *Horſemen*] is ſaid of a horſe when he does not fear the bridle, but runs away in ſpite of the horſeman.

To make a horſe part from the } HAND
To ſuffer a horſe to ſlip from the } is to put on at full ſpeed.

Fore-HAND [of a *Horſe*] is the foreparts of him, as head, neck, and forequarters.

Hind-HAND [of a *Horſe*] all the parts except thoſe before-mentioned.

A HAND [*Hieroglyphically*] denotes power, equity, fidelity, juſtice.

HAND'ED-*Root* [with *Botaniſts*] is a kind of tuberous root, divided as it were into ſeveral fingers, as in ſome ſpecies of *Orchis*.

HAND [in *Painting*, &c.] the manner or ſtyle of this or that maſter.

HAND *of Juſtice*, a ſcepter or battoon about a cubit long, having an ivory hand at the extremity of it, uſed as an attribute of kings, with which they are painted in their royal robes, or on their coronation-day.

Joining of HANDS, is a ſymbol of friendſhip and union.

Clapping of HANDS, is the general token of applauſe.

HAND'ICRAFT [of handicnæfte, *Sax.*] a working trade.

HAND'LING [with *Cock-Fighters*] is the meaſuring the girth of a fighting cock's body, by the graſp of the hand and fingers.

HAND'SOMNESS, comelineſs, beauty.

HAND'INESS, readineſs or aptneſs for buſineſs.

HANG'ER [of hanȝan, *Sax.* to hang] a broad, crooked, ſhort ſword.

HANG-*Man* [of hanȝan and Man, *Sax.* hanger, *Dan.*] an executioner.

HANG'ING, *Drawing* and *Quartering*, is not found in hiſtory till the 26th year of the reign of king *Henry* III. when one *William Mariſe*, ſon of an *Iriſh* nobleman,

bleman, was hang'd, beheaded and quartered for high treaſon.

Anciently the bodies of felons, who were executed, were not allowed to be buried, but hung on the gallows, till the parliament in the time of king *Edward* II. ordered that they ſhould be buried.

As to hanging in chains, this practice doth not ſeem to be uſed in *England*, till the time of king *Richard* II. when ſome of the rebels, in *Wat Tyler*'s riot, having been taken down from the gallows at St. *Albans*, he commanded the bailiffs to cauſe chains to be made, and hang the bodies in them on the ſame gallows, there to remain as long as one piece would ſtick by another.

HANK, a tie, obligation, *&c.*

HANSE *Towns*, certain free towns of *Germany* and the north, bordering on the ſea, being anciently infeſted with *Barbarians*, for their better defence entered into a mutual league, and gave themſelves that name, either from the ſea on which they bordered, or from their faith, which to one another they had plighted (with their hand Hanſa) or from the ſame word, which in their old language ſignified a league, ſociety or aſſociation.

This famous aſſociation is ſuppoſed to have begun at *Bremen* on the *Weſer* in the year 1164, or as others ſay in 1260, immediately after the incurſions and piracies of the *Danes*, *Normans*, *&c.* at the firſt it conſiſted only of towns on the *Baltick* ſea; but its ſtrength and reputation increaſing there was ſcarce any trading city in *Europe*, but deſir'd to be admitted into it, ſo that in proceſs of time it conſiſted of 66 cities; and at length they grew ſo formidable as to proclaim war againſt *Waldemar* king of *Denmark* about the year 1348; and againſt *Erick* in 1428 with 40 ſhips and 12000 regular troops, beſides ſeamen; this gave umbrage to ſeveral princes, who gave orders to ſeveral merchants of their reſpective kingdoms to withdraw their effects, and by that means broke up the greateſt part of the ſtrength of the aſſociation.

A great many towns in *Germany* ſtill retain the name of *Hanſe* towns, tho' they are no longer governed by thoſe laws.

HANS *in Kelder* [*i. e.* jack in the cellar *Du.*] a child in the belly of the mother.

HAP, fortune, chance.

HAP'LESS [of *happy* and *leſs*, neg.] unhappy, unfortunate.

HAP'PINESS [probably of happus, *Brit.*] felicity, bleſſedneſs.

HARANGUE [*harangue*, F. derived, as ſome think, of *ara*, L. an altar] becauſe harangues were made before altars.

An HARANGUE, a publick oration or ſpeech, a tedious or troubleſome diſcourſe; a too pompous, prolix or unſeaſonable diſcourſe or declamation.

HAR'BOURLESS [of herebeorg *and* leaſ, *Sax.*] without, or having no harbour.

HARD'ISH [of heardiċ, *Sax.*] ſomething hard.

HARD'SHIP [of heard, *Sax.* and *ſhip*] hard caſe, circumſtances and ſufferings.

HARD *Horſe*, is one that is inſenſible of whip or ſpur.

HARD'NESS [heardneſſe, *Sax.*] hard quality; that quality whereby the parts cohere firmly together, ſo as to reſiſt the touch.

HARD'INESS [of *hardieſſe*, F.] boldneſs, ſtoutneſs.

A HARE [*Emblematically*] denotes vigilancy, quick hearing, wantonneſs, fear, fruitfulneſs and ſolitude.

HAR'IOTABLE [of hereġat, *Sax.*] liable to pay hariots.

HAR'IOT-*Service* [*Law* term] is when a man holds land by paying hariots at the time of his death.

HAR'LEQUIN [of *Harlequino*, a nickname given to a famous *Italian* comedian, on account of his frequenting the houſe of one Monſ. *Harlay* in *Paris*] a buffoon, a merry-andrew, a jack-pudding.

HAR'LOTRY [either of *Arlotta*, concubine of *Robert*, father to *William* the conqueror; or *Arlotta*, Ital. a proud whore, *q. d. whoreletry*, or little *whoredom*] the practice of whores or harlots.

HARM'FUL [hearmful, *Sax.*] hurtful, miſchievous.

HARM'LESS [hearmleaſſe, *Sax.*] innocent, not apt to do harm.

HARM'LESNESS, harmleſs diſpoſition or quality.

HARMON'ICA [in *Muſick*] a term given by the ancients to that part which conſiders the difference and proportion of ſounds, with reſpect to acute and grave.

HARMONI'CAL *Arithmetick*, is ſo much of the theory and doctrine of numbers, as relates to the making the compariſons, reductions, *&c.* of muſical Intervals, which are expreſs'd by numbers, in order to the finding out the mutual relations, compoſitions and reſolutions.

HARMONICAL *Proportion* [in *Muſick*] three or four quantities are ſaid

to be in an *harmonical Proportion*; when in the former caſe, the difference of the firſt and ſecond ſhall be to the difference of the ſecond and third, as the firſt is to the third; and the latter, the difference of the firſt and ſecond to the difference of the third and fourth, as the firſt is to the fourth.

If there are three quantities in an *harmonical Proportion*, the difference between the ſecond and twice the firſt, is to the firſt as the ſecond is to the third; alſo the firſt and laſt is to twice the firſt, as the laſt is to the middle one.

If there are four quantities in an *harmonical Proportion*, the difference between the ſecond and twice the firſt, is to the firſt as the third to the fourth.

HARMONICAL *Series*, is a ſeries of many numbers in continued harmonical proportion.

HARMONICAL *Compoſition*, in a general ſenſe, includes the compoſition both of harmony and melody.

HARMONICAL *Interval*, is an interval or difference of two ſounds, which are agreeable to the ear, whether in conſonance or ſucceſſion.

HARMONICAL *Sounds*, ſuch ſounds as always make a certain determinate number of vibrations in the time that ſome other fundamental ſound, to which they are referred, make one vibration.

HARMO'NIOUSNESS [of ἁρμονία, *Gr. harmonia*, L.] agreeableneſs in ſound, or muſical proportion.

HAR'MONY [in *Architect.*] an agreeable relation between the parts of a building.

HARMONY [in *Painting*] is a term uſed both in the ordonnance and compoſition, and in the colours of a picture: In the ordonnance it ſignifies the union or connection between the figures, with reſpect to the ſubject of the piece.

Simple HARMONY [in *Muſick*] is that, where there is no concord to the fundamental, above an octave.

Compound HARMONY, is that, where to the ſimple harmony of one octave, that of another octave is added.

HARMONY *of the Spheres* } [with
HARMONY *Celeſtial* } *Philoſophers*] a kind of muſick, ſuppoſed to be produced by the ſweetly tuned motions of the ſtars and planets. They attribute this harmony to the various and proportionate impreſſions of the heavenly globes upon one another, which, by acting under proper intervals, form a harmony. For, as they thought it not poſſible that ſuch large bodies, moving with great rapidity, ſhould be ſilent, and that the atmoſphere continually impelled by them muſt yield a ſet of ſounds proportionate to the impulſions it receives, and they not running all in the ſame circuit, nor with the ſame velocity, different tones muſt ariſe from this diverſity of motions; which being all directed by the hand of the Almighty, do form an admirable ſymphony or concert.

HA'RO } a cuſtom among the *Nor-*
HA'ROL } *mans*, much the ſame, if not the original of the *Hue* and *Cry* after offenders. The reaſon of the name and practice is ſaid to be this: There was once a duke of *Normandy*, call'd *Rollo*, a man of great juſtice and ſeverity againſt offenders; and thereupon, when they follow'd any one upon the purſuit, they cry'd Ha *Roll*, *q. d.* Ah-*Rollo*, where art thou that are wont to redreſs theſe grievances. Upon this occaſion, thoſe that were within hearing, were either to make a purſuit or pay a fine.

HAR'PYES [Ἅρπυια of ἁρπάζω, *Gr.* to ſeize violently] three fabulous monſters, call'd *Aello*, *Ocypete* and *Celæno*, who, according to the fictions of the poets, have the faces of virgins, the ears of bears, the bodies of vultures, crooked hands and feet, with ſharp talons. They are put hieroglyphically, to ſignify extortioners, griping uſurers, and covetous miſers.

They tell us, that the *Harpyes* were wont to ſpoil *Phineus*'s victuals. And ſome have the notion that they were certain wild monſtrous fowls, which were wont to carry away *Phineus*'s dinner off from the table. But the matter was thus, *Phineus* was a king of *Paonia*, who grew blind in his old age; and after the death of all his ſons, his daughters *Pyria* and *Eraſia*, waſted and made away with all their father's ſubſtance; and hence the poets tell us, that *Phineus* was miſerable, who was thus perplex'd by *Harpyes*; but *Tethus* and *Calais* two famous men, and ſons of *Bereas* his neighbours were helpful to him, drove his daughters away, gathered his ſubſtance together again, and appointed a certain *Thracian* to be his ſteward.

HARPO'CRATES [among the *Egyptians*] was eſteemed the god of ſilence and the ſon of *Iſis*; and his ſtatue ſtood near the image of *Serapis*, with a finger on his lips, and a wolf's ſkin full of eyes about his ſhoulders.

HARSH'NESS, ſharpneſs in taſte; ſeverity.

HART [heopt, *Sax.*] a ſtag in the ſixth year.

HART

HART *Evil* [with *Farriers*] the ſtag-evil, a rheum or deſluxion, that falls upon the jaws and other parts of the fore-head of a horſe, which hinders him from eating.

HART-*Wort*, *Hart's-Fodder*, *Hart's-Tongue*, ſeveral herbs.

HAR'VEST-*Work* [hæꝛꝛoꝛꝛ-peꝛc, *Sax.*] the gathering in the fruits of harveſt.

To HASP [hæꝛꝛpian, *Sax.*] to faſten with a haſp.

To make HAST'E [haeſten, *Du. hâter*, F.] to be expeditious; to quicken, preſs or urge on.

HAST'INESS [of haſte, *Du. haté*, F.] quickneſs, urgency.

HATCH, a veſſel or place to lay grain in; alſo a trap to catch weeſels.

HATCH'ING, the act whereby fecundated eggs, after ſeaſonable incubation, exclude their young.

HA'TRED [of hatian, *Sax.* to hate, and ꝛeꝺ, counſel, *&c.*] ill-will.

HATE'FUL [hateꝛul, *Sax.*] deſerving hate, odious.

HATE'FULNESS, odious quality.

HATMAKERS company an ancient company, are a maſter and 4 wardens, 21 aſſiſtants; but no livery: Their armorial enſigns are a dexter hand, and hat. They have no hall ſince the fire; but now meet at Pewterers hall.

HAT'TOCK, a ſhock of corn containing 12 ſheafs, or, as others ſay, 3 ſheafs laid together.

HAUGH'TY [*hautain*, F.] proud, lofty, elated.

HAUNCH [of a *Horſe*, &c.] is the hip, or that part of the hind-quarter, that extends from the reins or back to the hough or ham.

To draw the HAUNCH'ES [with *Horſemen*] is to change the leading-foot in galloping.

A HAUNT'ER [of *hanteur*, F.] one that goes often to, or frequents a place, *&c.*

To make HAV'OCK [of haꝛoc, *Sax.* an hawk, being a bird of prey] to make waſte, deſtroy, *&c.*

HAU'RIANT [*hauriens*, L.] drawing in.

HAURIANT [in *Heraldry*] is a term peculiarly applied to fiſhes; and denotes their being rais'd directly upright, as in the figure.

HAUT'GOUTS [*haut gout*, F.] high reliſhes.

A HAWK [*Hieroglyphically*] was by the ancients put to ſignify the ſun, being an emblem of its powerful influences in the world. Some have obſerved of this bird, that it can ſtedfaſtly behold the ſun, and its bones will attract gold (the metal of the ſun) as the loadſtone does iron. They alſo repreſented Almighty God by the body of a man covered with a long garment, bearing on the top of the head a *Hawk*; becauſe the excellence, courage, nimbleneſs and good qualities of this bird, did ſhadow out the incomparable perfections of its Creator. And becauſe the *Hawk* is a bird of a long life, it was an emblem of natural life; it was alſo put to ſignify a prudent, valorous, juſt and brave man.

HAWK, the hawk was deified by the *Egyptians*, becauſe one of theſe birds in ancient times is ſaid to have brought a book to the prieſts of *Thebes*, tied round with a ſcarlet thread, containing the rites and ceremonies which were to be obſerv'd in the worſhip of their gods; for which reaſon the ſacred ſcribes wore a ſcarlet fillet, with a hawks feather on their head.

HA'WKERS, were anciently fraudulent perſons, who went about from place to place, buying braſs, pewter, *&c.* which ought to be uttered in open market; now pedlars, who go about the town or country ſelling wares.

Thwarts the HAWSE [*Sea Term*] the ſame as rides upon the hawſe, *i. e.* when a ſhip lies athwart with her ſtern juſt before the hawſe of another ſhip.

To dance the HAY, to dance in a ring.

HAYS [with *Aſtrologers*] a certain dignity or ſtrengthening of a planet, by being in a ſign of its own ſex; and a part of the world agreeable to its own nature; as when a maſculine and diurnal planet is in the maſculine ſign in the day time, and above the earth; or a feminine, nocturnal planet in the night time in a feminine ſign, and under the earth.

HAZ'ARD, alſo a term uſed at *Tennis*, when a ball does not rebound as uſual, ſo that no judgment can be made of it.

HAZ'ARDOUSNESS [of *hazardeux*, F.] dangerouſneſs.

HEAD *of a Man* [*Hieroglyphically*] ſignified ſound judgment and wiſdom; having the hair cut off, violent grief or bondage; if growing, liberty.

The HEAD of an infant, an old man, a hawk, a fiſh and a river-horſe, all together [*Hieroglyphically*] intimated the

condition of man in this world. The *Infant* ſignifies his birth; that with *grey Hairs*, his death; that of a *Hawk*, God's love to man; the *Fiſh*, death and burial; and the *River-horſe*, the irreſiſtible power of death, that ſpares no body.

HEAD [with *Anat.*] the extremity of a bone; alſo the extreme of a muſcle, that is inſerted into the ſtaple bone; alſo the head of a muſcle which is a tendon.

HEAD [in *Mechanick Arts*] the upper part of inanimate and artificial bodies, as the head of a nail, *&c.*

HEAD [in *Painting*, *Carving*, *&c.*] the picture or repreſentation of that part of a human body.

HEAD [with *Architects*] an ornament of ſculpture or carved work, often ſerving as the key of an arch, platband, *&c.*

HEADS [with *Bricklayers*] a term by which they mean half in length, but to the full breadth of a tile. Theſe they uſe to lay at the eves of a houſe.

HEAD *of a work* [in *Fortification*] the front of it neareſt to the enemy, and fartheſt from the body of the place.

Moor's HEAD [ſpoken of a *Horſe*] who has a black head and feet, and his body of a roan colour.

Moor's HEAD [in *Engineery*] a kind of bomb or grenado ſhot out of a cannon.

Moor's HEAD [with *Chymiſts*] a cover or cap of an alembick, having a long neck for the conveyance of the vapours into a veſſel that ſerves as a refrigeratory.

A HEAD of earth was made at *Oxford*, *A. D.* 1387, in the reign of king *Richard* II. which at a time appointed ſpoke theſe words, *Caput deſecetur*, the head ſhall be cut off. *Caput elevabitur*, the head ſhall be lifted up. *Pedes elevabuntur ſuper Caput*, the feet ſhall be lifted up above the head.

HEAD'INESS [of heaꝺiȝ, *Sax.*] ſtrong quality in liquors; alſo obſtinacy, ſtubbornneſs, rathneſs.

HEAD-STRONGNESS, obſtinacy, ſtubbornneſs.

HEAL'ING [with *Bricklayers*] the covering of the roof of any building, either *Lead*, *Slate*, *Tiles*, *&c.*

HEALING [of hælan, *Sax.*] ſanative, making ſound.

HEALTH [of ȝpuȝl, *Brit.* hæl, *Sax.*] ſoundneſs in body, a due temperament or conſtitution of the ſeveral parts, whereof an animal body is compoſed, both in reſpect of quality and quantity, or mind.

HEALTH'FULNESS [healꝺfulneſſe, *Sax.*] ſoundneſs of conſtitution, *&c.*

HEALTH'INESS [of ȝpuȝl, *Brit.* hælꝺiȝ, *Sax.*] healthfulneſs, the ſame as *Health*; or it may be defined to be that ſtate of the body whereby it is fitted to diſcharge the natural functions eaſily, perfectly, and durably.

HEALTH'LESS [hæl-leaſ, *Sax.*] wanting health.

HEALTH'Y [hælꝺiȝ, *Sax.*] having health.

HEAR'ING [hẏꝑunȝ, *Sax.*] is that ſenſation whereby from a due motion of the ſmall fibres of the auditory nerves impreſs'd upon the ears, and convey'd to the brain or common ſenſory, the ſoul perceives ſounds and judges of them.

HEARK'ENER [of heoꝛcnian, *Sax.* to hearken] a hearer or liſtener.

HEART [heoꝛt, *Sax.*] the ſeat of life in an animal body, *&c.* A muſculous part in the animal body, ſituated in the *Thorax*; wherein the veins all terminate, and from which all the arteries ariſe; and which by its alternate contraction and dilatation is the chief inſtrument of the circulation of the blood, and the principle of vital action.

HEARTS [in *Coat armour*] did anciently denote the valour or ſincerity of the bearer, when arms were the reward of virtue; but ſince they are become common to all perſons that have wealth inſtead of worth.

A HEART placed on a chafing-diſh of burning coals, there remaining without receiving any prejudice; was by the *Egyptians* put hieroglyphically to repreſent the perpetuity and duration of the heavens, thereby intimating, how the world and heavens ſubſiſt intire, notwithſtanding that thoſe powerful elements and beings do ſtruggle together, and diſpute the place one with another.

HEART *of the Sun* [with *Aſtrol.*] the ſame as *Cazimi*.

A HEART upon the lips of a man [*Hieroglyphically*] was by the ancients put to repreſent the truth.

Three HEARTS concentred [*Hieroglyphically*] repreſent confederacy and courage.

HEART'INESS, healthfulneſs, ſoundneſs of conſtitution, ſincerity, cordialneſs.

Two HEARTS [with *Horſemen*] a horſe is ſaid to have two hearts that works in the manage with conſtraint, and irreſolution, and can't be brought to conſent to it.

HEART-

HEA'RTLESS [heapcleꝛꝛe, *Sax.*] wanting courage or hope, deſpairing.

HEAT [*in a hot Body*] has been commonly conſidered as an inherent quality in bodies, and thence call'd one of the primary ones and the oppoſite to cold; but the experience of modern philoſophers hath determined that it is only the agitation of the parts of that body, and the fire contained in it; by which agitation a motion is produced in our bodies, exciting the idea of heat in our minds; and heat in reſpect of us is only that idea or ſenſation in our mind; and in the hot body is nothing but motion that occaſions it: And *Heat* (ſay our philoſophers) is no more in the fire that burns our finger, than pain in the needle that pricks it. No heat is ſenſible to us, unleſs the body, that acts upon our organs of ſenſe, has a greater degree of heat than that of our organs; for if it be faint and weak, it is ſaid to be cold.

That heat is the reſult of motion appears plain from the following experiment. Let a grind-ſtone be turned ſwiftly about by the handle, without any water in the trough, and apply to it a piece of iron of a moderate thickneſs according to the diameter of the ſtone, and in a very few turns of the ſtone, the iron, ſo far of it as touched the ſtone will be red hot, as if it had been heated in a Smith's forge.

Actual HEAT [in *Phyſick*] is that which is an effect of real elementary fire.

Potential HEAT is that which is found in wine, pepper, and ſeveral chymical preparations; as brandy, oil of turpentine, *&c.*

HEAT [in *Geography*] is diverſified according to the different climes, ſeaſons *&c.* and ariſes from the different angles under which the ſame rays ſtrike upon the ſurface of the earth; For it is ſhewn by *Mechanicks*, that a moving body ſtriking perpendicular upon another, acts with its whole force; and that a body that ſtrikes directly, by how much more it deviates from the perpendicular acts with the leſs force.

HEATS [of *Horſe-Races*] the exerciſes that are given them by way of preparation.

HEATH'Y [of hæðicȝ, *Sax.*] being full of the ſhrub called heath.

HEA'THENISH, after the manner of heathens.

HEATH'ENISHNESS, heatheniſh manner, nature or diſpoſition.

HEATHENISM [of hæðen, *Sax.*] the principles or practices of heathens.

HEA'VEN [with *Aſtron.* called alſo the ethereal or ſtarry *Heaven*] is that immenſe region wherein the ſtars, planets and comets are diſpoſed.

HEAVEN [*Hieroglyphically*] was painted as a beautiful young man with a ſceptre in his right hand, the ſun and moon on his breaſt, a crown upon his head, in a garment adorned with innumerable ſtars, trailing on the ground, and an urn full of fire in his left hand, ſending up a great flame with a burning heart in the middle.

The youthful face of the heavens intimates their immutability, conſtancy, and incorruptibility, that never falls to decay. The ſcepter and crown imply the dominion and power, that the celeſtial globes exerciſe upon the inferior beings. The ſun and moon in the breaſt point at the two beautiful luminaries that ſhine in the firmament, and are the immediate cauſes under God of life and motion, and the means by which he produces ſo many wonders in the world. The pot full of flames with a burning heart that never conſumes, intimates that the almighty power of God reſtrains the enmity and ſeeming diſcord of the elements, from producing a confuſion, *&c.*

The relation between heaven and earth [*Hieroglyphically*] was expreſſed by a man with his hands tied with a chain that was let down from the clouds, becauſe there is nothing here below, tho' never ſo great and powerful, but is held by a ſecret chain, by which the divine providence can turn and wind it at pleaſure.

HEAV'INESS [heapiȝneſſe, *Sax.*] weightineſs, ſadneſs of mind.

HEBDO'MADARY } [of *Ἑβδομας*,
HEBDOMADEE'R } *Gr.* a week] the hebdomary or week's-man, a canon or prebendary in a cathedral church, who took care of the choir offices of it for his week.

HE'BE [*Ἥβη*, *Gr.*] the goddeſs of youth (according to the poets) was the daughter of *Juno*, without a father, for *Juno* being invited to a banquet by *Appollo*, eat lettices, and ſo conceived and bare *Hebe*, who being beautiful, *Jupiter* made her his cup-bearer; but in waiting on him at a banquet, *Hebe* happened to fall down, and her garments falling abroad, ſhe was ſeen uncovered, for which ſhe was put out of her office, and *Ganymedes* was put in her room. This allegory is thus expounded: When *Juno* (*i. e.* the *Air*) is warmed with the hot

hot rays of *Apollo* (*i. e.* the ſun) ſhe that before was barren, begins to conceive and bring forth *Hebe* (*i. e.* the *ſpring*) and herbs and men: ſhe miniſters duly to *Jupiter*, till at the end of ſummer *Jupiter* caſts her out and takes in *Ganymedes* or the winter and watry ſign *Aquarius*.

HEBETA'TION, a making dull or blunt. *L.*

HE'BREW [עברית, *Heb.*] of or pertaining to the *Hebrew* language.

HE'CATE [ſuppoſed to be ſo called of Ἑκατὸν, *Gr.* an hundred] either becauſe an hundred victims at a time uſed to be offered to her; or elſe becauſe by her edicts, they that die and are not buried, wander 100 years upon the banks of the river *Styx*] a goddeſs of the heathns, to whom the poets give three names as *Luna* in heaven, *Diana* on earth, and *Proſerpina* in hell.

HE'CATOMB [of Ἑκατὸν βῶς *i. e.* an hundred oxen; or as others, of Ἑκατὸν βάσεις, *i. e.* πόδες, *i. e.* an hundred feet] *Euſtathius* ſays, an hecatomb ſignifies a ſacrifice of an hundred oxen; but it is generally taken for an hundred animals of any ſort. Thoſe that derive it from Ἑκατὸν βάσεις, make it conſiſt of 25 animals. Others are of opinion, that hecatomb is only a finite number put for an indefinite, and ſo ſignifies no more than a great many.

HECATOMBÆ'ON [Ἑκατομβαίων of Ἑκατὸν, an hundred, and βῶς *Gr.* an ox, becauſe an hundred oxen were then offered in ſacrifice to *Jupiter*] the month of *June*.

HECATOMPHONI'A [of Ἑκατὸν, an hundred, and φονεύω, *Gr.* to ſlay] a ſacrifice offered by the *Meſſenians*, by ſuch as had ſlain an hundred enemies in battle.

HECTICA FEBRIS, [of ἕξις, *Gr.* habit] a continual ſlow fever, as tho is was riveted in the conſtitution.

HEDERA'CEOUS [*hederaceus*, L.] of or belonging to ivy.

HE'DERAL *Crown* [among the *Romans*] a crown of ivy, worn in publick feaſtings and rejoycings.

HEDGE-HOG-*treſoil*, an herb.

HEDGE-HOG [*Hieroglyphically*] was pictured to repreſent a cunning time-ſerver, becauſe this creature has always two or three holes, whether it retreats; and when the wind is cold and boiſterous at one hole, it creeps to the other.

HEDGE-HOG [hezze hoz, *Sax.*] a quadrupede all over defended with ſharp thorns.

To HEED [hedan, *Sax.*] to beware. to mind, to obſerve.

HEED'FUL [hedful, *Sax.*] careful, wary, &c.

HEED'FULNESS, warineſs, watchfulneſs, &c.

HEED'LESS [of healeleaſ, *Sax.*] careleſs, &c.

HEEDLESNESS, want of heed.

HE'GIRA [among the *Mahometans*] ſignifies perſecution for the ſake of religion, and is with them the epocha or beginning of their preſent computation of time, which takes its date from the flight of *Mahomet* from the city of *Mecca*, which according to us begins in the 622 year of Chriſt, when *Mahomet* after he had conquered all *Medina*, ſo rouzed the principal men of *Mecca*, that they raiſed a conſiderable army and oppoſed him, and forced him to flee, which was on friday the 15 of *July*, *Anno Chriſti* 622.

HEICE'TES } a ſect of *Heretick*s in
EICE'TES } the VIIth century, who made a profeſſion of a monaſtick life; but in imitation of *Moſes* and the prophets *Miriam* and the *Iſraelites*, who praiſed God with ſinging and inſtruments of muſick, after their deliverance at the *Red-Sea*; they practiſed the like, and endeavoured to draw women to them to make a profeſſion of a monaſtick life, and aſſiſt in their mirth.

HEIGHT [of *haut*, F. or heah, *Sax.* high] talneſs. The height of a well proportioned man, is equal to the diſtance from one end of the finger of one hand to the other, when his arms are extended as wide as may be.

HEIGHTS [in the *Military Art*] the eminences round a fortified place, on which the beſiegers uſually poſt themſelves.

HEIR *Apparent*, is he on whom the ſucceſſion is ſo ſettled that it cannot be ſet aſide, without altering the laws of ſucceſſion.

HEIR *Preſumptive*, the next relation or heir at law to a perſon; who is to inherit from him *ab inteſtato*, and who 'tis preſumed will be heir, nothing but a contrary diſpoſition in the teſtator being able to prevent him.

HEIR [in *Com. Law*] one who ſucceeds by right of blood to any man's lands or tenements in fee.

HEIR'DOM, heirſhip, or the right and title of an heir or heireſs.

HELI'CA [of ἥλιος, *Gr.* the ſun] ſacrifices and other ſolemnities performed in honour of the ſun.

HELICOI'D *Parabola* [with *Mathematicians*] is a parabolick ſpiral or a curve, that ariſes from the ſuppoſition of the axis of the common *Apollonian* parabola, being bent round into the periphery of a circle, and is a line then paſſing

paſſing thro' the extremities of the ordinates, which do now converge towards the center of the ſaid circle.

HELICOME'TES [of ἥλιος the ſun, and κομήτης, *Gr.* a comet] a phenomenon ſometimes ſeen at the ſetting of the ſun.

HELICO'SOPHY [of ἥλιξ the ſun, and σοφία, *Gr.* wiſdom] is the art of delienating all ſort of ſpiral lines in plano.

HELIOCEN'TRICK *Place of a Planet* [in *Aſtronomy*] is that point of the ecliptick, to which the planet, ſuppoſed to be ſeen from the ſun, is referred, and is the ſame as the longitude of the planet ſeen from the ſun.

HELIOGRAPH'ICK [of ἥλιος the ſun, and γραφικὸς, *Gr.* deſcriptive] belonging to the deſcription of the ſun.

HELIOG'RAPHY [ἡλιογραφία of ἥλιος and γράφω, *Gr.* to deſcribe] a deſcription of the ſun.

HELIO'SCOPE [ἡλιοσκόπιον of ἥλιος the ſun, and σκοπεῖν, *Gr.* to view] is a ſort of teleſcope, fitted ſo as to look on the body of the ſun without offending the eye, which is done by making the object and eye glaſſes of it, of either red or green glaſs.

HE'LIX [in *Architecture*] the *Cauliculi* or little volutes under the capital of the *Corinthian* order. A kind of ivy whoſe ſtalk is twiſted like the vine.

HELL [Helle, *Sax.* שאול, *Heb.*] is commonly underſtood to be a place of eternal puniſhment for the wicked after this life, and in this ſenſe is the direct oppoſite to Heaven; the ancients entertain'd different notions of this ſtate, and the heathen and poetical mythology have dreſs'd it up ſo ridiculouſly as to render it rather contemptible than credible.

Hell is us'd in an alluſive ſenſe; for no more than a ſtate or condition of ſervitude, uneaſineſs or great fatigue, as it is ſaid *England* is a *Paradiſe* to women, a *Purgatory* to men, but a *Hell* to horſes.

The grave is alſo call'd *Hell*, and ſo is the hollow under a tailor's ſhop-board, alſo a coachman is call'd a hell-driver, a whore a hell-cat, *&c.*

HEL'LISH, of the nature of Hell, egregiouſly wicked.

HELM *of the State*, the chief place of government in a nation, *&c.*

HELM [with *Chymiſts*] the head of a ſtill or alembick, ſo call'd for its bearing ſome reſemblance to an helmet.

To bring a thing over the HELM [with *Chymiſts*] is to force it by fire up to the top of the veſſel, ſo that it may diſtil down by the beak of the head into the receiver.

HEL'MET [with *Heralds*] is accounted the nobleſt part of a coat-armour, for which there were anciently eſtabliſhed rules, but at preſent, many wear rather what they fancy than what they have a right to.

The *Helmet* of a knight (ſay ſome) is to ſtand right forward, and the beaver a little open.

The *Helmets* of eſquires and gentlemen, are to be in profile and cloſe.

Noblemen, under the degree of a duke, have their *Helmet* in profile, and open with bars.

Monarchs, princes and dukes, have the *Helmet* right forward, and open, with many bars.

Helmets turned right forward, are ſuppoſed to denote giving orders with abſolute authority.

Helmets turned ſide-ways are ſuppoſed to intimate hearkening to the commands of ſuperiors.

HELMINTHAGO'GICK [of ἕλμινθος, a worm, and ἀγωγὸς of ἄγω, *Gr.* to draw or lead out] expelling worms.

HELP'FUL [of helpful, *Sax.*] aſſiſting.

HELP'FULNESS, aiding or aſſiſting quality.

HELP'LESS [of helpleaſ, *Sax.*] deſtitute of help.

HELP'LESNESS, deſtituteneſs of help.

HELPS [in the *Manage*] are ſeven, the *Voice*, *Rod*, *Bit* or *Snaffle*, the *Calves* of the *Legs*, the *Stirrups*, the *Spur* and the *Ground*.

HELVET'ICK, of or pertaining to the *Helvetii*, *i. e.* the *Switzers* or *Swiſs Cantons*.

HELVID'IANS [ſo called of *Helvidius*] their diſtinguiſhing tenet was, that *Mary* the mother of *Jeſus* was not, a virgin, but had other children by *Joſeph*.

HEM, an oven in which *Lapis Calaminaris* is baked.

HEMEROBI'OUS [of ἡμέρα a day, and βίος *Gr.* life] that lives but one day.

HEMERODRO'MI [of ἡμεροδρόμος, of ἡμέρα a day, and δρόμος, *Gr.* a courſe] centinels or guards among the ancients appointed for the ſecurity and preſervation of cities and other places by walking round the city every morning, and patrolling all day round to ſee that no enemy was nigh the place.

HEM'ICYCLE [in *Architecture*] a vault in a cradle form, alſo arches and frames, or ſweeps of vaults conſiſting of a perfect ſemi-circle.

HEMIS-

HEMISPHEROI'DAL [*Geometry*] ſomething approaching the figure of an hemiſphere; but is not juſtly ſo.

HEM'LOCK [heamleac, *Sax.*] a narcotick plant uſed in phyſick.

HEM'MED *in* [of Hemmen, *Teut.*] incloſed, ſurrounded.

HE'MORRHOIDS [αἱμορροΐδες, of αἷμα blood, and ῥέω, Gr. to flow] a diſeaſe in the fundament, commonly called the piles.

HENCEFORTH' [heonon-forð, *Sax.*] from this time.

HEN-HEA'RTED, timorous, cowardly.

HEN-PECK'ED, cowed, kept under by a woman.

HEPAT'ICK *Aloes*, the fineſt ſort of aloes, ſo called of its being in colour ſomething like that of the liver.

HEPATOSCOPI'A [of ἧπαρ, of the liver, and σκοπία, *Gr.* to view] a ſort of divination by inſpecting the entrails of beaſts.

HEPTACAP'SULAR [of ἑπτὰ and *capſula*, L.] having ſeven ſeed veſſels.

HEP'TACHORD *Verſes* [of ἑπτὰ ſeven, and χορδὴ *Gr.* ſtring] verſes ſung or play'd on ſeven chords, *i.e.* in ſeven different tones or notes, and probably on an inſtrument of ſeven ſtrings.

HEPTAG'ONAL *Numbers*, a ſort of polygonal numbers, wherein the difference of the terms of the correſponding arithmetical progreſſion is five.

HEPTAM'ERON [of ἑπτὰ and ἡμέρα, *Gr.* a day] a book or treatiſe of the tranſactions of ſeven days.

HEP'TATEUCH [ἑπτάτευχος of ἑπτὰ and τεῦχος, Gr. a work or book] a volume conſiſting of ſeven parts.

HEPH'THEMI'MERIS [ἑφθημιμερὴς of ἑπτὰ ſeven, and ἡμισυ a half, an μέρος, Gr. a part] a verſe in *Greek* and *Latin* poetry, conſiſting of three feet and a ſyllable, *i. e.* of ſeven half feet.

HERAC'LEONITES [ſo called of *Heracleon* their leader] heretiks of the ſect of the *Gnoſticks*.

HER'ALD [of here an army, and healt a champion] becauſe it was his office to charge or challenge unto battle or combat.

HER'ALDRY [*l'art heraldique*, F. *ars heraldica*, L.] a ſcience which conſiſts in the knowledge of what relates to royal ſolemnities, cavalcades and ceremonies, at coronations, inſtalments, creation of peers, funerals, marriages, and all other publick ſolemnities; and alſo all that appertains to the bearing of coat armour, aſſigning thoſe that belong to all perſons, regulating their right and precedency in point of honour, reſtraining thoſe from bearing coat armour that have not a juſt claim to them, *&c.*

HERALDS, officers of a prince or ſovereign ſtate at firſt form'd them into a college and endow'd them with privileges, and *Edward* VI. declar'd them free from all ſubſidies, taxes and other offices, *Philip* and *Mary* enlarg'd theſe privileges and confirm'd them by letters patents, in which their title and order ſtands thus, *Garter* principal king at arms. *Clarencieux* king at arms by ſouth *Trent* and *Norroy* king at arms by north *Trent*.

Their office is to declare war and to proclaim peace, to ſummon places to ſurrender, to aſſiſt at the ceremonies of coronations, chriſtenings, weddings and funerals of princes, at the general meeting of ſtates, the renewal of leagues royal feaſts, publick ſhews and tournaments, entries of kings and queens, and all ſuch publick actions of ſtate.

Garter was inſtituted by *Henry* V and his office principally reſpected the ceremonies and ſolemnities, which concern the moſt noble order of the *Garter*, and to marſhal the funerals of the knights of the *Garter*; the title of king added to their character, uſually meant no more but the principal or chief of the college or company, who in many ceremonies where he repreſented the king's perſon, uſed to wear a crown, for which reaſon he was always a knight.

Clarencieux was inſtituted by *Edward* IV. and his office is to regulate all ſuch ſolemn funerals of all degrees under peers, as happened on the ſouth of *Trent*.

Formerly there were but two of them in *England*, *Clarencieux*, and *Norroy*, but now there are 3, and under theſe are 5 others and 4 purſevants: In *Scotland* the chief herald is call'd *Lion* king at arms, and he has ſeveral under him.

HERALDS *Colledge*, a corporation eſtabliſhed by king *Richard* III. conſiſting of kings of arms, heralds and purſuivants, who are employed to be meſſengers of war and peace; to martial and order coronations, funerals, interviews, of kings, cavalcades, *&c.* alſo to take care of the coats of arms and genealogies of nobility and gentry, *&c.*

HERB [with *Botaniſts*] is defined to be a plant that is not woody, and loſes that part which appears above ground every year, as *Parſley*, &c.

HERB *Chriſtopher, Paris, Robert, two Prince*, ſeveral ſorts of herbs.

HERBA'CEOUS [*herbaceus*, L.] belonging to herbs or graſs.

HERBA [in *French Academies*] a reward, or ſome good ſtuff given to a horſe that has worked well in the manage.

HERB'AL, the method of preparing an herbal is as follows; gather flowers, leaves, *&c.* when perfectly ripe, and in their true colours, ſpread them on brown paper with their parts all diſplay'd as diſtinctly as you poſſibly can. If the ſtem or body of the flowers, *&c.* be thick, pare away one half that it may lie flat; and put another brown paper over them; and put all between 2 iron plates, ſcrew'd tight together, and ſet them in a ſlack oven for 2 hours; then take them out and waſh them over with brandy and *Aqua fortis*, and lay them on freſh paper to dry, and when dry ſmear the back ſides over with a bruſh, dipp'd in a diſſolution of gum-dragon to make them ſtick and lay them in a paper book prepared for that purpoſe, where they will be faſt and always look freſh.

HERBES'CENT [*herbeſcens*, L.] growing to be herbs.

HERB'ID [*herbidus*, L.] full of graſs or herbs.

HERB'ULENCY [of *herbulentus*, L.] fulneſs of graſs or herbs.

HER'CULES, according to the poets, was the ſon of *Jupiter* and *Alcmena*, the moſt illuſtrious and glorious of all the heroes of antiquity. *Dion. Halicar.* ſays, he was a prince of *Greece*, that travelled with his army as far as the ſtraits of *Gibraltar*, and deſtroy'd all the tyrants of his time. They aſcribe to him twelve notable labours or atchievements; 1. The killing a lion in the *Nemæan* wood. 2. The ſerpent *Hydra* in the Fens of *Lerna*. 3. The wild boar of *Arimanthus*, that waſted *Arcadia*, 4. He ſlew the centaurs. 5. He took a ſtag running on foot. 6. He ſlew the birds *Stymphalides*. 7. He cleanſed the *Augean* ſtables. 8. He drew a bull along the ſea, from *Crete* into *Greece* 9. He took the tyrant *Diomedes*, and gave him to his man-eating horſes. 10. He took the giant *Geryon*. 11. He went down to *Hell*, and brought thence *Theſeus*, *Pirithous*, and the dog *Cerberus* 12. He ſlew the dragon that guarded the *Heſperian* gardens, and took the golden apples.

Some by *Hercules* underſtand the ſun, and by his twelve labours, the twelve ſigns of the zodiack. By his beloved *Hebe*, the goddeſs of youth, the ſpring time, wherein the youth of the earth is renewed. By his overcoming *Geryon*, and reſcuing his cattle, that the ſun by deſtroying winter preſerves beaſts.

Suidas interprets the club of *Hercules* to be philoſophy, by which he ſlew the dragon, *i. e.* natural concupiſcence and her three evils or furies, *viz. Anger*, *Covetouſneſs* and *Pleaſure*.

To HERD *together* [of heopd, *Sax.* an herd] to live or keep together in herds.

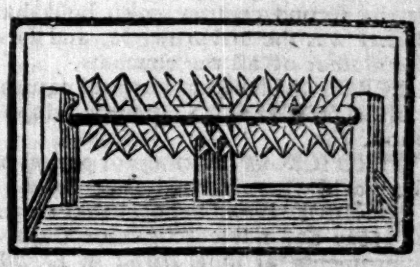
HERED'ITARY *Right*, is a right or privilege, by virtue whereof a perſon ſucceeds to the eſtate or effects of his anceſtors.

HER'ETICKS [*Hieroglyphically*] were repreſented by ſerpents.

HER'IOT *Cuſtom*, was when the tenant for life was by cuſtom oblig'd to the payment of the beſt horſe, *&c.* at his death; which payment is to be made, not only by the next heir in blood, but by any of the next ſucceſſors.

HERIS'SE [in *Heraldry*] of *heriſſon*, an hedge-hog, ſignifies ſet with long ſharp points.

HERIS'SON, is a *Barrier* made of one ſtrong beam or plank of wood, ſtuck full of iron ſpikes; it is ſupported in the middle, and turns upon a *Pivot* or *Axis*; it is uſed in ſtopping a paſſage, in nature of a turn-ſtile, for it is equally ballanced upon the *Pivot*, which ſtands upright in the middle of the paſſage, upon which it turns round, as there is occaſion to open or ſhut the paſſage. See the figure.



HERMAPHRODE'ITY [of Ἑρμαφρόδιτος of Ἑρμῆς *Mercury*, and Ἀφροδίτη *Venus*] the ſtate or condition of an hermaphrodite; the being of both ſexes, male and female.

HERMAPHRODIT'ICAL, of or pertaining to an hermaphrodite.

HERMATHE'NA, a figure or ſtatue repreſenting *Hermes* or *Mercury*, and *Athena* or *Minerva* both in one.

HERMARA'CLES, a figure compounded of *Mercury* and *Hercules*.

HER'MES [with *Antiquaries*] a kind of figure or ſtatue of the god *Mercury*, uſually made of marble, but ſometimes of braſs without arms and legs, and uſually placed by the *Greeks* and *Romans* in their croſs-ways.

HERMET'ICK *Art*, a name given to *Chymiſtry*, upon a ſuppoſition that *Hermes Triſmegiſtus* was the inventor thereof, or excelled therein. We know but little of this *Hermes*, but that he was an ancient king of *Egypt* 1000 years before *Æſculapius*. There are ſeveral pieces ſtill extant under his name; but all ſuppoſititious.

HERMET'ICAL *Seal*. See *Hermetically*.

HERMET'ICALLY [with *Chymiſts*] as a glaſs ſealed hermetically, is one, that having his neck heated, till it is juſt ready to melt, is cloſed together with a pair of red hot pincers.

HERMET'ICK *Science* [ſo called of *Hermes*, *i. e. Mercury*, whom the chymiſts aſſert to have been the firſt inventor of it] the art of chymiſtry.

HERM'HARPO'CRATES, a figure or ſtatue of a deity, compoſed of *Mercury* and *Harpocrates*.

HER'MIANS, a ſect of hereticks in the ſecond century, who held that God was corporeal.

HERMODAC'TYL [Ἑρμοδάκτυλος, Gr. *i. e. Mercury*'s finger] a round headed root brought from *Syria*, that gently purges phlegm.

HERMOGE'NIANS [ſo called of *Hermogenes* their leader] a ſect of hereticks in the ſecond century, who held that *Matter* was the firſt principle, and *Idea* the mother of all the elements.

HERO'ICALNESS } heroical nature,
HERO'ICKNESS } quality, diſpoſition, *&c.*

HERO'ICK *Age*, that age or period of the world wherein the heroes lived.

HEROICK *Poem*, a poem that treats of great and noble actions or the atchievements of ſome *Hero*; in *Engliſh* it commonly conſiſts of lines that have in general 10 ſyllables, whether in rhyme or blank verſe, as in *Milton*'s *Paradiſe* loſt.

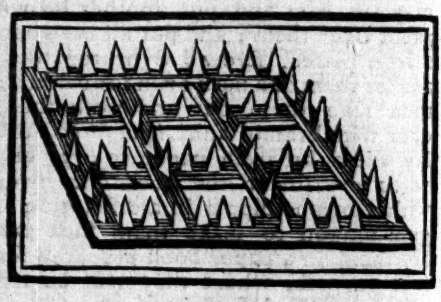
An HEROICK *Poem*, may be divided into theſe ſix parts: 1. The Fable. 2. The action. 3. The Narration. 4. The Characters. 5. The Machines. 6. The Thoughts and expreſſions.

Crux HER'RINGS, ſuch as are caught after the fourteenth of *September*.

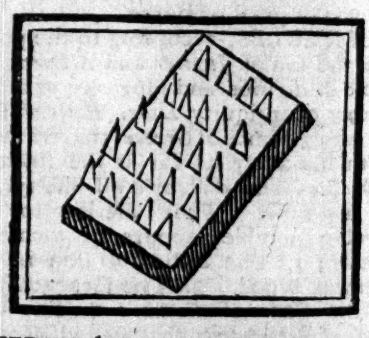
Corred HERRINGS, ſuch as are caught in the middle of *Yarmouth* ſeas, from the end of *Auguſt* to the middle of *October*, and ſerve to make red herrings.

HERSE', a carriage for dead corps. See *Hearſe*.

HERSE, is likewiſe an engine like a harrow, ſtuck full of iron-ſpikes; it is uſed in place of a *Chevaux de Friſe*, to throw in the ways where horſe or foot are to paſs, to hinder their march, and upon breaches to ſtop the foot. Common harrows are ſometimes made uſe of, and are turned with their points upwards. See the figure.



HERSIL'LON, is for the ſame uſe as the *Herſe*, and is made of one ſtrong plank of wood about ten or twelve foot long, ſtuck full of points or ſpikes on both ſides, as the figure ſhews.



HERST [hyrſt, *Sax.*] in the names of places, intimates, that the places took their name from a wood or foreſt.

HES'ITANCY [*hæſitantia*, L.] heſitation; a being in doubt or uncertainty.

HESPE'RIAN *Gardens*, the gardens of the *Heſperides*.

HESPER'IDES, the daughters of *Heſperus*, *Ægle*, *Arethuſa* and *Heſperethuſa*, who, according to the poets, had gardens and orchards whoſe trees bore golden fruit which were guarded by a vigilant dragon. *Varro* is of opinion, thoſe golden apples were ſheep (which might be ſo called, becauſe their fleeces were of

of the colour of gold, or that the word μῆλον, in *Greek*, ſignifies both a ſheep and an apple) and that the dragon was the ſhepherd.

HES'PERUS, is ſaid to be the ſon of *Atlas*, who lived in *Italy*, from whom it was called *Heſperia*; he was eſteemed for his piety towards the gods, and juſtice and kindneſs to his ſubjects. He obſerving the motion of the ſtars on the top of mount *Atlas*, is ſaid to have vaniſh'd ſuddenly away in a tempeſt, and had the morning ſtar, the brighteſt in the heavens, called after his name.

HET'EROCLITES [with *Grammar.*] nouns which vary in their gender or declenſion, being either defective or redundant, *&c.*

HET'ERODOXNESS [of ἑτεροδοξία, Gr.] the being different in opinion from the generality of people, or the eſtabliſhed principles.

HETERO'DROMUS [of ἕτερος and δρόμος, *Gr.*] is a ſtatical term for the common *Vectis* or *Leaver*, which has the *Hypomoclion* placed below the *Power* and *Weight*. Of this kind of *Leavers* are the prong and dung-fork, whoſe *Hypomoclion* is the labourer's knee. And all pincers, ſheers, cutting knives, *&c.* faſtened to blocks are double ones.

Perpetual HETERODROMOUS *Leavers* [in *Staticks*] are the wheel, windlaſs, capſtan, crane, *&c.* and alſo the outermoſt wheels of all wind and water-mills, and all cog-wheels.

HETEROGE'NEAL } *Bodies* [in
HETEROGE'NEOUS } *Mechanicks*] thoſe bodies whoſe denſity is unequal in different parts of their bulk.

HETEROGE'NEAL *Light* [according to Sir *Iſaac Newton*] is light that conſiſts of rays of differing degrees of refrangibility: Thus the common light of the ſun or clouds is heterogeneal, being a mixture of all ſorts of rays.

HETEROGENEAL *Quantities*, are thoſe which are of ſuch different kinds and conſiderations, as that one of them taken any number of times, never equals or exceeds the other.

HETEROGENE'ITES [with *Chymiſts*] the parts and principles of different natures (ſuch as oil, ſalt, ſpirit, water and earth) that can be ſeparated from any body, being analiz'd by fire, are ſo called, becauſe they are all of very different natures and kinds from one another.

HETEROGE'NEOUSNESS [of ἑτερογένης of ἕτερος and γένος, *Gr.* kind] heterogeneity; the being of a different nature, kind or quality.

HETEROU'SII [of ἕτερος another, and οὐσία, *Gr.* ſubſtance] ſuch as held that the Son of God was not of a ſubſtance like and ſimilar to that of the Father.

HEW'ER [of heapian, *Sax.*] a cutter of timber and ſtones.

HEXACAP'SULAR [of ἕξ ſix, and *capſular* a little cheſt] a term applied to ſuch plants as have ſix ſeed veſſels.

HEXAG'ONALLY [of ἑξάγωνος of ἕξ and γωνία, *Gr.* a corner] after the manner of an hexagon, or a geometrical figure that has ſix equal ſides, and as many angles.

HEXAM'ETER [ἑξάμετρος of ἕξ ſix and μέτρον, Gr. meaſure] conſiſting of ſix feet.

The following tables being a curious and admirable contrivance, not doubting but that they will be acceptable to the curious reader, I preſent them.

The uſe of the tables for making hexameter *Latin* verſes, and the manner of the operation.

Obſerve theſe ſeveral directions following.

1. Every verſe made by theſe tables, will be a hexameter verſe, and will be made up of juſt ſix *Latin* words.

2. Every one of theſe ſix words are to be produced out of theſe ſix tables reſpectively, *viz.* the *firſt* word out of the *firſt* table, the *ſecond* word out of the *ſecond* table, the *third* out of the *third* table; and ſo of the *fourth*, *fifth*, and *ſixth*.

3. When you are about to make any verſe by theſe tables, you muſt on a piece of paper write down any ſix of the nine figures at pleaſure.

4. That theſe ſix figures are ſo many reſpective keys to the ſix tables. The *firſt* figure towards the left hand is always to be applied to the *firſt* table, the *ſecond* figure towards the right hand to the *ſecond* table, and ſo every one of the ſix tables.

So that the *firſt* figure produces out of the *firſt* table the *firſt* word of the verſe, the *ſecond* figure by the *ſecond* table the *ſecond* word of the verſe; and ſo every figure of the ſix, their reſpective words out of their reſpective tables.

5. When you have pitched upon ſix figures to make your ſet of, and written them down on a paper, the rule for the operation is this: With the figure that belongs to its proper table, you muſt number on with the ſquares on the ſame table, till you come to nine in counting upon the ſquares (always reckoning the firſt ſquare of the table once more than the figure, except it be nine; and then

you are always to count the firſt ſquare or letter, you muſt make a ſtop (for in the whole operation you muſt never count paſt nine) and write that letter down on a paper, and that is to be the firſt letter of the *Latin* word. From thence proceed till you come to the ninth ſquare or letter beyond, and ſet that down, and ſo on till the word is wrought out by the table, which you will know by this, that when the word is ended, if you number on till the ninth ſquare, you will find it a blank. As for example: Having choſen the number following, 1 3 2 4 3 6.

The *firſt* figure towards the left hand being (1) belongs to the firſt table, and therefore I call the firſt ſquare or letter of that table 2, the ſecond ſquare 3, the third 4, and ſo on, till I come to 9, at which I ſtop, and the letter being (*l*) I ſet it down; and becauſe it is to be the *firſt* letter of the *firſt* word, I ſet it down in a great letter: as follows.

Lurida ſiſtra, *puto producunt fædera quædam.*

Then the next ſquare, wherein I found that letter (*l*) I reckon 1, and count till I come to the 9th ſquare, again from the ſaid (*l*) wherein I find the letter (*u*) which I put down next to (*l*) as above; from thence I count to the 9th ſquare further, and find the letter (*r*), which having ſet down, I count on to the 9th ſquare beyond, and find the letter (*i*), which having ſet down, I count on again to the 9th ſquare farther, and find the letter (*d*), which having ſet down, I count on again to the 9th ſquare, and there find the letter (*a*) which having ſet down, I count on to the 9 ſquare farther, and there find a blank, by which I know the word is ended, which is *Lurida*, as in the verſe.

To work the *ſecond* word out of the ſecond table.

The *ſecond* figure being 3, I apply it to the *ſecond* table, and call the ſquare thereof 4, the ſecond 5, the third 6, and ſo reckon the ſquares in order, as in the firſt table; and finding therein the letter (*ſ*), which having written down on the paper in the ſame line with *Lurida*, at a convenient diſtance, becauſe it is to begin another word, and beginning from the ſquare, in which I found (*ſ*), I count the ſquares onward, till I come to the 9th ſquare, and finding the letter (*i*), having ſet it down, I count on to the 9th ſquare, and finding the letter (*r*), which I ſet down, I count to the 9th ſquare, and finding the letter (*a*), and counting on to the 9th ſquare, I find it a blank, by which I find the word is ended, which is *Siſtra.*

To work the *third* word out of the *third* table.

I apply to it the third figure in order, which is 2, and therefore call the firſt ſquare of that table 3, the ſecond ſquare 4, the third 5, and ſo orderly, till I number to the 9th ſquare, in which finding the letter (*p*), having ſet it down in the ſame line at a convenient diſtance, becauſe it is to begin another word, I count from that ſquare, till I come to the 9th, and finding the letter (*u*) I ſet that down and proceed to the next 9th ſquare, and finding the letter (*t*) which having ſet down, I count from that ſquare to the next 9th, and finding the letter (*o*) I ſet that down, and proceeding thence to the next 9th I find a blank, by which I know the word is finiſhed, and is *puto.*

To work out the *fourth* word of the verſe out of the *fourth* table.

I apply the 4th figure in order, which is 4 to the fourth table, and count the firſt ſquare of it 5, the ſecond 6, and ſo proceeding to the 9th figure, where finding the letter (*p*) I write it down in the line at a convenient diſtance, becauſe it is the firſt letter of a word, and proceeding to to the 9th ſquare, I find the letter (*r*), which having written down, I proceed to the next 9th ſquare, and find the letter (*o*), and in the next 9th ſquare the letter (*d*), in the next 9th the letter (*u*), in the next 9th (*c*), in the next 9th (*u*), in the next 9th (*n*), in the next 9th (*t*), and in the next 9th a blank, by which I find the word is ended, and is *producunt.*

The fifth figure, 3 I apply to the firſt ſquare of the 5th table, calling it 4, and counting the 9th ſquare as before, I find (*f*), and thence to the 9th (*æ*), and thence to the 9th (*d*), and thence to the 9th (*e*) and thence to the 9th (*r*), and thence to the 9th (*a*), and thence to the 9th finding a blank, I perceive the word is finiſhed, which is *fædera.*

To work the *ſixth* word of the verſe, out of the *ſixth* table.

The ſixth and laſt figure of the ſet being 6, I apply it to the firſt ſquare of the 6th table, and counting it 7, count to the 9th ſquare, I find (*q*), which being ſet down as before, I proceed to the next 9th and find (*u*), and in the next 9th (*æ*), in the next (*d*), in the next (*a*), in the next (*m*), and in the next a blank, by which I know the word is ended, and is *quædam*, and the whole line is,

Lurida Siſtra, puto, producunt fædera quædam.

The verſifying Tables for HEXAMETERS

I.

t	i	p	h	a	m	b	l	e	u
g	e	o	s	a	a	u	f	r	n
s	r	p	r	r	r	f	b	e	s
r	e	t	b	i	e	i	a	i	i
r	i	a	d	r	d		m	d	a
a	r	a	a	a	e	a	a		
a				e			e	e	

II.

r	s	d	o	v	s	c	s		a
i	a	e	i	i	a	c	e	t	g
m	l	n	s	s	o	l	a	n	n
l	c	t	t	r	a		a	a	a
l	r	r	t		e				a
a	a	a	t	e	e	e	e		

III.

s	f	p	t	d	p	p	p	f	e
o	a	u	o	a	u	a	e	q	r
t	i	m	t	t	l	r	u	i	i
s	i	c	o	a	u	i	s		
	t		m	n			s	s	t
	t		t	s	t	t	s	s	t
t	t								

IV.

p	p	p	p	p	m	c	p	p	r
r	r	o	r	o	a	r	r	æ	o
o	r	o	n	u	æ	o	m	r	m
t	d	s	s	n	m	o	i	i	e
u	t	a	a	u	n	t	t	n	c
r	b	r	l	s	a	t	d	u	a
u	r	g	t	n	u	u	n	b	n
a	a	r	t	n	n	t	u	t	n
n	a		t	t		n		t	t
n	t			s	t	s			t
s	s	t	s		s	t	s		

H E

V.

t	p	p	v	l	f	a	c	s	e
o	r	e	u	æ	g	r	i	m	c
æ	r	m	d	m	i	d	p	u	l
b	i	e	i	m	e	o	l	i	e
n	t	n	i	r	r	a	a	r	a
a	a	n	a	a			a		
	a			e	e		e	e	e

VI.

d	s	q	a	p	m	d	n	s	u
æ	u	e	r	u	i	i	æ	r	p
æ	e	a	l	r	g	v	a	e	d
r	v	r	a	r	a			a	b
a	a		a		e	e	m	a	
	e		e	e	e				

Accordingly theſe following numbers made choice of, and wrought out by the tables according to the foregoing method, will produce the following verſes.

The number 1, 1, 1, 1, 1, 1, will produce,

Lurida ſcorta palam prænarrant crimina nigra.

The number 2, 2, 2, 2, 2, 2.

Barbara caſtra, puto, cauſabunt agmina dira.

The number 3, 3, 3, 3, 3, 3.

Martia ſiſtra, patet, monſtrabunt fœdera multa.

The number 4, 4, 4, 4, 4, 4.

Aſpera vincla domi producunt lumina prava.

The number 5, 5, 5, 5, 5, 5.

Horrida bella tuis portendunt verbera acerba.

The number 6, 6, 6, 6, 6, 6.

Peſſima damna pati promittunt prælia quædam.

The number 7, 7, 7, 7, 7, 7.

Ignea ſigna fortis proritant pocula ſæpe.

The number 8, 8, 8, 8, 8, 8.

Turbida fata ſequi præmonſtrant tempora dura.

The number 9, 9, 9, 9, 9, 9.

Effera tela, ferunt, promulgant ſidera ſæva.

The

The number 1, 3, 2, 4, 3, 6.
Lurida ſiſtra, puto, producunt fœdera quædam.
The number 2, 4, 5, 6, 7, 9.
Martia vincla tuis promittunt pocula ſæva.

And after the ſame method, by tranſpoſing the figures, may be wrought out of theſe tables, as many different verſes, to the number of 300000, and upwards.

HEXAPHYL'LOUS [of ἕξ ſix, and φύλλον, *Gr.* a leaf] a term apply'd to ſuch plants as have ſix leaves.

HEXAPET'ALOUS [of ἕξ ſix, and πέταλον, *Gr.* a leaf] compoſed of ſix leaves, as the *Filix*, *Pulſatilla*, &c.

HEY'BOTE [*Old Records*] the liberty granted to a tenant for cutting ſo much underwood, buſhes, *&c.* as were neceſſary for mending or maintaining the hedges or fences belonging to the land.

HIA'TUS, a chaſm, a gap, a defect in a manuſcript copy, where ſome of it is loſt. *L.*

HI'ACINTH [in *Heraldry*] in blazoning by precious ſtones, ſignifies blue. See *Hyacinth.*

HIC'CIUS *Doctius*, an unintelligible term, ſometimes uſed by jugglers, *&c.*

Raw HIDE, a hide juſt taken off the beaſt, before it has undergone any preparation.

Salted HIDE, a green hide ſeaſoned with ſalt, allom or ſalt petre, to prevent it from corrupting by lying long.

Tanned HIDE, a hide having the hair taken off, and ſteeped in tan-pits.

Curried HIDE, one which after tanning has paſſed thro' the hands of the currier, and is fitted for uſe in making ſhoes, *&c.*

To HIDE [hýðan, *Sax.*] to lay or put in a private place; alſo to abſcond or lurk.

HIDE *Bound*, ſtingy, cloſe-fiſted, niggardly.

HID'EOUSNESS [of *hideux*, F.] frightfulneſs.

HIDE'GILD [of hide and ȝild, *Sax.*] the price by which a perſon redeemed his hide from being whipt, or bought off a whipping.

HI'ERA *Picra* [of ἱερὸς holy and πικρὸς, *Gr.* bitter] a purging electuary made of aloes, lignum aloes, ſpikenard, ſaffron, maſtick, honey, *&c.*

HIEROGLYPH'ICKS [ἱερογλυφικὰ, of ἱερὸς ſacred, and γλύφω, *Gr.* to carve or engrave] certain characters or pourtraitures of ſeveral ſorts of creatures, inſtead of letters; under which forms they expreſs'd their conceptions: Or hieroglyphicks are certain ſacred or myſterious characters, figures or images of creatures, under which the ancient *Egyptians* couched their principles of philoſophy, hiſtory and polity; whence the word is now taken for a ſymbol, emblem or myſtical figure.

HIEROGRAMMATE'I [of ἱερογράμματοι, *Gr.*] prieſts, among the ancient *Egyptians*, appointed to explain the myſteries of religion, and to direct the performance of the ceremonies thereof. They invented and wrote the hieroglyphicks and hieroglyphical books, and explained them and other religious matters.

HIEROPHAN'TÆ [at *Athens* in *Greece*] prieſts who were overſeers of ſacrifices and holy things; or thoſe who were the prieſts of the goddeſs *Hecate.*

HIEROS'COPY [ἱεροσκοπία of ἱερὰ ſacred things, and σκοπέω, *Gr.* to view] a kind of divination, performed by viewing or conſidering the victim, and every circumſtance that occurs during the courſe of the ſacrifice.

HIGH PLACES, thoſe places where the Heathens worſhipped their idols. In times of the earlieſt antiquity, the Heathens were ſo far from building temples for the religious worſhip of their deities, that they thought it either unlawful or abſurd ſo to do, for accounting the ſun the ſupreme deity, they did not think it fit to confine him to the narrow compaſs of a temple; it being a common ſaying among them; *The whole World is the Sun's Temple*; and when temples were firſt begun to be built, the tops of their roofs were left open.

They alſo choſe mountains or elevated places for their worſhip, and planted trees about them, to render the places ſolemn, pleaſant and delightful to the worſhippers.

The *Jews* likewiſe ſo far imitated the Heathens in this, as to have a college of prieſts conſtituted, call'd the prophets of the grove, as may be read, 1 *Kings* 18, 19: they had likewiſe high places to particular idols, as appears 2 *Chron.* 15. 16. where they committed all manner of abominations in groves and caves and tents ſet apart for proſtitution.

HIGHN'ESS [heahneſ, *Sax.*] elevation, talneſs.

HILA'RIA [among the *Romans*] feaſts celebrated annually with great gaiety in honour of the mother of the gods.

HIL'LOCKY [of hilloc, *Sax.*] full of hillocks or little hills.

HIN'DOES } a ſort of *Pagans* in *India*
IN'DOUS } on the other ſide the river

river *Ganges*; they are not *Banians* for they will kill and eat of any ſorts of beaſts, beſides oxen and cows; they believe in one only God, and the immortality of the ſoul; but they ſpoil this juſt belief with a great number of ſuperſtitions; they take their meals within a circle, into which they will not ſuffer the *Banians*, whom they abhor, to enter; they are generally ſoldiers, and the *Mogul* makes uſe of them to garriſon his beſt places.

HIN'DRANCE [of hindȝan, *Sax.*] a ſtop, let, impediment, *&c.*

A HINT [*ente*, F.] a brief notice, *&c.*

HIPS [in *Carpentry*] thoſe pieces of timber that are at the corners of a roof.

HIP'PEUS [ἱππίνος, Gr.] a comet or blazing ſtar with beams, reſembling a horſe's mane.

HIPPI'ADES [ἱππιάδες, *Gr.*] images repreſenting women on horſe-back.

HIPPIA'TRICE [of ἵππος a horſe, and ἰατρεύω, Gr. to cure] the art of curing the diſeaſes of horſes and other beaſts.

HIP } [contractions of *hypochon-*
HIP'PO } *dra* of ὑποχόνδριον, Gr. that part of the belly where the liver and ſpleen lie] a diſeaſe call'd *Hypochóndriacus Affectus*, L. a kind of convulſive paſſion or affection ariſing from the flatulent and pugnant humours in the ſpleen, melancholy.

HIPPOCEN'TAURS. See *Centaurs*.

HIPPOCRAT'IC *Face* [with *Phyſicians*] *i. e. Hippocratical* or *Hippocrates*'s countenance, a diſtemper, when the noſtrils are ſharp, the eyes hollow, the temples low, the laps of the ears drawn together, the ſkin about the forehead high and dry; the complexion pale, of a leaden colour or black. *L.*

HIPPOCRA'TIA [of ἵππος and κρατέω, *Gr.*] a feſtival obſerved in honour of *Neptune*, during which horſes were led along the ſtreets richly harneſſed and deck'd with flowers.

HIPPOMA'NES [ἱππομανὲς, q. τὸ ἱππομανία, Gr.] a black, fleſhy kernel in the fore-head of a young colt, which the mare bites off as ſoon as ſhe has foaled; alſo a noted poiſon among the ancients, one of the chief ingredients in love potions. *L.*

HIPPOPO'TAMUS [ἱπποπόταμος of ἵππος a horſe, and ποταμὸς, Gr. a river] an amphibious creature, that lives both on land and in the water.

HIPPOPO'TAMUS or river horſe, is to be found principally in the river *Nile* in *Egypt* and ſome parts of *India*. The feet of this beaſt are ſaid to grow forked like thoſe of an ox; but in its back, mane and tail it reſembles a horſe, and neighs like one. It has teeth like thoſe of a boar, but not ſo ſharp; its hide when it is not wet reſiſts all ſorts of weapons.

Mr. *Thevenot* who had ſeen one of them, deſcribes it after the following manner; it is of a ſort of a dun colour, and in the hinder parts very much reſembles a buffle, but its legs are ſhorter and larger.

It is about the ſize of a camel and its muzzle is like that of an ox.

The body of it is twice as large as that of an ox, its head like that of an horſe, its eyes and ears ſmall, its noſtrils very wide, has no cheſt; its feet are very large and almoſt round, with 4 claws on each, like thoſe of a crocodile; the tail ſmall like that of an elephant, the ſkin bare and almoſt without hair.

In its lower jaw it has 4 great teeth, half a foot long, 2 whereof are hooked, and about the ſize of the horn of an ox; theſe are one on each ſide of its mouth.

This animal was kill'd with muſket-ſhot by ſome *Janizaries*, who found it upon land. They ſhot at it ſeveral times without piercing through its ſkin but at laſt being wounded in the jaw, it fell.

HIPPOPO'TAMUS [*Hieroglyphically*] was pictured to repreſent an impious wretch; becauſe it is related of it, that it will kill its father and mother, and tear them in pieces with its teeth.

HIRE'LING [hýrlinȝa, *Sax.*] one who works for hire.

HIRSUTE'NESS [*hirſutia*, L.] briſtlineſs.

HIS'SING [of hiſ̣ean, *Sax.* to hiſs] a noiſe or cry of ſerpents.

HISTOR'ICALLY [*hiſtoriquement*, F. of *hiſtoricus*, L. of ἱστορικὸς, *Gr.*] by way of hiſtory.

HISTOR'ICE [ἱστορικὴ, Gr.] part of grammar, that explains the meaning of authors.

HISTORIOG'RAPHY [ἱστοριογραφία of ἱστορία and γράφω, Gr. to write] the writing of hiſtory.

Natural HISTORY, a deſcription of natural bodies; either *Terreſtrial*, as animals, vegetables, foſſils, fire, water, air, meteors; or *Celeſtial* as planets, ſtars, comets, *&c.*

Civil HISTORY, is that of people, ſtates, republicks, cities, communities, *&c.*

Singular

Singular HISTORY, is one which describes, a ſingle action, as an expedition battle, ſiege, *&c.*

Simple HISTORY, one delivered without any art or foreign ornament; being only a juſt and bare relation of matters, juſt in the manner and order wherein they were tranſacted.

Perſonal HISTORY, is one that gives the life of ſome ſingle perſon.

Figurate HISTORY, is one that is enriched with the ornaments of wit, ingenuity, and addreſs of the hiſtorian.

HISTORY [in *Painting*] is a picture compoſed of divers figures or perſons, and repreſents ſome tranſaction either real or feigned.

Mixt HISTORY, is that which beſides the ornaments of figured hiſtory calls in the proofs and authorities of ſimple hiſtory, furniſhing authentick memoirs letters, *&c.*

To HITCH [ſpoken of *Horſes*] to hit the legs together in going.

HITH'ERMOST [of hiðeɲ-mæɾt, *Sax.*] the neareſt.

HOAR'-*Froſt* [hoaɲiʒ-ɾɲoɾt, *Sax.*] is generated when the vapours near the earth are congealed by the coldneſs of the night, which is only in the winter time, when the cold is predominant; the difference between dew and hoar froſt, is that miſts turn to dew if they conſiſt of drops of water; but into hoar froſt, when they conſiſt of vapours, that are frozen before, or are congealed in their paſſage down to the earth.

HOAR'INESS [of hoaɲiʒ, *Sax.*] whiteneſs by reaſon of age, mould, *&c.*

HOB, a ſmall piece of wood in a cylindrical form, uſed by boys to ſet up an end, to put half pence on to chuck or pitch at, with another half penny or piece made on purpoſe, in order to ſtrike down the hob, and by that means throw down the half pence; and all that lie with their heads upwards is the pitchers, and the reſt or women are laid on again to be pitched at.

HOB'BLER [prob. of hubbelen, *Du.*] one who limps or goes lame.

To HOCK, to cut beaſts in the hock or hough.

HODE'GOS [of ὁδηγός, *Gr.*] a guide.

HODOMET'RICA [of ὁδός a way, and μετρικός pertaining to meaſure, *Gr.*] finding the longitude at ſea, is the method of computation of the meaſure of the way of a ſhip between place and place, *i. e.* of obſerving the rhumbs and lines on which the ſhip ſails, and what way ſhe has made.

HOE, a huſbandman's tool for cutting up weeds.

HOG [*Hieroglyphically*] was pictured to expreſs an enemy to good manners, and a prophane perſon. For the *Eaſtern* nations did ſo hate an hog for its filthy diſpoſition, that it was a crime for ſome of their prieſts, who waited on the altars of their gods, to touch it. It was alſo uſed to ſignify a voluptuous man, living in eaſe and careleſneſs.

HOG'GISHNESS [of ɾuʒu, and neſſe, *Sax.*] ſwiniſh nature, ſelfiſhneſs, greedineſs.

HOG-MAGOG-HILLS, a ridge of hills ſituate about 2 miles ſouth eaſt of *Cambridge*, on the top of which is a rampier which was in former times ſo fortified with ditches as to be impregnable, and is thought to have been a *Daniſh* camp.

HO'GOE [in *Cookery*] a meſs ſo called from its high ſavour or reliſh.

HOKE-*Day*, the tueſday fortnight after *Eaſter-day*, which in old time was celebrated with rejoicings and ſports in commemoration of the ſlaughter of the *Danes* on that day, and the expelling the reſt the kingdom in the reign of king *Ethelred*, *A. D.* 1002.

This was ſo memorable a time with our anceſtors as to be made a kind of *Epocha* to date their leaſes and other writings from or to make them payable at. It was the ſecond *Tueſday* after *Eaſter*.

To HOLD *his own* [*Sea phraſe*] is ſaid of a ſhip under ſail, when it keeps in its courſe right forwards.

HOLD [*Hunt. Term*] a covert or ſhelter for deer, *&c.*

HO'LINESS [of haliʒneſſe, *Sax.*] ſacredneſs, divineneſs.

HOL'LAND, linen cloth principally the manufacture of *Holland*, whence it takes its name. The chief mart or ſtaple of this cloth is *Haerlem*, to which it is ſent from thoſe places where it is made as ſoon as it is woven to be whitened, *&c.* It is wove of various fineneſſes and breadths according to the uſes it is intended for; that ſort call'd *Gulix Holland* is a yard wide and deſign'd for ſhirting. The *Friezland Holland* which is deſign'd for ſheeting and aprons is generally a yard quarter and half wide, and is eſteemed the ſtrongeſt and beſt of all, not being callendred nor whitened with pap like the others; but is imported to *England*, *&c.* juſt as it comes from the whitſters.

HOL'LOW [in *Architecture*] a concave moulding, being about a quadrant of a circle; the ſame that ſome call a *Caſemate*, and others an *Abacus*.

HOLINESS [of holian, *Sax.*] the having a cavity.

HOLM [holm, *Sax.*] either ſingle or joined to other words, ſignifies a river, iſland, or a place ſurrounded with water. But if this ſignification be not applicable to ſome places, then it may ſignify a hill or any riſing ground or plain graſſy ground by the water-ſide.

HOLO'CAUST [Ὁλόκαυστον of ὅλος, the whole, and καίω, Gr. to burn] a ſacrifice among the *Jews* which was all burnt upon the altar, as was their daily ſacrifice, the *Holocauſt* was to be a bullock without blemiſh, this was brought to the tabernacle of the congregation, the hands of the perſon who offered it being laid upon its head, and was done by way of acknowledgment that all that belong'd to him were the effects of the divine bounty. This was kill'd by the *Levites*, who ſprinkled the blood of it upon the altar and having taken off the ſkin, cut it in pieces and laid it on the altar, and burnt it *for a ſweet ſmelling ſavour unto the Lord*; there was alſo a libation of wine or drink offering poured out; and while the victim was burning, the muſick play'd, and the prieſt offered up a prayer that God would accept the ſacrifice.

After the temple was built there were daily offered 2 lambs for a *Holocauſt*, the one in the morning before and the other in the evening after all the other ſacrifices; and on the ſabbath-day and the new moons the number was doubled: The *Holocauſts* were 2 young bullocks a ram and 7 lambs, which was done every day during the ſolemnity of the paſſover and alſo on the day of pentecoſt; and on the feaſt of trumpets, a bullock, a ram, 7 lambs and a he-goat; the ſame was alſo done upon the day of *Atonement*; and upon this ſolemnity the high prieſt offered before he entered into the *Sanctum Sanctorum*, a bullock for a ſin offering, and a ram and a he-goat for a *Holocauſt*; and at the feaſt of tabernacles 70 bullocks were offered, during the time of that feſtival which laſted eight days.

The *Heathens* very probably in imitation of the *Jews* offered *Holocauſts* to their falſe deities; and the conſuming of ſacrifices wholly by fire was a general cuſtom, till *Prometheus*, as it is ſaid, brought in the burning of only a part, and keeping the remainder for his own table, which preſident was afterwards followed by others.

HOLOM'ETER [of ὅλος whole and μέτρον, *Gr.* meaſure] a mathematical inſtrument ſerving univerſally for taking all ſorts of meaſures, both on the earth and in the heavens.

HOLP'EN [of helpan, *Sax.*] helped.

HOLT [holt, *Sax.*] either at the beginning of the name of a place, as *Holton*, or at the end, denotes the place did anciently abound with wood.

HO'LY *Ghoſt* [in *Heraldry*] as a croſs of the *Holy Ghoſt*, has a circle in the middle and on it the *Holy Ghoſt* in figure of a dove; the four arms are drawn narrow from the centre, and widening towards the end; and there the returning lines divide each of them into two ſharp points, upon each of which is a pearl; and four *Flowers-de-Lis* iſſue from the intervals of the circle, between the arms.

HOLY *Myſteries that were brought to light* [*Hieroglyphically*] were by the *Egyptians* repreſented by a crab fiſh; becauſe it lives in holes under the rocks.

HOLY *Week*, the laſt week in *Lent*.

HOLY *Year*, the year of *Jubilee*.

Knights of the HOLY *Sepulchre*, an order of knighthood founded by a *Britiſh* lady St. *Helena*, after ſhe had viſited *Jeruſalem* and found the croſs of our bleſſed Saviour.

HOMAGE *of the plain*, is where no oath is taken.

HOMAGE *Liege*, a more extenſive kind of homage, where the vaſſal held of the lord, not only for his land, but for his perſon.

HOMAGE *of Devotion*, is a donation made to the church, and imports not any duty or ſervice at all.

HOMAGE *of Peace*, is that which a perſon makes to another, after a reconciliation.

HO'MELINESS [prob. of ham, *Sax.* home, *q. d.* ſuch as is uſed at home] plainneſs, unadornedneſs, want of beauty, *&c.*

HOME *ſpun*, unpoliſhed, clowniſh.

HOME'SOKEN [ham-ſocn, *Sax.*] a power granted by the king to ſome perſon for the puniſhment of a perſon for entering violently into an houſe.

HOMI'LY [*homilia*, L.] in the primitive church was uſed to ſignify a plain conference by way of queſtion and anſwer, which was commonly done by the biſhops till about the 5th century, when the learned prieſts were allowed to preach, catechiſe, *&c.* in the ſame manner as the biſhops uſed to do.

But at this time it ſignifies a ſermon or diſcourſe upon ſome head or principle in religion, commonly compoſed in a plain manner, that it may be more eaſily underſtood by the common people.

There were ſeveral homilies made here in *England*, in the time of the reformation, printed and ordered to be read in thoſe churches which were not furniſhed with a miniſter ſufficiently learned to compoſe diſcourſes themſelves; as alſo to prevent the teaching of unſound doctrine.

HOMINI'COLÆ [of *homo*, a man, and *colo*, L. to worſhip] a name which the *Apollinarians* gave to the orthodox, to upbraid them as worſhippers of a man, becauſe they maintained that *Jeſus Chriſt* was God-man. *L.*

HOMOCEN'TRICK [of ὅμοιος like, and κέντρον, *Gr.* a centre] having the ſame centre, concentrical.

HOMOIOP'TOTON [ὁμοιόπτωτον, Gr.] a rhetorical figure, where ſeveral members of a ſentence end in like caſes.

HOMOIOTE'LEUTON [ὁμοιοτέλευτον, Gr.] a rhetorical figure, where ſeveral members of a ſentence end alike.

HOMOGE'NEOUSNESS [of ὁμογένεια, Gr.] ſameneſs of nature.

HOMOIMER'ICAL *Principles*, the principles of *Anaxagoras* were ſo called, which were as follows, he held that there were in all mixt bodies (ſuch as fleſh, fruits, *&c.*) determinate numbers of ſuch *ſimilar principles*, that when they came to become parts (*exempli gratia*) of an animal body, would there make ſuch maſſes and combinations as the nature of them did require, *viz.* the *ſanguinary particles* would then meet all together and make *blood*; the *urinous particles* would make *urine*; the *carneous*, *fleſh*; and the *oſſeous*, *bones*.

HOMOI'MORY [ὁμοιομερία of ὅμοιος like, and μέρος, *Gr.* a part] a likeneſs of parts.

HOMOLOGA'TION [of ὁμολογία, *Gr.* conſent] aſſent, or (in the *Civil Law*) it is the act of confirming a thing, or rendering it more valid and ſolemn by a publication, repetition or recognition of it.

HOMOL'OGOUS *Sides or Angles of two Figures*, are ſuch as keep the ſame order from the beginning in each figure, as in two ſimilar triangles.

HOMOL'OGOUSNESS [of ὁμολόγος, Gr.] agreeableneſs or likeneſs in reaſon or proportion to one another.

HOMOOU'SIANS, a name by which the *Arians* called the orthodox, becauſe they held that God the Son is *Homoouſios*, *i. e.* conſubſtantial with the Father.

HOMO'PHAGI [of ὠμος raw, and φάγω, Gr. to eat] a name given by the ancient geographers to certain people who eat raw fleſh.

HOMOU'SIOS [ὁμούσιος, of ὅμοιος like, and οὐσία, Gr. eſſence] a term in *Theology*, which ſignifies the being of the ſame ſubſtance or eſſence.

HOMUNCIONA'TES, orthodox in the IVth century, to whom the *Arians* gave that name, by reaſon they admitted two ſubſtances and two natures in *Jeſus Chriſt*.

HOMUN'CIONISTS [of *Homuncio*, L. a little man] a ſect, the ſame as *Photinians*, ſo call'd of denying the two natures in *Jeſus Chriſt*, and holding that he was only mere man.

An HON'EST *man* [*Hieroglyphically*] was repreſented by a man with his heart hanging by a chain upon his breaſt.

HON'ESTNESS } [*honeſtas*, L. *honêteté*, F.] honeſty, a principle of juſtice betwsen man and man.

HO'NORARY *Counſellors*, ſuch as have a right to ſet in aſſemblies, courts, *&c.*

HONORIFICABIL'ITUDE [*honorificabilitudo*, L.] honourableneſs.

HONORIF'ICK [*honorificus*, L.] bringing honour.

HON'OUR [*honor*, L. *honneur*, F.] reſpect or reverence paid to a perſon; alſo eſteem, reputation, glory; alſo honeſty, virtue, chaſtity, modeſty.

HONOUR, is or ſhould be the reward of virtue, and he that aſpires after it, ought to arrive at it in the paths of virtue; this the *Romans* intimated very ſignificantly by building the temple of *Honour* in ſuch a manner, that there was no coming at it, without paſſing thro' the temple of *Virtue*. Kings are call'd fountains of honour, becauſe it is in their power to beſtow titles and dignities.

HONOURS [*honores*, L.] dignities, preferments.

HONOUR *Point* [in *Heraldry*] is that which is next above the exact centre of the eſcutcheon, and divides the upper part into two equal portions, ſo that the firſt upwards from the centre is the *Honour-Point*, and the next above that is the preciſe *Middle chief*.

Maids

Maids of HONOUR, are young ladies in the queen or princeſs's houſhold, whoſe office is to attend the queen, *&c.*

HONOURS [*of a City*] are the publick offices or employments of it.

HONOURS [*of a Church*] are the rights belonging to the patron, *&c.*

Funeral HONOURS, are the ceremonies performed at the interments of great men.

HONOURS [*of the Houſe*] certain ceremonies obſerved in receiving viſits, making entertainments, *&c.*

HON'OURABLENESS, honourable quality, *&c.*

HO'NOURARY [*honorarius*, L.] pertaining to honour, done or conferred upon any one, upon account of honour.

HON'OURARY, is a term uſed of a perſon, who bears or poſſeſſes ſome quality or title, only for the name's ſake, without doing any of the functions thereto belonging, or receiving any of the advantages thereof.

HONOURARY *Tutor*, a perſon of quality appointed to have an eye over the adminiſtration of the affairs of a *minor*, while the *Onerary* tutors have the real, effective, management of them.

HONT'FANGTHEF, a thief taken, having the thing ſtolen in his hand.

To HOOD-*wink*, to keep a perſon in ignorance or blindfolded.

HOOD [with *Falconers*] a piece of leather, wherewith the head of a hawk, *&c.* is covered.

HOOD, this termination put to the end of *Engliſh* words frequently ſignifies ſtate and condition, as *Brother-hood*, *Child-hood*, *Man-hood*, *Widow-hood*, &c.

HOOK'ED [of hoce, *Sax.* hoeck, *Du.* a hook] crooked, bending.

A HOP [of hoppan, *Sax.* hopper, *Dan.*] a leap with one leg.

HOPE [hopa, *Sax.*] expectation, affiance; truſt.

HOPE, is an affection of the mind that keeps it ſtedfaſt, and from being born away or hurried into deſpair by the violence of preſent evils, by a well-grounded expectation of being extricated out of them in time, and thence it is called the anchor of the ſoul. The ancients repreſented *Hope*, in painting, *&c.* as a beautiful child in a long blue robe, hanging looſe, ſtanding on tip-toes, holding a trefoil in his right-hand, and a ſilver anchor in its left.

HOPE'LESNESS, a quality that affords grounds to hope for ſome benefit.

HOPE'FULNESS [hopeleaſ, *Sax.*] not affording ground to hope.

HOPLO'MACHI [with the *Ancients*] a ſort of gladiators who fought in armour, either *Cap-a-Pee*, or only with a caſk and *cuiraſs*. *Gr.*

HO'RÆ [*Hours*] are perſonified by the poets, and made goddeſſes, are named *Eunomia*, *Dice* and *Eirene* the daughters of *Jupiter* and *Themis*, nurſes to *Venus*, and perpetual companions of the *Graces*. They are repreſented with chearful countenances, and delighting in the beautiful ornament of the meadows, that come forth in the ſpring (the time of their birth) they are ſaid to tread ſoftly, walk extreme ſlowly, and always to bring ſomething new with them wherever they come. They were eſteemed admirers of induſtry, and to take care of ſuch as were diligent and ſtudious. They are ſaid to have the keeping of the gates of heaven committed to them, and that they could make fair or cloudy weather when they pleaſed.

HORA'RINESS [of *horarius*, L. *horaire*, F.] horary, or hourly quality.

HORD, a company or body of wandring people (as the *Tartars*) who have no ſettled abode or habitation; alſo a ſort of village of 50 or 60 tents, with an open place in the middle.

A HORD [hopd, *Sax.*] a hord, a ſtorehouſe, a treaſury; alſo what is laid up there.

HORDICA'LIA [of *horda*, L. a cow with calf] a *Roman* feſtival wherein they ſacrificed cattle big with young.

The ſenſible or *true* HORIZON [with *Aſtronomers*] is that circle which limits our ſight, and may be conceived to be made by ſome great plain, or the ſurface of the ſea.

It divides the heavens and earth into two parts, the one light and the other dark, which are ſometimes greater or leſſer, according to the condition or ſituation of the place, *&c.*

Right HORI'ZON, is that which cuts the equator at right angles.

Oblique HORIZON, is that which cuts the equator obliquely.

Parallel HORIZON, is that where the pole of the world is the zenith, or that which either is in the equator or parallel to it.

HORIZON'TALLY [*horizontalement*, F.] according to, at, or near the horizon.

HORIZON'TAL *Plane*, is that which is parallel to the horizon of the place.

HORIZONTAL *Plane* [in *Perſpective*] is a plane parallel to the horizon, paſ-

ſing thro' the eye, and cutting the perſpective plane at right-angles.

HORN-*Mad*, a perſon is ſaid to be ſo when he is in a rage upon account of a notion of his being cuckolded.

HOROG'RAPHY [of ὥρα an hour, and γράφω, Gr. to deſcribe, *&c.*] the art of making or conſtructing dials.

HOROLOGIOG'RAPHER [of ὡρολόγιον an inſtrument or machine that ſhews the hours or time of the day, and γράφω to deſcribe] a maker of dials, clocks, or inſtruments to ſhew the time of the day.

HOROS'COPAL, pertaining to an *Horoſcope*.

Lunar HOR'OSCOPE [*Aſtronomy*] is the point which the moon iſſues out of when the ſun is in the aſcending point.

HOROS'COPIST [of *horoſcopus*, L. of ὡροσκοπος, of ὥρα an hour and σκοπέω, Gr. to view, *&c.*] one who obſerves horoſcopes, or the degree of the aſcendant, or the ſtar aſcending above the horizon, at the moment an aſtrological figure or ſcheme is made; an aſtrologer.

HOR'RIBLENESS [of *horribilis*, L. and *neſs*] dreadfulneſs, terribleneſs.

HOR'RIDNESS [*horriditas*, L.] horribleneſs, heinouſneſs; alſo trembling for fear.

HORRIF'ICK [*horrificus*, L.] cauſing dread, fear, trembling, *&c.*

HORRI'SONOUS [*horriſonus*, L.] ſounding dreadfully.

HOR'ROR } ſuch an exceſs of fear
HOR'ROUR } as makes a perſon tremble.

HORSE [hoꝛſ, *Sax.*] a beaſt well known. An horſe is an emblem of war, ſtrength, ſwiftneſs.

HORSES, *conſecrated to the Sun* of which mention is made 2. *Kings* 23. 17.

It is well known that the ſun was worſhipped all over the *Eaſt*, and that the horſe, the ſwifteſt of tame beaſts was conſecrated to this deity, who was repreſented riding in a chariot, drawn by the moſt beautiful and ſwifteſt horſes in the world.

In *Perſia* and among the *Maſſageta* horſes were ſacrificed to the ſun, *Xenophon* deſcribes a ſolemn ſacrifice, which was made with ceremony to the ſun: They were all of the fineſt, and were led with a white chariot, crowned and conſecrated to the ſame God. And it is very probable that the horſes that *Joſiah* removed out of the court of the temple were appointed for the like ſacrifices.

The *Rabbins* ſay that theſe horſes were every morning put to the chariots dedicated to the ſun, and that the king or ſome of his officers got up and rode to meet the ſun at his riſing as far as from the eaſtern gate of the temple to the ſuburbs of *Jeruſalem*.

An HORSE *covered with harneſs* [*Hieroglyphically*] repreſented war and ſpeed.

HORSE-*Shoo*, there is a ſuperſtitious cuſtom among ſome people, of nailing horſe-ſhoos on the threſhold to keep out witches; whence it ſhould ariſe I cannot learn, unleſs from the like cuſtom practiſed in *Rutlandſhire* at *Burgley* houſe, the ancient ſeat of the *Harringtons*, near *Oakham*; which lordſhip the lord *Harrington* enjoy'd with this privilege, that if any of noble birth came within the precinct of that lordſhip, they ſhould forfeit, as an homage, a ſhoo from the horſe whereon they rode; or elſe to redeem it with a ſum of money: Accordingly there are many horſe-ſhoos nailed upon the ſhire-hall door, ſome of large ſize and ancient faſhion, others new and of our preſent nobility.

HORSE-*Shoo-head*, a diſeaſe in infants wherein the ſutures of the head are too open.

HORSE, a wooden frame made to open and ſhut with hinges for the conveniency of women to hang cloaths on to dry.

HORSE [with *Carpenters*] a piece of wood jointed acroſs two other perpendicular ones, to ſupport the boards, planks, *&c.* which make bridges over ſmall rivers.

HORSE [in the language of *Exchange-Alley*] the chance of the benefit of a lottery ticket, for one or any certain number of days, if it be drawn a prize.

HOR'TA [of *hortare*, L. to exhort] a goddeſs eſteemed by the *Romans* who invited men to great enterprizes, and had a temple which ſtood always open.

HORTA'GILERS [in the *Grand Signior's Seraglio*] upholſterers or tapeſtry hangers.

HORTATIVES [*hortativa*, L.] exhortations.

HOSAN'NA *Rabba*, a name the *Jews* give to the ſeventh day of the feaſt of tabernacles, in which the word *Hoſanna* is often repeated in their prayers, *&c.*

A HOSE [hoꝛa, *Sax.*] a ſtocking.

HOS'PITABLENESS [*hoſpitalitas*, L. *hoſpitalité*, F. of *hoſpitium* an inn] hoſpitality, hoſpitable diſpoſition.

HOS'PITALER, one who entertains and provides for poor people, travellers *&c.*

HOS'PO-

HOSPODAR, a title of the princes of *Moldavia* and *Wallachia*.

HOST [*hoſtia*, L.] a victim or ſacrifice to the deity.

HOS'TILENESS [*hoſtilitas*, L. *hoſtilité*, F.] hoſtility, the ſtate or practiſe of enemies.

HOSTILI'NA [among the *Romans*] a goddeſs who preſides over corn when it ſhoots forth into ears. L.

HOST'ING, in a hoſtile manner, fighting, warring. *Milton.*

HO'TEL-DIEU, the chief hoſpital of any city in *France* for ſick perſons. *F.*

HOUGH } at the beginning of a
HOW } name, is an intimation that the place is of low ſituation. as *Holland* in *Lincolnſhire*, which is the ſame as *Lowland*.

HOUGH-*Bonny* [in *Horſes*] a hard, round ſwelling or tumour, growing up on the tip of the hough or hoof.

Aſtronomical HOUR [*hora*, L. *heure*, F. ὥρα of ὁρίζειν, *Gr.* to bound, limit or divide, becauſe it divides the day] is the 24th part of a natural day, and contains 60 minutes, and each minute 60 ſeconds, *&c.* which hours always begin at the meridian, and are reckoned from noon to noon.

Babyloniſh HOURS, are begun to be accounted from the horizon at the ſun's riſing, and are reckoned on for 24 hours till his riſing again.

Jewiſh HOURS, are one twelfth part of the day or night, reckoned from the ſun riſing to the ſun ſetting (whether the days or nights be longer or ſhorter) which are called in ſcripture the firſt ſecond or third hours, *&c* of the day or night.

Sometimes in the *Jewiſh* diviſion of the day, it was divided into 4 parts, *morning*, *high day* or *noon*, the firſt *evening* and the laſt *evening*; and the night into 3 parts, *night*, *midnight* and *morning watch*.

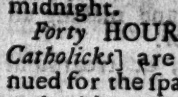
Sometimes they divided the day unequally, according as the ſeaſon of the year varied; for all the time the ſun is above the horizon, called day, was divided into 12 equal parts, and conſequently at different times of different lengths; and all the time the ſun is below the horizon called night, was divided into 12 equal parts, and conſequently varying in the ſame manner.

Italian HOURS, are reckoned after the manner of the *Babyloniſh* hours, only they begin at the ſun's ſetting inſtead of its riſing.

European HOURS, are equal hours reckoned from midnight 12 hours, from thence to noon, and 12 from noon to midnight.

Forty HOURS *of prayer* [with *Roman Catholicks*] are publick prayers continued for the ſpace of 8 days ſucceſſively, and without intermiſſion before the holy ſacrament, to obtain the aſſiſtance of heaven upon ſome important occaſion. On theſe occaſions the ſacrament is expoſed 40 hours, 14 hours each day.

HOUR-*Grunters*, old watchmen.



HOUR [in *Chymical Writers*] is expreſſed by one of theſe characters.

HOUSE-*wife* [hur-pif, *Sax.*] a woman of good œconomy in houſhold affairs.

HOU'SING [with *Bricklayers*] a term uſed when a tile or brick is warped or caſt crooked or hollow in burning, they ſay ſuch a brick or tile is houſing.

HOUS'WIFRY, good œconomy in managing the affairs of an houſe. This *hieroglyphically*, was by the ancients repreſented by the induſtrious tortoiſe.

HOUS'HOLD *Days*, four ſolemn feſtivals in the year, when the king after divine ſervice offers a bezant of gold on the altar to God. Theſe days are *Chriſtmaſs*, *Eaſter*, *Whitſunday* and *All-ſaints*.

HOWKER } a ſea veſſel, ſomething
HOUGRE } like a pink but maſted like a hoy, they will carry from 50 to 200 tuns, and with a few hands may be carried to the *Eaſt-Indies*, they are very manageable, will tack ſoon and ſhort, ſail well, lie near the wind, and will live almoſt in any ſea. They are much uſed by the *Dutch*.

A HUB'BLE-*Bubble*, a device for ſmoaking tobacco thro' water, which makes a bubbling noiſe; alſo a perſon who ſpeaks ſo quick as to be ſcarce intelligible, a talkative perſon, a rattle.

HUCK'ABACK, a ſort of linnen cloth that is woven ſo as to lie partly raiſed.

HUE [heꝛe, *Sax.*] complexion, colour countenance, *&c.*

HUE *and Cry* [*huer* and *crier*, F. *i. e.* to ſhout or cry aloud] in ancient times, if a perſon who had been robbed, or in whoſe company one had been murdered came to the next conſtable, ordering him to raiſe hue and cry, and make purſuit of the offender, deſcribing the perſon, and the way he was gone, the conſtable was obliged to call upon his pariſhioners to aid and aſſiſt him in ſeeking him; and not finding him, to give notice to the next conſtable, and he to the next, and ſo from one to another till he was apprehended, or to the ſea-

ſide,

ſide. In *Scotland* this was performed by blowing an horn, and making an out-cry after the offender.

A HUFF, an affront, or treatment with angry words.

HUF'FING [of heozan, *Sax*,] vapouring, ranting, *&c.*

HUGE'NESS, vaſtneſs, largeneſs.

HU'GEOUS, very large.

A HUGG [prob. of hozan, *Sax.*] or huggben, *Du.*] an embrace.

HU'GUENOTS [this name is variouſly derived by authors: Some derive it from *huc nos venimus*, the beginning of the firſt proteſtation of the apologetical oration made before cardinal *Lotharingius*, in the time of *Francis* the ſecond of *France*. *Du Verdier* derives it of *John Huſs*, whoſe opinion they embraced, and *guenon* an ape *q. d. John Huſs's Apes*. Others from *Hugh Capet*, whoſe right of ſucceſſion to the crown the *Calviniſts* maintained againſt the houſe of *Guiſe*. Others of *Huguenot*, a piece of mony, a farthing in the time of *Hugh Capet*, *q.* not worth a farthing; others of *Hugon*, a gate in the city of *Tour*, where they aſſembled when they firſt ſtirred. *Paſquier* derives it of *Hugon*, an imaginary ſpright that the populace fancied ſtrolled about in the night; and becauſe they generally in the night went to pray they called them *Huguenots i. e.* diſciples of king *Hugon*] a nickname the *Papiſts* give to the *Proteſtants* in *France*.

HUL'LOCK, a ſmall part of a ſhip's ſail, which is looſed and left open in a great ſtorm, when it is not ſafe to have the whole out, and is commonly uſed in the *miſſen* ſail, to keep the ſhips head to the ſea; when a ſhip will not weather coil, they looſe a *Hullock* of the *fore-ſail* to lay her head the other way, and ſo changing the helm to the weather ſide, the ſhip will fall off and lay her head where her ſtern lay before,

HUL'LY [prob. of hulcᵹ, *Sax.* a bed] full of hulls.

HUMANI'TIES [*humaniores literæ*, L.] the ſtudy of the *Greek* and *Latin* tongue, grammar, rhetorick, poetry, and the ancient poets, orators and hiſtorians.

HU'MANLY [*humaniter*, L. *humaniment*, F.] after a human manner.

HU'MANNESS [*humanitas*, L. *humanité*, F.] humanity.

HU'MANISED [*humaniſe*, F.] render'd human.

HUM'BLENESS [*humilitas*, L. *humilité*, F.] humility.

HU'MIDNESS [*humiditas*, L. *humidité* F.] moiſture.

HUM'MUMS, the name of a ſweating houſe.

Aqueous HU'MOR [with *Oculiſts*] or *wateriſh humour*, is contained between the *Tunica Cornea* and the *Uvea*, and ſerves to moiſten and levigate the two other denſer humours, and alſo the *Tunica Uvea* and *Retina*.

Chryſtalline HUMOR [with *Oculiſts*] or *Icy humor*, which is contained in the *Tunica Uvea*, and is thicker than the reſt. This is by ſome call'd *glacialis*, and is the primary inſtrument of viſion, in reſpect of its collection and reception of the rays, which coming thither, dilated by the aqueous humor, are collected and convey'd to the *Retina*.

Vitreous HUMOR [with *Oculiſts*] or *glaſſy humor*, is bigger than any of the reſt, fills the backward cavity of the eye. This, ſome ſay, ſerves to dilate the rays that it receives from the *Cryſtalline*, and to bring them to the *Retina*; or, as others are of opinion, it helps to collect the rays refracted by the *Cryſtalline* into one point, that the viſion may be the more diſtinct and vivid.

HU'MORIST [*humoriſta*, It.] one full of humours, whimſeys or conceits; a fantaſtical or whimſical perſon.

HUMORISTS, the title of the members of a celebrated academy of learned men at *Rome*.

HU'MOUR, is accounted as peculiar to the *Engliſh* drama, at leaſt our comick poets have excell'd therein, and carried it beyond thoſe of any other nation; and ours perhaps is the only language that has a name for it.

HUMOUR [in *Dramatick Poetry*] is uſed for a ſubordinate or weaker ſpecies of what the criticks call *Manners*.

HUMOUR [in *Comedy*] is defined to be a fainter or weaker paſſion, peculiar to comick characters, as being found in perſons of a lower degree than thoſe proper to tragedy; or it is that which is low, ridiculous, *&c.*

HUMOUR [in *Medicine*] the particular temperament or conſtitution of a a perſon, conſidered as ariſing from the prevalence of this or that *Humour* or *Juice* of the body; as a *cholerick Humour*, a *melancholy Humour*, a *ſprightly Humour*.

HU'MOUROUSNESS, comicalneſs, fulneſs of pleaſantry, fantaſticalneſs.

HU'MOURSOMNESS, hardneſs to be pleaſed, peeviſhneſs.

Natural HUN'GER, is an irritation of the ſtomach, occaſioned by faſting.

Animal HUNGER, is the ſenſation or perception of that irritation, and the appetite

appetite or desire of food, that is the consequence of it.

HUN'GRINESS [of hungep, *Sax.*] craving appetite.

HUNKS, a nick-name of scorn and derision us'd of a covetous miserly fellow.

HUR'DLES [of hupd, *Sax.*] hazle rods wattled together.

HURDLES, or *Clayes*, are made of branches or twigs interwoven together in the figure of a long square, about five or six foot long, and three, or three and a half broad; the closer they are woven they are the better. They are for several uses, as for covering *Traverses* or *Lodgments*, *Caponiers*, *Coffers*, &c. and are covered over with earth to secure them from the artificial fireworks of the enemy, and from the stones which might be thrown upon them, and likewise to lay upon marshy ground, or to pass the *fosse*, especially when it is full of mud or slime. See their form in the figure.

HURDLES [in *Husbandry*] are frames made either of split sticks, or hazle rods platted together to make sheep-folds, &c.

HURE [in *Heraldry*] the head of a wild boar, a bear, a wolf, or some such fierce creature; but not of lions, or other any such noble creature. *F.*

HURL-*Bone* [of an *Horse*] a bone near the middle of the buttocks, very apt to go out of its socket by a slip or strain.

HURL'ERS [in *Cornwall*] seventeen large stones, situated at some distance one from another, probably design'd as a commemoration of some victory gain'd thereabouts; but by the ignorant and superstitious neighbouring inhabitants report to have been men turn'd into stones for prophaning the sabbath, by exercising a diversion much in use among them thereon, call'd hurling the ball,

HUR'LING [*q. d.* whirling] throwing stones, &c. with a whirling motion of the hand.

HUR'LY-THRUM'BO, a bawling noisy preacher, orator, &c. who lays about him violently, using much action and gesture; also one who uses many extravagant expressions and rants.

A HUR'RY [of *harier*, F.] great haste.

HUR'RICAN [of *huracan*, Sp.] a violent storm of wind, which often happens in the *West-Indies* in *September* and *October*, overthrowing trees, houses and whatsoever stands in its way. They begin in the north, but turn round, and in a little time veer thro' all the points of the compass.

HURST [of hyppt, *Sax.*] joined with the names of places, denotes that they took their name from a wood or forest.

HUERTS } [in *Heraldry*] are round-
HEURTS } dles azure, &c. the same the *French* call *Torteaux d'Azure*: Some imagine they signify bruises or contusions in the flesh; but others *Hurtleberries*.

HURT'FUL [hyrt-ful, *Sax.*] injurious, prejudicial.

HURT'FULNESS, prejudicialness, &c.

HUS'BANDMAN [*Hieroglyphically*] was represented by a labouring ox.

HUSH *Mony*, a bribe or sum of mony given to a person who has been privy to something he ought to reveal to conceal it, and is usually meant in an ill sense.

HUSKANAW'ING, a solemnity practised by the *Virginian Indians*, once every fourteen or sixteen years. It is an institution or discipline that all young men must pass under before they can be admitted to be of the number of great men, officers, or *cockarouses* of the nation.

The choicest and briskest young men of the town, and such only as have acquired some treasure by their travels and hunting, are chosen out by the rulers to be *Huskanaw'd*, and whoever refuses to undergo this process, dares not remain among them.

The ceremony is performed after the manner following: After the performance of several odd preparatory ceremonies, the principal part of the business is to carry them into the woods, and there to keep them under confine-

ment

ment, and deſtitute of all ſociety for ſeveral months, giving them no other ſuſtenance but the infuſion or decoction of ſome poiſonous intoxicating roots; by virtue of which phyſick, and the ſeverity of the diſcipline which they undergo, they become ſtark mad: In which raving condition they are kept 18 or 20 days. During theſe extremities, they are ſhut up night and day in a ſtrong incloſure, made on purpoſe, in ſhape like a ſugar-loaf, and every way open like a lattice, for the air to paſs through. In this cage, after they have been ſhut up till the doctors find they have drank ſufficiently of the *Wyſoccan* (as they call this mad potion) they gradually reſtore them to their ſenſes, by leſſening the intoxication of their diet, and then bring them back into the town, whilſt ſtill wild and crazy, through the violence of the medicine.

It is pretended, that they in this time drink ſo much of the water of *Lethe*, that they perfectly loſe all remembrance of former things, even of their relations, parents, and language; and after this they are very fearful of diſcovering any thing of their former remembrance; for if ſuch a thing ſhould happen to any of them, they muſt immediately be *Huskanaw'd* again: And the ſecond time the uſage is ſo ſevere, that ſeldom any one eſcapes with his life. Thus they muſt pretend to have forgot the very uſe of their tongues, ſo as not to be able to ſpeak, nor underſtand any thing that is ſpoken, till they learn it again. And they are for ſome time under the guard of their keepers, who conſtantly wait upon them every where, till they have learnt all things perfectly over again.

The undergoing this diſcipline, is with them the moſt meritorious thing in the world, in order to preferments to the greateſt poſts in the nation, which they claim as their undoubted right at the next promotion.

The *Indians* pretended, that this violent method of taking away their memory, is to releaſe the youth from all their childiſh impreſſions, and from that ſtrong partiality to perſons and things which is contracted before reaſon takes place.

They hope by this proceeding to root out all the prepoſſeſſions and unreaſonable prejudices which are fix'd in the minds of children; ſo that the young men, when they come to themſelves again, their reaſon may act freely, without being biaſſed by cuſtom and ducation.

Thus alſo they become diſcharged from the remembrance of any ties of blood, and are eſtabliſhed in a ſtate of equality and perfect freedom to order their actions, and diſpoſe of their perſons, without any other controul than that of the law of nature.

HU'SKY [prob. of **Huſche**, *Du.*] full of huſks, or the coats of corn, ſeed, *&c.*

HUS'SARS [of *Poland* and *Hungary*] cavalry or ſoldiery ſuppos'd to have taken their names from the *huzza* or ſhout they make at their firſt onſet: they are generally employ'd to engage with the turkiſh horſe; they are clothed in an odd habit, wearing tigers ſkins and thoſe of other wild beaſts hanging at their backs, as a defence againſt bad weather; their officers are adorned with plumes of feathers, and the common ſoldiers have their heads ſhaven with only a tuft left in the middle, and a large *Muſtacho* hanging down to their ſtomach, and on their heads a fur cap with a cocks feather ſtuck in it.

They are very bold and reſolute; but are more fit for an ſudden attack, than a long battle; nor are very expert at the uſing their fire arms, but are very dextrous at their *Sabres*. They neither give nor take quarter. The emperor of *Germany* and *French* king entertains ſome of them in their ſervice.

HUS'SITES, the followers of *John Huſs*.

HUS'SY, is an appellation given to woman kind, and is us'd both in a good and a bad ſenſe; in a good ſenſe it is a contraction of the word *Houſewife*, and then ſignifies a clean, neat, careful, induſtrious woman; and in a bad ſenſe, a whore, or careleſs, negligent, drunken one; and ſometimes it is only a note of anger or diſpleaſure, as of a mother to her daughter, as *Huſſy* i. e. you naughty girl.

HY'ACINTH } [ὑακίνθος, Gr.] a pre-
JACINTH } cious ſtone, ſo called from its reſemblance of the purple flower named *Hyacinth*; of which there are four ſorts, thoſe that are intermixed with a vermilion colour; thoſe of a ſaffron colour; thoſe of an amber colour; and thoſe of a white intermixt with a faint red; and are either oriential or occidental. Theſe ſtones either engrave or cut fine, and were it not that the engraving oftentimes coſts more than the ſtone, they would be more us'd for ſeals, *&c.*

Theſe ſtones were uſed by the ancients for amulets and taliſmans, who wore them about their necks, or in

rings

rings, &c. and imagined they had in them a virtue to ſecure them from the plague, &c.

Confection of Hyacinth, in medicine, is a thin electuary of a cordial quality, compoſed of divers precious ſtones, the *Hyacinth* ſtone being one of the principal ingredients, and alſo coral, hartsharn, ſeeds, roots, and divers other ingredients, pulverized or ground, and mixt together.

HYACIN'THIA, feſtivals held at *Sparta*, in honour of *Apollo*, and remembrance of his favourite *Hyacinthus*.

HYACIN'THINE [*hyacinthinus*, L. ὑακίνθινος, *Gr.*] pertaining to or like the *Hyacinth*.

HYACINTHIZON'TES [of ὑακινθίζω, *Gr.*] a kind of emeralds inclining to a violet colour.

HYACIN'THUS, *Apollo* and *Zephyrus* (as the poets tell us) both were enamoured with *Hyacinthus* a youth of excellent beauty, and had a mind to obtain him by ſome trial of ſkill. *Apollo* he ſhot arrows, and *Zephyrus* blew. *Apollo* ſang and cauſed pleaſure, but *Zephyrus*'s blaſts were troubleſome, and therefore *Hyacinthus* choſe to betake himſelf to *Apollo*. *Zephyrus* upon his being rivalled, prepares for revenge, and *Apollo* throwing a quoit, it was repulſed by *Zephyrus*, and falling on the head of *Hyacinthus* killed him: And it ſeeming unbecoming the earth, that the memory of ſuch a calamity ſhould be quite eraſed, it cauſed a flower to ſpring up of the ſame name; the beginning of which, as the poets tell us, was inſcribed on it.

HYA'DES [ſo called of ἀπὸ τοῦ ὕειν, *i. e.* to rain] a conſtellation called the ſeven ſtars. The poets feign them to be the daughters of *Atlas* and *Æthra*, whence they are alſo called *Atlantiades*. Their names are *Ambroſia*, *Eudora Paſithàe*, *Coronis*, *Plexauris*, *Pytho* and *Tyche*. They are famous among the poets for bringing rain, they are placed in the *bulls-head*, and the chief of them in the left eye, are by the *Arabs* called *Aldebaran*.

The poets feign, that *Hyas* their brother having been torn in pieces by a lionneſs, they wept ſo vehemently for his death, that the gods, in compaſſion to them tranſlated them to heaven, and placed them in the forehead of the bull where they ſtill continue to weep: And hence the conſtellation is ſuppoſed by ſome to preſage rain.

HYALI'NE [*hyalinus*, L. of Ὑαλινὸς, Gr.] pertaining to glaſs, glaſſy, *Milton*.

HYÆ'NA [Ὕαινα, Gr.] a kind of beaſt much like a wolf, very ravenous and ſubtil; of which it is related by ſome writers, that he will come in the night time to ſhepherds houſes, and learning their names, by counterfeiting a man's voice, call them out and devour them.

HYÆNA [*Hieroglyphically*] was uſed by the ancients to expreſs an unconſtant perſon; becauſe it is related of it, that it is one year male, and the next becomes a female. It was likewiſe uſed as an emblem of a brave courage, that can defy all difficulties, and look upon the frowns of fortune with a generous contempt; becauſe the *Naturaliſts* ſay, that the ſkin of this animal will procure to us this privilege of paſſing thro' the greateſt dangers without harm.

HYBER'NAL *Occident*, the *Winter*, *Weſt*, or *South Weſt*. That point where the ſun ſets at its entrance into the tropick of *Capricorn*, *i. e.* on the ſhorteſt day.

HYBERNAL *Orient*, the *Winter*, *Eaſt* or *South Eaſt*. That point of the horizon where the ſun riſes at its entrance into the tropick of *Capricorn*.

HYBIS'TRICA, a feſtival with ſacrifices and other ceremonies celebrated by the *Greeks*, at which the men wore the apparel of women, and the women of men, in honour of *Venus*, either as a god or a goddeſs, or both; or, as others ſay, a feſtival held at *Argos*, where the women habited like men inſulted their huſbands with all tokens of ſuperiority, in memory of the *Argian* dames having defended their country with notable courage againſt *Cleomenes* and *Demaratus*.

HYDATOSCOPI'A [of ὕδατος, of water, and σκοπέω, Gr. to view] a divination or foretelling future events by means of water.

HY'DRA [Ὕδρα, Gr.] the poets tell us, that *Hydra* was a *Lernæan* ſerpent, having an hundred heads, but one body; and that when one head was cut off, two ſprang up in its place, and that *Carcinus* came and aſſiſted the *Hydra*. The ground of the ſtory is this: *Lernus* was a king at that time, when men univerſally dwelt in towns or villages, and every town had its king; among which *Sthenelus*, the ſon of *Perſeus*, governed *Mycenæ*, the largeſt and moſt populous place. *Lernus* not bearing to be ſubject to him, it was the occaſion of a war between them. *Lernus*'s town was a little well fortify'd place, defended by fifty ſtout archers, which day and night were ſhooting their arrows from the tower. The name of this little town

was *Hydra*. Upon which *Euryſtheus* ſent *Hercules* thither; but they who were beneath threw fire, and aimed at the defenders of the tower; and if any one was hit with it and fell, immediately two ſtout archers roſe up in his place. But *Hercules* at length took the town, burnt the tower, and deſtroyed the town; and this gave birth to this fable. *Palæphatus.*

HYDRA [Ὕδρα, Gr.] a water ſerpent; eſpecially that monſtrous one, ſaid by the poets to have had an hundred heads, and bred in the lake *Lerna*, and to have been killed by *Hercules*, and plac'd among the ſtars.

HYDRAGOG'ICAL [of ὑδραγωγία of ὕδωρ water, and ἄγω, Gr. to lead] pertaining to the conveyance of water.

HYDRAUL'ICK [of ὑδραυλικὸς of ὕδραυλος, ſounding water, of ὕδωρ water, and ἀυλὸς, Gr. a pipe] pertaining to a water-organ.

HY'DROMANCY [*hydromantia*, L. of ὑδρομαντεία, of ὕδωρ water, and μαντεία divination, *Gr.*] a manner of divining or making conjectures by water, in which the victims had been waſh'd, and ſome parts of them boil'd; alſo a divination by common water, in which they obſerved the various impreſſions, changes, fluxes, refluxes, ſwellings, diminutions, colours, images, *&c.* of the water: Sometimes they dipt a looking-glaſs into the water, when they deſired to know what would become of a ſick perſon; for as he look'd well or ill in the glaſs, according they conjectured as to his future condition; ſometimes they fill'd a bowl with water, and let down into it a ring, equally poiſed on both ſides, and hanging by a thread tied to one of their fingers; and then in a form of prayer, requeſted the Gods to declare or confirm the queſtion in diſpute; whereupon, if the thing were true, the ring of its own accord would ſtrike againſt the ſide of the bowl a ſet number of times: Sometimes they threw ſtones into the water, and obſerved the turns they made in ſinking.

HYDROM'ETER [of ὕδωρ and μέτρον, Gr. meaſure] an inſtrument to meaſure the gravity, denſity, velocity, force or other properties belonging to water.

HYDROMETRI'A [ὑδρομετρία, Gr.] the menſuration of waters and other fluid bodies; their gravity, force, velocity, quantity, *&c.*

HYDROPARAS'TATES [of ὕδωρ water, and παρίστημι I offer, *Gr.*] a ſect, a branch of the *Manichees*, whoſe diſtinguiſhing tenet was, that water ſhould be uſed in the ſacrament inſtead of wine.

HYDROPHOBI'A [ὑδροφοβία of ὕδωρ water, and φόβος fear, *Gr.*] a diſtemper ſometimes accompanied with a fever, phrenzy, and other ſymptoms proceeding from the bite of a mad dog, in which the patient dreads water, *&c.* the pathognomick ſign that the diſeaſe is come to its height, and rarely happens till within three or four days of the patient's death, the diſeaſe being then unanimouſly allowed to be incurable by phyſicians both ancient and modern, *L.*

HYDROPHORI'A [of ὕδωρ and φέρω, Gr. to bear] a feſtival or funeral ceremony, performed by the *Athenians*, &c. in memory of them that periſhed in the deluge.

HY'DROPOTE [of ὑδροπότης, Gr.] a water drinker.

HYDROSTAT'ICAL, of or pertaining to the doctrine of hydroſtaticks.

HYDROSTAT'ICAL *Ballance*, an inſtrument contrived for the eaſy and exact finding the ſpecifick gravities of bodies, either liquid or ſolid. It eſtimates the degrees of the purity of bodies of all kinds, the quality and richneſs of metals, oars or minerals, the proportions in any mixture, adulterations, *&c.* of which the only adequate judge is the ſpecifick weight.

HYGRO-ORGAN'ICAL [of ὑγρὸς and ὄργανον, Gr.] of or pertaining to veſſels or contrivances for the conveyance of moiſture or water.

HYGROSTAT'ICKS [of ὑγρὸς and ϛατέω, Gr. to weigh] the art of finding the ſpecifick weights of moiſt bodies.

HY'LE } [with *Alchymiſts*] is their
HY'LEC } firſt matter; or it is matter conſidered as produced by nature herſelf; alſo called chaos.

HYLO'BII [of ὕλη wood, and βίος life, Gr.] ſuch philoſophers who retired to woods and foreſts to be more at leiſure for contemplation.

HY'MEN [in *Poetry*] a term of invocation, as *Hymen*, *Hymenæe*.

HYMEN [Ὑμέναιος, Gr.] ſome ſay *Hymen* was an *Athenian*, who recovered back virgins that had been carried away by robbers, and reſtored them again unmeddled with to their parents; and therefore his name was called upon at nuptials as a defender of virginity. Others ſay, that *Hymen* was a young man, who on his wedding-day was killed by the fall of the houſe, whence it was afterwards inſtituted, that by way of expiation, he ſhould be named at nuptials as the God of marriage. The ancients

ents repreſented *Hymen* with a chaplet of roſes, and as it were diſſolved and enervated with pleaſures, with long yellow hair, in a mantle of purple or ſaffron colour, or holding a veil of a flame colour to repreſent the bluſhes of virgins, bearing a torch in his hand.

HYMEN [in *Anat.*] a thin membrane or ſkin, reſembling a piece of parchment, ſuppoſed to be ſtretched in the neck of the womb of virgins, below the nymphæ, and that is broke at their defloration, being followed with an effuſion of blood.

HYMEN [in *Botany*] a fine delicate ſkin, wherewith flowers are incloſed while in the bud, and which burſts as the flower blows or opens.

A HYMN [ὕμνος of ὑμνοδέω, *Gr.* to celebrate] a ſong or ode in honour of God; or a poem proper to be ſung in honour of ſome deity.

HYMNOL'OGY [ὑμνολογία, *Gr.*] a ſinging of hymns or pſalms.

HYPER'BATION [ὑπέρβατον of ὑπερβαίνω, *Gr.* to tranſcend] this is ſometimes treated on as a figure in grammar, but always rather to be taken notice of as bearing the character of a ſtrong and violent paſſion; and ſo a figure in *rhetorick*, is nothing but a tranſpoſition of thoughts and words, from the natural order of diſcourſe.

Apollonian HYPER'BOLA, is the common *Hyperbola*, in contradiſtinction to *Hyperbola*'s of the higher kind.

HYPERBO'LIFORM *Figures* [*Mathemat.*] ſuch curves as approach in their properties to the nature of the *Hyperbola*, the ſame that are called *Hyperboloids*.

HYPERCRIT'ICKS [ὑπερκριτικοί, *Gr.*] over-rigid cenſurers or criticks, who let nothing paſs; but animadvert ſeverely on the ſlighteſt fault.

HYPERDULI'A [ὑπερδουλεία, of ὑπέρ above and δουλεία worſhip, *Gr.*] the worſhip paid to the virgin *Mary*, ſo called, as being ſuperior to the *Dulia*, the worſhip paid to the ſaints.

HYPE'RION [according to the poets] the ſon of *Cælus* and *Veſta*, married his ſiſter *Theia* or *Baſileia*, a virgin remarkable for her modeſty and chaſtity, but being elected queen was afterwards deſirous to leave heirs, and marrying with her brother *Hyperion*, had *Helios* and *Selene*; who were admired by all for the excellency of their beauty. But the other brothers of *Theia* entering into a conſpiracy aſſaſſinated *Hyperion*, and drowned *Helios* in the river *Eridanus*. On this *Selene*, who paſſionately loved her brother *Helios*, threw her ſelf headlong from a tower and expired.

Helios appeared to his mother in a dream and told her they were deified, and that from thenceforth the holy fire in heaven ſhould be called *Helios* [Ἥλιος *i. e.* the ſun] and that which was before named *Mene*, ſhould be called *Selene* [Σελήνη the moon.]

Hiſtorians ſay, this *Hyperion* was an aſtronomer that found out the motion of the ſun, moon, and other planets, and the ſeaſons and diſtinctions of time meaſured out by them, and therefore is called the *father* of thoſe *planets*, as being the firſt that taught the knowledge and nature of them.

HY'PO [ὑπό under, *Gr.*] a particle us'd in the compoſition of many words.

HYHOCHON'DRIA [ὑποχονδρία, of ὑπέρ and χόνδρος, *Gr.* a cartilage] the ſides of the upper part of the belly about the ſhort ribs, under which the liver, ſtomach and ſpleen lie.

HYPO'CHYMA [ὑπόχυμα, *Gr.*] a ſuffuſion, a fault in the ſight, when gnats, cobwebs, little clouds, *&c.* ſeem to fly before the eyes. *L.*

HYP'OCRITE [*Hieroglyphically*] was repreſented by a leopard; becauſe it is reported of this beaſt, that it craftily diſſembles and hides its head with its paws, that it may more eaſily catch its prey, for that the beaſts, tho' they are much delighted with the ſcent of its body, are as much frighted at its head.

HYPOGAS'TRICK *Vein* [*Anat.*] a vein ariſing in the ſame parts with the hypogaſtrick artery, and diſcharging itſelf into the *Iliaca interna*.

HYPOGLOT'TIDES [*Anat.*] two large glands of the tongue ſituate under it, near the *venæ ranulares*, and there are 2 more large glands on the ſide of it. They all filtrate a kind of ſerous matter of the nature of *ſaliva*, which they diſcharge into the mouth by little ducts.

HYPOPHILOSPER'MOUS *Plants* [of ὑπό, φύλλον a leaf, and σπέρμα, *Gr.* ſeed] are ſuch as bear their ſeeds on the backſides of their leaves.

HYPOSTAT'ICAL *Union* [in *Theology*] the union of the human nature with the divine.

HYPO'THESIS [with *Philoſophers*] principles ſuppoſed, as granted for the ſolution of any *Phænomena*, that from thence an intelligible and plauſible account may be given of the cauſes and effects of the *phæomena* propoſed. The laying down or ſuppoſing ſuch principles to be granted, is called an *Hypotheſis*. It is not abſolutely neceſſary that

what is ſuppoſed be true, but it muſt be poſſible, and ought alſo to be probable.

HYPOTHESIS [with *Aſtronomers*] ſignifies a ſyſtem, and is uſually uſed and underſtood in reſpect to the univerſe, and in relation to the diſpoſitions of the heavens, and the motions of the ſtars: Concerning which an *Hypotheſis* that is elaborately contrived is called a ſyſtem: as the *Ptolemaick*, *Copernican* or *Tychonian*.

HYRST [hyꝛſt, *Sax.*] in the names of places denotes, that they took their names from a wood or foreſt.

HYSSOP'ICK *Art*, a name given to chymiſtry by *Paracelſus*, in alluſion to that text in the *Pſalms*, *Purge me with Hyſſop*; becauſe that art purifies metals, minerals, *&c.*

HYSTER'ICA [ὑſτερικὰ, *Gr.*] medicines againſt the diſeaſe of the womb, *L.*

HYSTER'ICKS [ὑſτερικὰ *Gr.*] remedies againſt hyſterick affections.

HYSTEROPOT'MOI [ὑſτεροπότμοι, *Gr.*] ſuch as had been thought dead, and after a long abſence in foreign countries returned ſafe home; or ſuch as had been thought dead in battle, and after unexpectedly eſcaped from their enemies and returned home. Theſe (among the *Romans*) were not permitted to enter their own houſes at the door, but were received at a paſſage opened in the roof.

HYSTEROTOMI'A [ὑſτεροτομία, of ὑſτέρα and τέμνω, *Gr.* to cut] the cutting a child out of the womb.

HYSTEROTOMATOCI'A [of ὑſτερα, τόμη a cutting, and τόκος, Gr. birth] an operation more uſually called the *Cæſarian* operation, the ſame as *Hyſterotomia*.

I

I, *Roman*; *i*, *Italick*; J, *Engliſh*; ι, *Greek*, are the ninth letters of their reſpective alphabets, and י *Hebrew* is the tenth in order of that alphabet.

I is both a vowel and a conſonant as it happens to ſtand related to other letters, that may be joined to it in the ſame ſound or ſyllable. The *Flemmings*, *Italians*, *Spaniards* and ourſelves pronounce this letter, when a conſonant, two different ways. Whenever *j* comes before another vowel in the ſame ſyllable it is a conſonant.

I, the vowel is not ſounded in *Parliament*, *Suit*, *Fruit*, *Height*, *&c.* and tho' it very often ends foreign words, it never ends *Engliſh* ones: Before *r*, it has the ſound of *u*, as *bird*, *third*, *firſt*, &c.

JACK, is an engine much uſed about *guns* or *mortars*, and is always carried along with the *Artillery*, for raiſing up the *Axle-tree*, if a *wheel* chance to be broke; it is likewiſe uſed for traverſing large *mortars*, ſuch as thoſe of 18 inches diameter, which are upon *Low Dutch* carriages, and for elevating them; for traverſing the ſea *mortars*, and many other uſes, too tedious to be named: With this engine one man is able to raiſe more than ſix could do without it. See the figure.

JACK *a Dandy*, a little, impertinent, inſignificant fellow.

JACK *at a Pinch*, a hackney parſon, or one who officiates for another upon ſudden emergencies, without any previous notice.

JACK'ANAPES, a term of contempt for a little prating, whiffling fellow.

JACK KETCH, a hangman or common executioner.

JACK ADAMS, a ſilly, impertinent fellow.

JACK *in a Box*, a cheat or ſharper.

JACK SPRAT, a diminutive term for a perſon of ſmall reputation; alſo a dwarf or a perſon of a ſmall ſtature.

JACK, a ſort of coat of mail, anciently worn by horſemen in the wars, not made of ſolid iron, but of many plates of iron faſtened together; theſe jacks ſome ſort of tenants, who held lands, were obliged to provide upon any invaſion made upon the country.

JACK *in a Lanthorn*, a certain meteor, or clammy vapour in the air, which reflects light in the dark, commonly haunting churchyards, fens, marſhes and privies, as ſteaming out of a fat ſoil, and there hovering about where there is a continual flux of air: It appears like a candle and lanthorn, and ſometimes leads travellers out of their way.

JACKAL', a wild beaſt about the bigneſs of a ſpaniel-dog, with black ſhagged hair, who in the evening hunts for prey

for

for the lion, and follows it with open cry; to whom the lion liſtens, and follows to ſeize it: For the *Jackal* will not eat of it, till the lion is ſatisfied, and afterwards feeds on what he leaves.

JACK'ET [*jacquetté*, F.] a ſhort coat anciently worn by horſemen, over their armour and cuiraſſes; it was made of cotton or ſilk ſtitch'd between two light ſtuffs, and ſometimes of cloth of gold.

JA'COBINS [ſo called, becauſe their principal convent ſtands near the gate of St. *James*, in the city of *Paris* in *France*] monks and nuns of the order of St. *Dominick*.

JA'COBITES } a ſect of *Eaſtern* chri-
JA'COBINS } ſtians in the 6th and beginning of the 7th century, ſo denominated from *Jacob Bardeus* a *Syrian*, a diſciple of *Eutyches* and *Dioſcorus*, who ſpread the hereſy in *Aſia* and *Africa* to that degree, that the ſect of the *Eutychians* were ſwallow'd up by that of the *Jacobites*, which alſo comprehended all the *Monophyſites* of the *Eaſt*, *i. e.* ſuch as acknowledged but one nature, and that human in *Jeſus Chriſt*, by that taking in the *Armenians* and *Abyſſines*: They denied the three perſons in the Trinity, and made the ſign of the croſs with one finger, to intimate the oneneſs of the Godhead. Before baptiſm they applied a hot iron to the foreheads of children after they had circumciſed them, founding that practice upon the words of *John* the *Baptiſt*, Matt. 3. He will baptize you with the Holy Ghoſt and with fire.

Mr. *Simon* ſays the number of the *Jacobins* is but ſmall there not being above 30, or 40000 families of them, principally inhabiting *Syria* and *Meſopotamia*, and that they are divided among themſelves, the one part embracing and the other diſowning the communion of the church of *Rome*.

JAC'OBITISH [of *Jacobus*, *James*] inclined to the principles of *Jacobites*, or attached to the intereſt of king *James* the II. or the Pretender, commonly call'd the Chevalier de St. *George*.

JA'DISH, *ſpoken of a horſe* [of Gaad, *Sax.* a goad or ſpur, *q. d.* one that will not go without the ſpur] lazy, apt to be tired.

JADE, a greeniſh ſtone, bordering on the colour of olive, eſteemed for its hardneſs and virtues, by the *Turks* and *Poles*, who adorn their fine ſabres with it; and it is ſaid to be a preſervative againſt the nephritick colick.

JAH [יה from the Radix היה, *Heb.* he was] a name of God frequently to be met with in the *Old Teſtament*, and eſpecially compounded with many proper names, as *Adonijah*.

JAIL-*Bird*, a priſoner. See *Goal*.

JAM } [with *Miners*] a ridge of
JAMB } rock or ſtone, that nips
JAUMB } off the vein of oar and hinders them from purſuing it.

JAMA'ICA *Wood*, a ſort of ſpeckled wood, of which cabinets, *&c.* are made.

JAM'BE [according to the *Poets*] the daughter of *Pan* and *Echo*, who, to divert the goddeſs *Ceres* from her melancholy, would tell her pleaſant ſtories, and make her laugh by jeſts and fancies that ſhe would put into *Iambick* verſe; and from her that ſort of metre, which was before unknown, took its name.

IAM'BICK *Verſe*, is ſo called of the *Iambick* feet, of which it chiefly conſiſts, which are one ſhort and one long ſyllable, as *meos*. It is the moſt various of all other ſorts of verſe, being of three ſorts; *Diameter*, *Trimeter*, or *Senarie*: The laſt of which is moſt in uſe; this conſiſts chiefly in *Iambick* feet; but has now and then a *Spondee* and *Trochee*, as *ſuis & ipſa Roma viribus ruit*.

St. JAMES-wort, an herb.

St. JAMES's *Croſs* [in *Heraldry*] is

one whoſe head or top terminates in the form of a heart, and the two arms bearing ſome reſemblance to the *Croſs Patonce*, ſo called, becauſe worn by the *Spaniſh* knights of *Santiago* or St. *James*. See the figure.

JAN'IZARIES [in the *Turkiſh* army] foot ſoldiers, who were formerly only chriſtian children, either ſuch as were taken priſoners, or ſuch, the poverty of whoſe parents gave up in *lieu* of the tribute, exacted by the *Grand Seignior* for liberty of conſcience; but that is now ceaſed. The number of them is different, according to the different exigencies of the ſtate; formerly it was but 33000, but of late years they have been augmented to 100000. Their pay is from 2 to 12 aſpers a day, beſides a *doliman* or long coat with ſhort ſleeves, which they have allow'd them once a year, the firſt day of their *Kamezan* or *Lent*. In time of peace they carry only a long ſtick; but in a time of war fire arms, and a ſabre.

JANIZARIES, is a name ſometimes given to ſuch as are reſolute, bold and daring, to execute the deſigns of any perſon

perſon either in a publick or private ſtation, at all hazards.

JANSENISTS [ſo called of *Cornelius Janſenius*, biſhop of *Ypres*] a ſect of Chriſtians in the 6th century, whoſe principles were chiefly founded upon his book entitled *Auguſtinus*, wherein he endeavours to explain St. *Auguſtin*'s ſcheme concerning grace.

The ſubſtance of which is, that all the concurrent cauſes or principles diſtinct from the ſoul, do ſo far determine the will that it is plainly over-ruled by them.

When *Janſenius*'s book was publiſhed in 1640, it was ſtrenuouſly oppoſed. Pope *Urban* the VIII. to put a ſtop to the diſpute, publiſh'd a bull againſt it, charging it with reviving doctrines condemned by his predeceſſors. This gave vigor to the controverſy, and the *French* procured *Innocent* the X. to condemn 5 propoſitions, which contained the chief of *Janſenius*'s notions. The aſſembly of the *French* clergy receiv'd pope *Innocent*'s condemnation.

The partiſans of *Janſenius* did likewiſe condemn thoſe 5 propoſitions, but at the ſame time affirmed that they were not in his book.

Anthony Arnaud and eminent doctor of the *Sorbonne* was expell'd the faculty of divinity at *Paris*, for aſſerting that he queſtioned whether thoſe propoſitions could be found in *Janſenius*'s book. But pope *Alexander* the VII. affirming that they were there, thoſe who refus'd to ſign the form for cenſuring the propoſitions through all the dioceſſes of *France*, were expelled, interdicted or excommunicated.

But notwithſtanding the controverſy has ſtill been kept on foot, by means of a diſtinction betwixt fact and right, and by means of an expedient of putting different ſenſes upon the popes conſtitutions.

JAN'UARY [is ſuppoſed to take its name of *Janus*, an ancient king of *Italy*, or of *Janus* a pretended deity, whom the *Romans* ſuppos'd preſided over the beginnings of all buſineſs: And by others, of *janua*, L. a gate, it being, as it were, the entrance to the reſt of the months] *January* the firſt month in the year, is repreſented in painting all in white, like ſnow or hoar-froſt, blowing his fingers; holding in the left arm a billet, and *Aquarius* ſtanding by his ſide. At this time cakes of new meal and ſalt were offered to *Janus*, together with new wine and frankincenſe.

Then all tradeſmen and artiſts began their works, and the *Roman* conſuls appointed for the year enſuing, entered ſolemnly upon their office. The *Romans* took care that at that time all quarrels ſhould be laid aſide, that new-years gifts, the tokens of friendſhip ſhould paſs between them, and that the day ſhould conclude with mirth and diverſion.

On the firſt day of this month the conſuls marched to the capitol, attended with a croud all in new cloaths; and 2 white bulls that had never born the yoke, were ſacrificed to *Jupiter Capitolinus*, and a great deal of incenſe and other perfumes were offered; and during this religious ſolemnity they offered their vows for the proſperity of the empire and emperor.

It was added to the *Roman* calendar by *Numa*; who placed it near the winter ſolſtice.

JA'NUS [is ſuppoſed by ſome to be ſo called of יין, *Heb.* wine, of which he is ſaid to have been the firſt inventor; others derive the name of *janua*, L. a gate, *q.* the gate of the world, of heaven, or of months] the moſt ancient king of *Italy* among the *Aborigines*, about the year of the world 2629, and 1319 before the birth of *Chriſt*, who entertained *Saturn* when he was baniſhed by his ſon *Jupiter*. It is related of him, that he was the wiſeſt of all kings, and knew things paſt and to come; and therefore they pictured him with two faces, and deified him after his death; and *Numa* built him a temple, which was kept ſhut in a time of peace, and open in time of war. Some are of the opinion, that *Janus* was the ſame as *Ogyges*, or *Noah*, or *Japhet*; and thence ſaid to have two faces, the one looking backwards and the other forwards, *i. e.* the one on the world before the flood, and the other on the world after the flood; and he is ſaid to have come into *Italy* in the golden age of the world (when there was no gold coined, when men were juſt) and to have taught men to plant vines, *&c.* to to offer ſacrifice, and to live temperately.

Janus is deſcribed with two faces, either as reſpecting the evening and the morning, or rather in regard of his ſingular prudence, which is a virtue conſiſting in the remembrance of things paſt, and a foreſight of things to come; he has 12 altars beneath his feet, and holds a key in his right hand, and a ſcepter in his left; by one intimating that

that he can as it were open the world by the light he gives, and ſhut it up again by withdrawing the ſame light from us, and the ſcepter denotes the dominion he has over it. Sometimes he was repreſented with four faces, either in regard of the four ſeaſons of the year, or the four quarters of the world.

He was eſteemed the god of peace; tho' he was never called upon but in times of war. His temple was ſhut in the time of peace, but ſtood open in a time of war.

JAPONNE'SE *Language*, the language of *Japan* is ſaid to be very curious, they having ſeveral words to expreſs one thing, ſome in honour, others in deriſion; ſome for the prince, others for the people; as alſo for the quality, age and ſex of the ſpeaker and perſon ſpoken to.

JAR'DEES } [with *Horſemen*] are
JAR'DONS } callous and hard ſwellings in the hinder legs of an horſe, ſeated on the outſide of the hough, as the ſpavin is on the inſide.

A JARR [of *jarra*, Span.] an earthen veſſel well known, of oil it contains from 18 to 36 gallons.

JAR'RING [probably either of *garrieus*, L. prating as *Minſhew* ſuppoſes, or of *guerroyant*, F. brawling according to *Skinner*] diſagreement between perſons, falling out, quarrelling.

JAS'PER, is commonly taken for a precious ſtone; but is rather reckoned among marbles. It is of various colours; but the moſt beautiful is green, and that which is moſt eſteemed is full of little ſpots, ſcattered here and there upon the green. Some value the purple coloured very highly: Some is of a carnation colour, red, roſe coloured ſtriped, white, and of many other colours.

In ſome of it nature has repreſented landſkips, trees, flowers, *&c.* very curiouſly. It is not tranſparent and approaches pretty near to the *Agate*. It is found in many parts of the *Eaſt* and alſo in ſome parts of *Europe*.

Some attribute to it the medicinal vertues of helping women in labour and ſtopping blood.

IATRALIP'TICA, that part of phyſick that cures by friction, and the applitation of fomentations and plaſters.

IATROCHYM'IST [*Iatrochymicus*, L. of ἰατρὸς a phyſician, and χυμὸς chymiſtry] a chymical phyſician, or one who uſes or preſcribes chiefly chymical preparations.

IA'TROMA'THEMAT'ICIAN [of ἰατρὸς a phyſician, and μαθηματικὸς, Gr. a mathematician] a phyſician, who conſiders diſeaſes, and their cauſes mathematically, and preſcribes according to mathematical proportions.

JA'VARIS, a ſort of ſwine in *America*, that has its navel on the back; difficult to be taken, becauſe it is ſcarcely to be tired in running, and ſo furious, that it rends every thing to pieces with its tuſhes.

JAUMBS [*jambes*, F.] the ſide-poſts of a door.

JAUNT'INESS [of an uncertain derivation; unleſs of *Jancer* F.] wantonneſs, hardening, ramping humour.

JAW'LAPS, the red ſkins under a cock's jaws.

JA'ZEL, a precious ſtone of an azure or blue colour.

IBEX, a wild goat that is very ſwift and runs up ſteep rocks. *Bochart* deſcribes the *Ibex* after the following manner; he ſays, it lives upon ſteep rocks; that nature has given it large horns, which it bends back as far as its buttocks, ſo that it will leap from the higheſt precipices, and falls upon its back without hurting it ſelf, becauſe its horns receive and break the blow.

IBIB'OCA, a kind of ſerpent in *Braſil*, whoſe bite, tho' venomous, does not preſently prey upon the vitals, but proceeds by degrees; the principal remedy for the cure is a plaiſter made of the ſerpent's head.

IBIS, a bird, which *Strabo* ſays is like a ſtork, and that ſome are black and others white. The *Egyptians* worſhipped them becauſe they devoured the ſerpents, which otherwiſe would over-run the country.

It is agreed that the *Ibis* is a ſpecies of ſtorks. The white *Ibis* is a real ſtork; the black, which is properly the *Ibis*, is a bird peculiar to *Egypt*; it never goes out of it, and ſome ſay, that it cannot even live out of it. At a diſtance it ſeems to be all black, if you look near it, it is of the colour of a lap-wing or wood-raven; the feathers whereof ſeem to be mix'd with green and a colour bordering upon blue. The belly of it and ſides under the wings are white. Its beak is large, ſtrong and of a ſcarlet colour, as well as its legs and feet.

Its beak is about 18 inches long, its neck 12 or 14 inches, its body and breaſt are as large as the back of a gooſe. When its head is under its wing it has the form of a heart.

The

The white is to be ſeen in all parts of *Egypt*, but the black is not commonly to be met with any where but about *Damietta*. The *Egyptians* had this bird in ſo high a veneration, that it was a capital crime among them to have kill'd one of them through inadvertency.

Cambyſes king of *Perſia*, who was not unacquainted with their ſuperſtition in this reſpect, had ſome of theſe birds plac'd before his army, when he beſieged *Damietta*. The *Egyptians* not daring to ſhoot againſt them, nor conſequently againſt their enemies, ſuffered the town to be taken, which was as it were the key to all *Egypt*.

The *Ibis* not only eats the flying ſerpents or *Saraphs*, but kills them after it is ſated with them. It eats likewiſe the eggs of ſerpents, and carries them to its young ones, which are very greedy of them.

After the death of the *Ibis*, the *Egyptians* were uſed to embalm it, in order to preſerve it, they made a kind of funeral for it, and paid great honours to it.

It is very remarkable in this bird, that altho' it be a water fowl, and lives chiefly about the *Nile*, yet it never enters the water, and does not know how to ſwim. The uſe of glyſters is ſaid to have been learnt from the *Ibis* and not from the ſtork.

It generally builds its neſt upon palm trees to avoid the cats. The fleſh of the *Ibis* is ſaid to be red like that of ſalmon, and ſweet, and its ſkin is very hard and ſmells like wild fowl.

ICA'DES [of εἰκὰς, of εἴκοσι twenty, *Gr.*] an ancient feſtival, celebrated monthly on the twentieth day (he having been born on the twentieth) by the *Epicurean* philoſophers, in memory of their maſter *Epicurus*. They bore his images about the houſes in ſtate, and made ſacrifices.

I'CARUS, the ſon of *Dædalus*, who (according to the poets) with his father flying from *Crete*, thro' youthful wilfulneſs deſpiſed his father's counſel, and flew higher than he ſhould, and ſo melted the wax which held his winged feathers together, and fell into the ſea and was drowned.

ICE [Iſ, *Dan.* Iȝ, *Sax.*] water congealed into a glaſſy ſubſtance by a cold air or freezing wind. It is the common opinion of philoſophers, that ice is made by certain ſpirits of nitre, which in the winter mix with the parts of the water, and being of themſelves improper for motion, becauſe of their figure and inflexibility, infeeble and deſtroy gradually that of the parts to which they are joined.

ICH Dien [ich I and deinnen, *Teut.* to ſerve] a motto which *Edward* the black prince took for his, and ever ſince has been the motto of the arms of the prince of *Wales*. The prince obſerv'd it on the ſhield of *John* king of *Bohemia*, who ſerved in the *French* wars, at the battle of *Creſſi* where he was kill'd, and therefore took it as his motto, in token of ſubjection to his father, under whom he ſerved in that war againſt *France*.

ICHNEU'MON [Ἰχνεύμων ἀπὸ τῦ ἰχνεύειν Gr. of inveſtigating] the *Egyptian* rat, is of the ſize of a cat, with very rough hair ſpotted with white, yellow and aſh colour; its noſe like that of a hog, with which it digs up the earth; it has ſhort black legs, and a tail like a fox; it lives on lizards, ſerpents, ſnails, cameleons, rats and other animals; and is of great ſervice in *Egypt*, by its natural inſtinct hunting out and breaking the eggs of the crocodile, and thereby preventing too great an increaſe of that deſtructive creature. The naturaliſts alſo ſay, that it is ſo greedy after the crocodiles liver, that rowling himſelf in mud, it ſlips down his throat while he ſleeps with his mouth open, and gnaws its way out again. The inhabitants of *Heracleopolis* worſhipped the *Ichneumon*, it being the mortal enemy to the crocodile.

The ICHNEU'MON [*Hieroglyphically*] was uſed to repreſent ſafety and preſervation.

ICHNOGRAPH'ICAL [of εἰκονογραφικὸς, of εἰκὼν and γραφικὸς, Gr.] deſcribing by images, pictures, *&c.* hieroglyphical.

ICHO'GLANS, the grand *Signior*'s pages or white eunuchs, who ſerve in the *Seraglio*. They are chriſtians children, and brought up in a diſcipline ſo ſevere, as is ſcarce credible.

ICHTHYOL'OGIST [ἰχθυολόγος, *Gr.*] a writer or deſcriber of fiſhes.

ICHTHY'OMANCY [ἰχθυομαντεία, *Gr.*] divination by the entrails of fiſhes, for which *Tireſias* is ſaid to have been famous.

ICHTHYO'PHAGIST [ἰχθυοφάγος, *Gr.*] a fiſh-eater.

I'CINESS [of Iſ, *Dan.* Iȝ, *Sax.*] icy nature or qualities, alſo plenty or abundance of ice.

ICONOCLASTS [of Εἰκονοκλάστης, of Εἰκὼν an image, and κλάστης, a breaker, of κλάω, *Gr.* to break] a name given to thoſe of the eighth century, who declared againſt the uſe of images in the Chriſtian

Chriſtian church. The original of which was as follows. A certain *Jew*, named *Sarcutapechis*, perſuaded *Ezide* king of the *Arabs*, to take the images of ſaints out of the *Chriſtian* churches; and ſometime after that one *Bazere* a ſlave becoming a *Mahometan* in *Syria*, inſinuated himſelf ſo much into the favour of *Leo Iſauricus*, that he at his and the inſtigation of other *Jews*, who had predicted his coming to the empire, did about the year 726 declare againſt images, and ordered the ſtatue of *Chriſt*, that was placed over one of the gates to be thrown down, and this having occaſioned a tumult, he was ſo enraged thereat, that he iſſued out a proclamation, aboliſhing the uſe of images, and threatening the worſhippers of them with ſevere puniſhments; nor could he be prevailed upon by the earneſt ſolicitations of *Germanicus* the patriarch and the biſhop of *Rome* in their favour.

Likewiſe his ſon and ſucceſſor *Conſtantine*, forbad praying to ſaints or the *Virgin Mary*; they alſo laughed at Pope *Stephen* the 3d and *Paul* the I. who would have diſſuaded him from it, and called a council wherein what he had done was approved; but this council being condemned at *Rome*, he laboured more than ever to gain his point.

Leo the IV. ſucceeded him in the year 775, but reigned but 4 years, leaving his ſon *Conſtantine* under the tutelage of the empreſs *Irene*, and the ſecond council of *Nice* being held in her time in the year 787. which as *Baronius* and others relate, deſired that the images of Chriſt, and the ſaints, *&c.* might be reſtored.

But *Spanhemius* ſays; the emperor *Philip*, and *John* the patriarch of *Conſtantinople* having rejected the 6th general council againſt the *Monothelites* in 712, took away the pictures of that and the former councils that had been hung up by the emperor *Juſtinian* in the portico of St. *Sophia*, and that the pope thereupon in a ſynod held at *Rome*, ordered the like images to be placed in St. *Peters* church and henceforth to be worſhipped.

The *Saracens* offended at that ſuperſtition perſecuted the *Chriſtians*, and *Leo* calling a ſynod, publiſhed a proclamation, condemning the worſhip of them, but allowing their being hung up in churches, the better to prevent idolatry; and upon a further diſpute with pope *Gregory* the II. who excommunicated him and abſolved his ſubjects from their obedience, in the year 730 he commanded they ſhould be quite taken down and deſtroyed.

Conſtantine Copronymus followed the example of his father, and in the year 744, the 13th year of his reign aſſembled the 7th general council of the *Greeks*, in which images and their worſhip was condemned. His ſteps were likewiſe followed by *Leo* the IV. his ſon who at his death leaving the adminiſtration of the ſtate to the empreſs *Irene*, during the minority of his ſon *Conſtantine* the VII. ſhe to gain the monks to her intereſt made uſe of them for the reſtoring images, advancing *Taraſius* from a layman to be patriarch of *Conſtantinople*; and ſo managed the council which ſhe call'd at *Nice*, that they decreed ſeveral ſorts of worſhip to images; as ſalutations, incenſe, kiſſing, wax-lights, *&c.* but did neither approve of the images of the Trinity, ſtatues, nor any carved work.

Conſtantine being come of age and oppoſing this procedure, was barbarouſly deprived of his ſight and life by his unnatural mother *Irene*; which fact is commended by cardinal *Baronius*, as alſo *Gregory* II. declaring the emperor *Leo* uncapable of the crown; which he calls a rare example to poſterity, not to ſuffer heretical princes to reign.

On the other ſide the popes imitated their predeceſſors in their hatred to the *Greek* emperors, whom they deſpoiled of their exarchate of *Ravenna* and their other poſſeſſions in *Italy*, which by the aſſiſtance of the *French* was converted into St. *Peter's* patrimony.

But it is evident by the capitulary of *Charlemaign* againſt images, that the *French*, *Germans* and other *Northern* countries did abhor image worſhip; and alſo the acts of the ſynod of *Frankfort* under that prince, who alſo wrote 4 books to pope *Adrian* againſt image worſhip and the illegal council of *Nice* before mentioned.

This image worſhip was alſo oppoſed by other emperors, who ſucceeded, as alſo by the churches of *Italy*, *Germany* *France* and *Britain*, particularly by the learned *Alcuinus*.

ICONOGRAPHI'A [of εἰκών an image and γράφω, *Gr.* to deſcribe] a deſcription of images or ancient ſtatues of marble and copper, of buſts and ſemibuſts, of *Penates*, paintings in freſco, *Moſaick* work: and ancient pieces of miniature.

ICONOL'ATER [of εἰκών and λατρεύω, *Gr.* to worſhip] a worſhipper of images.

ICONOL'OGY [of εἰκών and λόγος, Gr.] interpretation of ancient images, monuments and emblems, or an art deſcribing the figures and repreſenta-

tions of men, deities, the paſſions, vertues and vices, with their peculiar characteriſticks; thus *Apollo* is ſometimes repreſented with a bow and arrows and ſometimes with a harp.

Bacchus crowned with ivy, armed with a *Thyrſus*, clothed with a tigers ſkin, and ſometimes drawn by tigers, and follow'd with a train of *Menades*.

Ceres with a ſickle in her hand, and a ſheaf of corn.

Cupid with a bow and arrows, a quiver and a torch, and ſometimes with a muffler over his eyes.

Diana is repreſented in the dreſs of an huntreſs, with a bow and arrows in her hand.

Hercules wearing a lion's ſkin for his ſurtout with a club in his hand.

Juno is repreſented riding in a cloud with a peacock by her ſide, or ſometimes in a chariot drawn by peacocks.

Jupiter holding a thunder-bolt in his hand, and an eagle by his ſide.

Mars is dreſs'd in armour *Cap-a-Pe*, with a cock which was conſecrated to him.

Mercury with a caduceus or wand in his hand, with wings on his hat and on his ſandals.

Neptune ſitting in a chariot drawn by two ſea horſes, with a trident in his hand.

Pluto riding in a chariot drawn by four black horſes, holding a fork with two tines.

Saturn in the form of an old man with a ſcythe.

Venus in a chariot, drawn with doves or ſwans.

ICOSAE'DRON } [εἰκοσάεδρον of εἴκοσι
ICOSIHE'DRON } twenty, and ἕδρα, Gr.] is a regular body, conſiſting of twenty triangular pyramids, the vertexes of which meet in the center of a ſphere, ſuppoſed to circumſcribe it, and have their height and baſes equal. This figure, drawn on a paſtboard, cut half thro', and then folded up, will repreſent an icoſihedron, as in the following figure.

IDÆ'I DAC'TYLI, were the ancient inhabitants of *Crete*, and had their original from mount *Ida* in *Phrygia*, and were called *Dactyli*, from their being ten in number, according to that of the fingers. They carried their rites and myſteries into *Samothracia*, and being believed to have found out the uſe of fire, to have diſcovered the nature and uſe of braſs, iron and other metals, and to have invented many other things of great uſe and advantage to mankind, and therefore were reputed as gods or dæmons.

IDE'A [*Idéa* of εἶδος form, or of εἴδω to ſee, *Gr.*] the form or repreſentation of any ſenſible object, tranſmitted into the brain, thro'the organs of ſight, or the eye; but in a more general ſenſe, it is taken for the immediate object of underſtanding, whatever it be; or, as others define it, thus: *Idea* is whatever the mind perceives in itſelf, or ſtands there for the immediate object of any phantaſm, notion, ſpecies, thought, or underſtanding: *Ideas* are either *ſimple* or *complex*.

IDEA [with *Logicians*] is not to be underſtood only of thoſe images that are painted by the fancy; but all that is within our underſtanding, when we can truly ſay we conceive a thing, after what manner ſoever we conceive it.

Simple IDEAS, are thoſe *Ideas* that come into our mind by *Senſation*, as *Colours* by the *Eye*, *Sounds* by the *Ear*, *Heat*, *Cold*, and *Solidity* by the *Touch*, which come into the mind by only one ſenſe; alſo *Space*, *Extenſion*, *Figure*, *Reſt* and *Motion*, which we gain by more than one ſenſe; alſo, *Pleaſure*, *Pain*, *Power*, *Exiſtence*, *Unity* and *Succeſſion*, which convey themſelves into the mind by all the ways of *ſenſation*.

Complex IDEAS, or compounded ideas, and are founded by the power which the mind hath of *comparing*, *ſeparating* or *extracting* its *ſimple Ideas*, which come into it by *ſenſation* and *reflection*.

IDEN'TICALLY [of *identique*, F.] by or according to the ſame.

IDEN'TICALNESS [of *identitas*, L. of *idem* the ſame] the ſameneſs of a thing in nature or properties; the being the very ſame thing.

IDEN'TITY [*identitas*, L.] is defined by *Metaphyſicians*, to be the agreement of two or more things in another.

ID'EOT. See *Idiot*.

IDE'S [ſo called of *Iduo*, in the old *Tuſcan* language, to divide, becauſe they divided the months as it were into two parts] were the days of the month among the *Romans*, after the *Nones* were out, and they commonly fell out on the 13th of all the months except *March*, *May*, *July* and *October*, in which they fell the

the 15th, because in those months the *Nones* were on the 7th.

IDIOCRAT'ICAL, of, or pertaining to *Idiocrasy*.

IDIOMAT'ICAL, according to the *Idiom*, *i. e.* the peculiar phrase or manner of expression in the language or the propriety of speech.

IDIOMAT'ICALLY, by the *Idiom*, or after the manner of *Idiom*.

IDIOPA'THIC } of or per-
IDIOPATHET'ICAL } taining to *Idiopathy*,

IDIOSYNCRAT'ICAL, of or pertaining to *Idiosyncrasy*.

IDIOTISM [Ἰδιωτισμος, *Gr.*] the condition of an ideot; natural folly or simplicity.

I'DLENESS [Idelneſſe, *Sax.*] laziness, slothfulness.

I'DLY [Idelich, *Sax.*] after a lazy slothful manner.

I'DOL [Εἰδωλον, *Gr.*] some define an idol to be not an image of a real thing; but of something that is false and imaginary, that is adored or worshipped; such as that of a sphinx, a dragon, a griffin, a satyr, a chimæra, *&c.* and they urge this of St. *Paul* for it, *An idol is nothing*. Or it may be defined to be an image, statue or representation of some false Deity. The sun and other planets seem to have been the first Idols, and the Heathens who had valiant princes, either thro' flattery or fear, after their death deluded the vulgar with their being translated into Heaven and changed into stars, and then paid them divine honours.

Nor did they stop at paying adoration to human kind, but proceeded to that of beasts, which were either useful, as the *Ox*, &c. or hurtful as the *Crocodile*, out of a veneration for the former or fear of the latter, were transformed into deities. Not only men, women and beasts, but also trees, plants, rivers, and many other inanimate things were made deities; but represented under divers forms and of various matter, as *Gold*, *Silver*, *Brass*, *Iron*, *Stone* and *Wood*.

IDOLS of the ancients, were at first nothing but a rude stock or stone, and such a one was that of *Juno Samia*, which afterwards, in the magistracy of *Procles* was turned into a statue. *Pausanias* relates, that in *Achaia* there were kept very religiously 30 square stones, on which were engraven the names of as many gods. And in another place he tells us of a very ancient statue of *Venus* at *Delos*, which instead of feet had only a square stone. And some imagine the foundation of adoration being paid to stones, was from the stone that *Saturn* is fabled to have swallowed.

One thing is remarkable in these stones, as particularly in the square stone that represented the god *Mars* at *Petra* in *Arabia*, that their colour wat commonly black, by which it should seem, that that colour in those times was thought most solemn, and becoming things dedicated to sacred uses.

They were called in *Greek* Βαιτύλια, which seems to be derived from the *Phœnician* language, wherein בתאל *Bethel* signifies the house of God; and thence some think that their true original is to be derived from the pillar of stone that the patriarch *Jacob* erected at *Bethel*.

There have been whole nations seen to worship a rough stone. The *Arabians*, as *Maximus Tyrius* relates, adored a great square stone. It is certain that before *Mahomet*, they had a very great veneration for a certain black stone, which is still at this day fastened to a pillar, standing in the porch of the temple at *Mecca*, and is kissed very devoutly by the *Mahometans*.

The *Mahometans* make mention of an Idol call'd *Soura*, which they say had been worshipped in the time before the deluge.

The god *Heliogabalus* was nothing but a stone in the form of a cone, under which they worshipped the sun.

They adored likewise spears or lances, great pieces of timber, fire, animals, the sun, moon, stars, earth, flowers, plants, trees and fountains.

The ancient *Gauls* and *Germans* had scarce any other Gods but these.

The ancient Idols of the *Egyptians* were for the most part very ill contriv'd figures, representing animals or symbolical figures, compounded of man and some animal or other: Here the head of a dog grafted upon the body of a man; there the head of a cat upon that of a woman; oxen, ravens, serpents, the vilest insects, the very herbs of their gardens, as onions, *&c.* in their country received divine honours.

IDOL [in a larger sense] signifies any thing but the true God, that persons set their affections too highly upon, and pay particular respects to, as a *Husband*, *Wife*, *Son*, *Daughter*, &c.

IDOL'ATRESS, a female image-worshipper.

IDOL'ATRIZING [of Εἰδωλολατρεία, of εἴδωλα idols, and λατρεύειν to worship,

Gr.] committing idolatry, worſhipping of idols.

IDOL'ATROUSLY, after an idolatrous manner.

IDOL'ATRY, is the ſuperſtitious worſhip that is paid to idols and falſe Gods. This word is in general underſtood of all impious, ſuperſtitious and ſacrilegious worſhip.

As for the original of Idolatry, people are not agreed.

The author of the book of wiſdom propoſes three cauſes of it.

1. The love of a father, who having loſt his ſon in an advanced age, to comfort himſelf under this loſs, cauſes divine honours to be paid him.

2. The beauty of works engraven.

3. The ſkill of an artificer in potter's earth, who conſecrates a ſtatue of his own making, as if it were a deity.

They who believed that man was form'd by chance, imagined that by degrees he came to inſtitute a religion for his own uſe, and that fear and ſuperſtition were the firſt cauſes of this religion. *Primus in orbe, Deos fecit timor.* Lucretius. Man under the diſturbance of his mind, proceeding from his fears, forged imaginary deities.

The firſt objects of idolatrous worſhip, ſeem to have been the ſun, moon and ſtars, the brightneſs, beauty and uſefulneſs of them, with reſpect to us and every thing about us, induced men to aſcribe ſome divine virtues to them, and afterwards a religious worſhip.

Voſſius maintains, that men began firſt to depart from the worſhip, which they ow'd to God, by rendering divine honours to the two principles of good and evil.

Mankind obſerving that the world abounded with good and evil, were not able to imagine, that God, who is all over goodneſs, ſhould be the author of evil. They therefore invented two deities of equal power, to whom they allotted quite different offices.

The firſt principle, the author of good created the world; the ſecond principle, the author of evil, ſpread throughout it all the evil he could.

To the worſhip of theſe two principles ſucceeded that of ſpirits, particularly that of dæmons; afterwards that of ſouls was introduc'd, as of heroes and illuſtrious perſons.

As to the time of its original; the *Rabbins* ſay it was before the flood, and that the deſcendents of *Cain* introduc'd into the world the worſhip of the creature, and that *Enos* was the firſt inventor of it, which they gather from this expreſſion, *Then men began to call upon the name of the Lord*, which they render thus; *then the name of the Lord was profaned*, by givin it to idols.

Joſephus and the generality of the fathers ſeem of opinion, that after the deluge, idolatry became very ſoon the prevailing religion of almoſt all the world; for wherever we caſt our eyes after *Abraham*'s time, we ſee only a falſe worſhip and idolatry in the world. *Abraham*'s forefathers and *Abraham* himſelf were engaged in it, as appears from *Joſhua* 24. 2, 14.

Some attribute the origiual of it to *Serug*, the grandfather of *Terah*; others to *Nimrod*, who inſtituted the worſhip of fire; others fix it upon *Ham*, the ſon of *Noah*; and others to his ſon *Canaan*.

It was without doubt introduced very early into the world, but it does not ſeem poſſible to trace it to its original; nor muſt we believe that idolatry came all from the ſame country, every nation ſet up its particular gods, and a religion after its own mode.

IDOLOTHY'SY [*ἰδωλοθυσία*, Gr.] a ſacrificing to idols.

IDO'NEOUSNESS [of *idoneus*, L. and *neſs*, Eng.] fitneſs, meetneſs.

IDYL'LION [*Ἐιδύλλιον* of *εἶδος* figure or repreſentation, *Gr.*] a little gay poem, containing a deſcription or narration of ſome agreeable adventure.

JEAL'OUSLY [*avec jalouſie*, F.] with jealouſy.

JEAL'OUSNESS [*jalouſie*, F. *zelotypia*, L. of *ζηλοτυπία*, Gr.] ſuſpicion, miſtruſt, *&c.*

JECTIGA'TION [with *Phyſicians*] a trembling or palpitation felt in the pulſe of a ſick perſon, which indicates that the brain, which is the origin of the nerves, is attacked and threatned with convulſions.

JE'JUNENESS [of *jejunus*, L. and *neſs*, or *jejunitas*, L.] barrenneſs, emptineſs of ſtile, dryneſs.

JEN'NETS. See *Gennets*.

JENTIVES } a ſort of Heathens in
JENTUES } *Eaſt-India*, chiefly in the kingdom of *Golconda*, and that of *Cambaya*, who believe one only God and the immortality of the ſoul; but admit of the tranſmigration of ſouls, and therefore abhor the effuſion of blood and killing of animals, for fear of killing their own fathers or any of their friends.

JEO'PARDOUS, hazardous.

JE'OPARDOUSNESS, hazardouſneſs.

JEO-

JEO'PARDED [prob. of the *French* words *j'ai perdu*, F. *i. e.* I have loſt] brought into danger, hazard, *&c.*

JE'ROMANCY [Ἱερομαντία, Gr.] divination by ſacrifices; it made conjectures from the external parts and motions of the victim, then from its entrails, the flame in which it was conſumed, from the cakes and flower, from the wind and water, and ſeveral other things.

JESDEGER'DICK *Epocha* [with *Chronologers*] a *Perſian* epocha, which takes its date from the coronation of *Jeſdegerdis*, the laſt king of *Perſia*; or rather from its being conquered by the *Ottoman Saracens*, *July* 16th, *An. Chr.* 632.

JES'SAMIN [in *Heraldry*] by thoſe that blazon by flowers inſtead of metals and colours, is uſed for *Argent*, on account of the whiteneſs of the flowers.

JESSANT [in *Heraldry*] ſignifies ſhooting forth as vegetables do, and frequently occurs in *Flower-de-luces*, as in the eſcutcheon; a leopard's head *Jeſſant*, *Flower-de-luce*, *Or*.

JEST'ER [prob. of *geſticulator*, L. a mimick, for in ancient times the mimicks uſed geſticulations or geſtures in breaking their jeſts on the company] a witty jocoſe perſon, formerly kept by princes, *&c.* to break jeſts for their diverſion.

JES'UITES [ſo call'd of *Jeſus*] a religious order of the *Romiſh* clergy, or a ſort of monks of the ſociety of *Jeſus*, firſt founded by *Ignatius Loyola* a *Spaniſh* ſoldier about the year 1534. They are call'd *Regular Clerks* by the council of *Trent*. They were confirm'd by pope *Paul* III. in the year 1539 *viva voce*; and in the year 1540 approv'd by an authentick bull; by which their number was not to exceed 60; but this clog was taken off in the year 1543 by another bull; and divers popes ſince have confirmed this order and granted ſuch privileges to it, as has rendred them exorbitantly numerous and powerful; but their ſeditious writings and practiſes has caus'd them to be diſcountenanced in ſeveral governments in Chriſtendom notwithſtanding they are of the *Romiſh* perſuaſion.

JES'UITESSES, an order of nuns who had monaſteries in *Italy* and *Flanders*. They follow'd the rules of the *Jeſuites*; and tho' they did not obtain the approbation of their order at *Rome*, yet they had ſeveral monaſteries where they had a lady abbeſs, and made vows of poverty, chaſtity and obedience.

They did not confine themſelves to their cloiſters but went abroad and preached. They were 2 *Engliſh* women who by the inſtignation of father *Gerard* ſet up this order intending it for the uſe of miſſionaries into *England*. But this order was ſurpreſs'd by a bull of pope *Urban* the VIII. *A D.* 1630.

JESUIT'ICALLY [of *de jeſuite*, F. a religious order, ſo denominated from *Jeſus*] after the manner of jeſuits; equivocatingly.

JES'UITS *powder*, the drug *Quinquina* or *Cortex Peruviana*.

JE'SUS ['Ιησοῦς, *Gr.*] ſome have ſubtilized upon the number of the *Greek* letters, which being applied together make 888, *i. e.* 8 unites, 8 eights, and 8 hundreds, and apply them to certain predictions of the *Cumæan Sybil*.

JET. *See Jeat*.

JETTY, of or like jet, of the colour of jet

JEWEL *office*, an office where care is taken of faſhioning and weighing the king's plate, and delivering it out by ſuch warrants as the maſters receive from the lord chamberlain.

JEW'ISH, pertaining to the *Jews*.

IGNIP'OTENCE [of *ignipotens*, L.] efficacy, prevalency againſt, or power over fire.

IGNO'BLENESS [*ignobilitas*, L.] baſeneſs or meanneſs of birth.

IGNOMIN'IOUSNESS [of *ignominia*, L. *ignominie*, F. and *neſs Eng.*] diſgracefulneſs, ſhamefulneſs, diſhonourableneſs reproachfulneſs,

IGNORA'MUS, an ignorant or ſilly fellow.

An IGNORANT fellow [*Hieroglyphically*] ſuch an one as was unacquainted with the world, was painted with aſs's head and aſs's ears.

IG'NORANTNESS [*ignorantia*, L. *ignorance*, F.] unknowingneſs, unſkilfulneſs, ignorance.

JILT'ING, deceiving, tricking, cheating, *&c.* uſed by ſtrumpets and lewd women, eſpecially in the point of amours.

I'LET [*iſlette*, F.] a little iſland.

I'LET-*Holes*. *See Oylet*.

IL'IA ['Ιλία, *Gr.*] the daughter of *Numitor* king of the *Albanes*, who being a *veſtal* virgin (as it is ſaid) was gotten with child by *Mars* on the bank of the river *Tiber*, and brought forth two twins. *Romulus* and *Remus*, for which fact ſhe was ſet alive in the ground, and her children expoſed hard by the ſame river; but being found by *Fauſtu-*

lus,

ſter, the king's ſhepherd, he brought them up.

ILI'ACK *Paſſion* [with *Phyſicians*] a painful wringing or twiſting of the guts when they are ſtopped up, or full of wind, or troubled with ſharp humours; or when the upper part of any entrail ſinks or falls into the lower, the ſame that is called *Chordapſus* and *Volvulus*. L.

ILLA'CRYMABLENESS [*illacrymabilis*, L.] uncapableneſs of weeping.

ILLA'QUEATED [*illaqueatus*, L.] intangled or inſnared.

ILLA'TIVELY [of *illatio*, L.] by way of inference.

ILLE'GALLY [*illegitime*, F.] not according to law.

ILLE'GALNESS, of *in* neg. and *legalitas*, L.] contrarineſs to law.

ILLEGIT'IMATENESS [of *illegitimus* L. *illegitime*, F.] unlawfulneſs, baſeneſs of birth, ſpuriouſneſs.

ILLIB'ERALNESS [*illiberalitas*, L.] niggardlineſs, unbountifulneſs, meanneſs of ſpirit.

ILL-NA'TUREDNESS [of *ill* a contr. of Ɛpel, Sax. *natura*, L. and *neſs*] unkind diſpoſition, moroſeneſs, croſs grainedneſs, *&c.*

ILLUMINA'TI, certain *Spaniſh* hereticks, called by them *Alumbrado's*, who began to appear about the year 1575, but the authors of it being ſeverely puniſhed, it was as it were ſtifled till about the year 1623; but then recovered itſelf again with more vigour, in the parts of *Spain* about *Sevil*.

An edict publiſhed ſpecifies 76 errors, the principal of which are, that with the aſſiſtance of mental prayer, union with God, *&c.* (which they boaſted of) they were in ſuch a ſtate of perfection, as not to need either good works or the ſacraments of the church; ſoon after theſe were ſuppreſſed, a new ſect appeared under the ſame name in *France* Theſe likewiſe were intirely ſuppreſſed in the year 1535.

Among other extravagancies they held that friar *Anthony Bucknet*, had a ſyſtem of belief and practice revealed to him, which exceeded all that was in Chriſtianity: That by virtue of that method, people might improve to the ſame degree of perfection and glory that the Saints and *Virgin Mary* had: that none of the doctors of the church knew any thing of devotion: That St. *Peter* was only a good well meaning man, and St. *Paul* never had ſcarce any thing of devotion: That the whole church lay in darkneſs and unbelief: That God regarded nothing but himſelf: That within 10 years their notions would prevail all the world over: And then there would be no occaſion for prieſts, monks or any religious diſtinctions.

ILLU'MNATIVE [*illuminare*, L. *illuminer*, F.] tending to enlighten.

To ILLU'MINE [*illumino*, L.] to illuminate. *Milton.*

ILLU'MINED, a term uſed anciently of ſuch as had been baptized, and ſprang from a cuſtom of putting a lighted taper in the hand of the baptized, as a ſymbol of the faith and grace received thereby.

ILLU'SIVENESS } [of *illuſor*, of *illu-*
ILLU'SORINESS } *dere*, L.] mocking nature; alſo deceitfulneſs.

ILLUS'TRIOUSNESS [of *illuſtris*, L. *illuſtre qualité*, F.] illuſtrious quality, famouſneſs, nobleneſs, renownedneſs.

IM'AGE [*imago*, L.] a natural, lively repreſentation of an object, oppoſed to a ſmooth well poliſhed ſurface; but is generally uſed for a repreſentation or likeneſs of a thing, either natural or artificial; a ſtatue or picture.

To IMAGE, to repreſent.

IMAGES were in uſe among the ancient *Romans* for civil and good purpoſes, who put underneath the buſtoes and ſtatues of their anceſtors, inſcriptions of their origin and improvement in commendable actions, to incite their children to do the like; but images have for a long time been introduced into religion; at firſt by way of ornament, and then thro' an extreme reſpect and ſuperſtition, they became idols, and were and ſtill are actually worſhipped with divine honours.

Themiſtius relates, that all the *Grecian* images till the time of *Dædalus* were unformed, and that he was the firſt perſon that made two ſeparate feet, whereas before they were but one piece, being only ſhaved out of wood or ſtone. But in after-ages, when engraving and carving were invented, they changed the rude lumps into figures reſembling living creatures; nevertheleſs in more refined ages, ſuch of the unformed images as were preſerved, were reverenced for their antiquity and prefered before the moſt curious pieces of modern art.

IM'AGES [in *Rhetoick*] the uſe of them is to paint things naturally, and to ſhew them clearly.

IMAGES [in *Poetry*] their end is to cauſe aſtoniſhment and ſurprize.

IMAGE [in *Phyſicks*] is the trace or mark which outward objects impreſs upon the mind, by means of the organs of ſenſe.

IMAGES [in *Diſcourſe*] any thoughts

to

to produce expreſſions, and which preſent a kind of picture to the mind; or in a more *limited ſenſe*, ſuch diſcourſes as ſome perſons, when by a kind of enthuſiaſm or extraordinary emotion of the ſoul, they ſeem to ſee things whereof they ſpeak

IMA'GINABLENESS [of *imaginabilis*, L.] capableneſs of being imagined.

IMA'GINARINESS [of *imaginarius*, L. and *neſs*] fantaſtickneſs, the not having a real exiſtence; but only in the fancy.

IMAGINA'TION, is an application of the mind to the phantaſm or image of ſome corporeal thing impreſſed in the brain: Or, it is a power or faculty of the ſoul, by which it conceives and forms ideas of things, by means of certain traces and impreſſions that had been before made on the brain by ſenſation.

IMAGINA'TIONISTS, fanciful perſons.

IMA'GINATIVENESS [of *imaginativus*, L. and *neſs*] fantaſticalneſs; alſo ſuſpiciouſneſs, jealouſy, thoughtfulneſs.

IMA'GINES [among the *Romans*] certain images of anceſtors, which the noblemen kept under the porches of their houſes in wooden caſes; which were carried about at their funeral pomps and triumphal entries.

I'MAM [among *Mahometans*] is a ruler or governour of a moſque, and by way of eminence it ſignifies one who has the ſupreme authority both in ſpirituals and temporals; but there are in moſt cities ſubordinate Imams, who are only concern'd in the affairs of religion, and are in moſques much like as our pariſh prieſts.

An IMBARK'MENT [*embarquement*, F.] an entring or being entered on ſhipboard.

IMBA'SED [of *im* and *bas*, F.] made lower in value; mixt with a baſer metal.

IMBAT'TLED [of *im* and *bataillé*, F.] ranged in battle array.

IMBE'CILNESS [*imbecillitas*, L. *imbecillité*, F.] weakneſs, feebleneſs.

An IMBEL'LISHING [*imbelliſſement*, F.] an imbelliſhment, ornament or beautifying.

IMBEZ'ZLEMENT, waſte, conſumption, ſpoil.

IMBLA'Z'D [of *in* and blaze, *Sax.*] made to blaze, ſhining.

IMBLA'ZONARY [of *blaſon*, F.] ſhield and colours with coat-armour, *&c. Milton.*

IMBOS'SMENT, imboſſed work, a ſort of carving or engraving, on which the figures ſtand out above the plane, on which they are made.

IMBOR'DERED [of *im* and *bordure*, F.] bordered, having borders. *Milton.*

IMBOS'OM'D [of *in* and boſom, *Sax.*] incloſed in the boſom. *Milton.*

IMBOW'ELLED [of *im*, neg. and *boyau*, F.] a bowel, having the bowels taken out.

IMBRA'CERY [*Law* term] tampering with a jury, the penalty of which is 20 pounds and impriſonment at the pleaſure of the judge.

IMBROWN'D, rendering opaque, ſhady. *Milton.*

IM'ITABLENESS [of *imitabilis*, L. *imitable*, F. and *neſs*] a capableneſs of being imitated.

IM'ITATIVE [*imitativus*, L.] done by imitation.

IMMAC'ULATENESS [of *immaculatus*, L. *immaculé*, F. and *neſs*] ſpotleſneſs, undefiledneſs.

IMMA'NE [*immanis*, L.] hugeneſs, vaſtneſs, outragiouſneſs.

IMMARCES'SIBLENESS [of *immarceſſibilis*, L. and *neſs*] never-fading nature, *&c.*

IMMATER'IALNESS [*immaterialité*, F.] a not being made up of matter; alſo a not being to the matter or purpoſe.

IMMATURE'NESS [*immaturus*, L.] unripeneſs.

IMME'DIATENESS [of *immediate*, L. *immediat*, F.] preſentneſs, a following another thing without any thing coming between; alſo the acting without means.

IMMED'ICABLENESS [of *immedicabilis*, L. and *neſs*] incurableneſs.

IMMEM'ORABLENESS [of *immemorabilis*, L. and *neſs*] unworthineſs to be remembered.

IMMEMO'RIAL [in a *Law Senſe*] as *time immemorial*, that was before the reign of our king *Edward* II.

IMMEMO'RIALNESS [of *immemorial*, F. and *neſs*] the being out of mind or beyond the memory of man.

IMMENSE'NESS [of *immenſitas*, L. *immenſité*, F.] vaſtneſs, unmeaſurableneſs, greatneſs, hugeneſs. An amplitude or extenſion, that cannot be equalled by any finite meaſure whatſoever, or how oft ſoever repeated.

IMMEN'SURABLENESS [of *in* neg. *menſurabilis*, L. and *neſs*] incapableneſs of being meaſured.

IMMER'SION [with *Chymiſts*] is the putting metals or minerals into ſome corroſive

corroſive matter to reduce them to powder.

IMMERSION [with *Aſtronomers*] ſignifies, that any planet is beginning to come within the ſhadow of another, as in eclipſes, and whenever the ſhadow of the eclipſing body begins to fall on the body eclipſed, they ſay that is the time of the *Immerſion*, and when it goes out of the ſhadow, that is the time of the *Emerſion*.

IMMETHOD'ICALNESS [of *im* for *in* neg. and *methodus*, L.] the being out of method, or contrary to method; irregularity.

IM'MINENTNESS [of *imminens*, L. and *neſs*] readineſs to come upon us, *&c.* being as it were hanging juſt over our heads.

IMMOD'ERATENESS [of *immoderatio*, L. and *neſs*] immoderation.

IMMOD'ESTLY [*immodeſte*, L. *immodeſtement*, F.] without modeſty.

IMMOD'ESTNESS [*immodeſtia*, L. *immodeſtie*, F.] want of modeſty or ſhamefacedneſs.

IMMOR'ALNESS [of *im* and *moralitas*, L.] want of morality, or contrarineſs to morality; corruption of manners, lewdneſs, *&c.*

IMMOR'TALIZED [*immortaliſé*, F.] rendered immortal.

IMMOR'TALNESS [*immortalitas*, L. *immortalité*, F.] the ſtate of that which is immortal, a never dying.

IMMOVE'ABLENESS [*immobilitas*, L. *immobilite*, F.] unmoveableneſs.

IMMU'TABLENESS [*immutabilitas*, L. *immutabilité*, F.] unchangeableneſs.

IMMUTABIL'ITY [in *God*] is an incommunicable attribute, and is a freedom from all kind of change or unconſtancy; both as to his nature and purpoſes.

Moral IMMUTABILITY [in *God*] conſiſts in his not being liable to any change in his thoughts or deſigns; but that what he wills he has willed from all eternity.

To IMP the wings of one's fame, to tarniſh or ſully his reputation.

To IMP the feathers of time with pleaſure, *&c.* to divert one's ſelf with recreation.

An IMPAIR'ING } [prob. of *im* and *pejorare*, L.] a diminiſhing, leſſening, making worſe, *&c.*

An IMPAIR'MENT }

IMPALE'MENT, an execution by driving a ſtake, *&c.* through a man's body.

IMPAN'NELLED [prob. of *in* and *pannau*, F. a ſquare piece] inrolled, or put into the roll, containing the names of jury-men.

IMPAR'ADISED [of *in* and *paradiſus*, L. παράδισος, Gr. of פרדס, *Heb.*] enjoying a paradiſe, delighted. *Milton.*

General IMPAR'LANCE, is when it is ſet down and entered in general terms, without any ſpecial clauſe.

Special IMPARLANCE, is when the party deſires a farther day to anſwer, adding alſo theſe words, *Salvis omnibus advantagiis, &c.*

IMPAR'TIALNESS [of *im* neg. and *partialité*, F.] diſintereſtedneſs, a not favouring or inclining to one party, *&c.* more than to another.

IMPAS'SIBLENESS [of *impaſſibilitas*, L. *impaſſibilité*, F.] uncapableneſs of ſuffering.

IMPAS'SIONED [of *in* and *paſſionné*, F.] wrought up to a paſſion. *Milton.*

IMPA'TIENTNESS [of *impatientia*, L. *impatience*, F.] uneaſineſs of mind under ſufferings; alſo haſtineſs or paſſion.

IMPEACH'ABLE, capable or liable to be impeached.

To IMPEARL' [of *in* and *perlie*, F.] to form into pearls of dew. *Milton.*

IMPEC'CABLENESS [of *impeccabilis*, L. *impeccabilité*, F.] an incapacity or uncapableneſs to commit ſin.

IMP'ED [with *Gardeners*] inoculated or grafted.

IMPEND'ING [*impendens*, L.] hanging over the head, being at hand.

IMPEN'ETRABLENESS [*impenetrabilité*, F. of *impenetrabilis*, L.] uncapableneſs of being penetrated, pierced, or dived into; impenetrability.

IMPEN'ITENTNESS [*impœnitentia*, L.] impenitence, unrelentingneſs, a hardneſs of heart, which cauſes a man to continue in ſin, and hinders him from repenting.

IMPERCEP'TIBLENESS [*qualité imperceptible*, F. of *imperceptus*, L.] unperceivable quality, or uncapableneſs of being perceived.

IMPER'FECTNESS, want of perfection, unperfectneſs, defect; the want of ſomething that is requiſite or ſuitable to the nature of the thing, *F.* of *L.*

An IMPERFEC'TION [with *Printers*] one or more ſheets that are wanting to make a compleat or perfect book.

IMPE'RIOUSNESS [*imperioſitas*, L.] imperious, lordly, domineering, *&c.* humour of acting.

IMPER'ISHABLE [of *in* and *periſſable*, F.] uncapable of periſhing. *Milton.*

IMPERSUA'SIBLE [*imperſuaſibilis*, L.] that cannot be perſuaded.

IMPER-

IMPERTURBA'TION, a being free from trouble of mind, ſereneneſs, calmneſs.

IMPER'TINENTNESS [of *impertinence*, F. of *in* negat. and *pertinens*, L. belonging to] extravagance, nonſenſe, abſurdneſs; alſo reaſonable or ill-timed troubleſomeneſs.

IMPER'VIOUSNESS [of *impervius*, L. and *neſs*] the being impracticable to be paſſed, impaſſableneſs, or the having no way.

IM'PETRABLENESS [of *impetrabilis*, L. and *neſs*] capableneſs of being gotten or obtained by entreaty, *&c.*

IMPETRA'TION [in *Old Statutes*] the getting of benefices and church offices beforehand from the church of *Rome*, which belonged to the king, or other lay patron.

IM'PIOUSNESS [*impietas*, L. *impieté*, F.] irreligion, ungodlineſs.

IMPI'ETY [*Hieroglyphically*] was by the *Egyptians* repreſented by a quail; becauſe they ſay, that this bird doth furiouſly chatter, as if ſhe were offended, when the creſcent of the moon firſt appears.

An IM'PIOUS *wretch* [*Hieroglyphically*] was repreſented by the *Hippopotamus* or river-horſe, a creature that lives in the water as well as in the air; becauſe it is ſaid to kill both its father and mother, tearing them in pieces with its teeth.

IMPLA'CABLENESS [*implacabilitas*, L.] implacable, unappeaſable, or irreconcilable hatred.

IMPLANTA'TION, a ſetting or fixing into.

IMPLANTATION [with ſome pretenders to *Phyſick*] a method of curing by placing plants, or at leaſt their roots, in a ground prepared for that purpoſe, and water'd with what the patient us'd to waſh himſelf; by which means they pretend that the diſeaſe is tranſlated into the plant. If the plant happens to die before the cure be perfected, by reaſon of the ill qualities it imbibes, another plant or plants muſt be placed inſtead of it, and the proceſs muſt be continued as at the firſt.

To IM'PLICATE [*implicatum*, L.] to infold, wrap up in, *&c.*

IMPLI'CITNESS [of *implicatus*, or *implicitus*, L.] a being folded or inveloped in another, the not being expreſſed in plain terms, but only following by conſequence; a tacit underſtanding.

To IMPLOY' [*employer*, F.] to mind one's buſineſs; to keep in action.

IMPLOY' } [*employ*, F.] occupation, buſineſs, trade, *&c.*
IMPLOY'MENT }

IMPOLI'TICKNESS [of *in* neg. *politicus*, L. πολιτικὸς, Gr. and *neſs*] contrarineſs to the rules of policy; imprudence, *&c.*

IMPO'ROUSNESS, a being free from, or the want of pores for the paſſage of ſweat, vapours, *&c.*

IMPORT'ANTNESS [of *importance*, F.] importance, conſequence, weight.

IMPOR'TUNATENESS [*importunitas*, L.] an eager urging or preſſing, troubleſomeneſs, a wearying with too frequent or unſeaſonable requeſts, hard dunning.

IMPOR'TUNE [*importunus*, L.] unſeaſonable. *Milton.*

IMPOSI'TION, a peculiar way of curing certain diſeaſes, being a kind of tranſplantation, which is thus performed. They take ſome of the implanted ſpirit, or excrement of the part of the patient's body, or of both together, and place it between the bark and the wood of a tree or plant, and then cover it with mud. Or others bore a hole in the tree, *&c.* with an augur, and put in the matter beforementioned, and then ſtop the hole with a tampion of the ſame wood, and cover it with mud. And when the effect has followed they take the matter out of the tree. If they would have the effect ſhould be ſpeedy, they make choice of a tree, that is a quick grower; if they would have the effect laſting, they chuſe a tree of long continuance, as the *Oak*.

IMPOSSIBLENESS [*impoſſibilitas*, L. *impoſſibilité*, F.] impoſſibility or that which cannot be done.

IMPOSTS [in *Architecture*] are ſometimes call'd *Chaptrels*, they being the parts on which the feet of arches ſtand, or the capitals of pilaſters, that ſupport arches. Theſe impoſts are conformable to their proper orders. The *Tuſcan* has a plinth only; the *Dorick* two faces crowned; the *Ionick* a larmier or crown over the two faces; the *Corinthian* and *Compoſite* have a larmier, freeze, and other mouldings.

IMPOSTUMATED [*apoſtume*, F.] grown to an impoſtumation, *i. e.* a gathering or collection of corrupt matter in the body.

IMPOV'ERISHMENT [*depauperatio*, L.] a being made poor.

IMPRAC'TICABLENESS [of *impracticable*, F. and *neſs*] impoſſibleneſs to be done or effected.

IMPRECA'TIONS [with the *Ancients*] a kind of goddeſſes which the *Latins* alſo call'd *Diræ*, whom they imagined to be the executioners of evil conſciences; who were called *Eumenides* in hell, *Furies* on earth, and *Imprecations* in heaven. They invoked theſe deities with prayers and pieces of verſes to deſtroy their enemies.

IMPREG'NABLENESS [of *impregnable*, F. and *neſs*] uncapableneſs of being taken by force.

IMPREG'NATED [*s'impregné*, F.] imbodied, imbibed, ſoaked in.

IMPREG'N'D [*impregné*, F.] impregnated. *Milton.*

To IMPRES'S ſoldiers or ſeamen, is to compel them into the publick ſervice.

IMPRES'SED [of *impreſſus*, L.] printed, ſtamped, having an impreſſion on it; alſo compelled into the publick ſervice.

IMPRESSED *ſpecies* [with the *Peripateticks*] ſpecies which (they ſay) bodies emit reſembling them, which are conveyed by the exterior ſenſes to the common ſenſory, theſe *impreſſed ſpecies* or impreſſions, being material and ſenſible are rendered intelligible by the active intellect, and being thus ſpiritualiz'd they are thus termed as expreſſed from others.

IMPRES'SION [with *Philoſophers*] is a term apply'd to the ſpecies of objects, which are ſuppoſed to make ſome mark or impreſſion on the ſenſes, the mind and the memory.

IMPRES'SIVE [of *impreſſus*, L.] apt to impreſs or making an impreſſion.

IMPRE'ST *money*, money given to ſoldiers, *&c.* compelled into the publick ſervice.

IMPRI'MING [with *Hunters*] is the rouſing, unharbouring or diſlodging a wild beaſt; alſo a cauſing it to forſake the herd.

IMPROB'ABLENESS [of *improbabilis*, L. and *neſs*] unlikelineſs to be true.

IMPROV'ABLENESS [prob. of *im* and *prouver*, F. to eſſay or try, *q. d.* to make better by eſſay or trials, and *neſs*, unleſs you had rather from *in* and *probus*, L. good] capableneſs of being improved or made better.

IMPROV'IDENTNESS [*improvidentia*, L.] want of forecaſt, or taking thought beforehand.

IMPRU'DENTNESS [*imprudentia*, L.] indiſcretion, unadviſedneſs, want of deliberation, forethought, precaution, *&c.* F.

IM'PUDENCE, a deity of the *Pagans*, who had her temple at *Athens*, where ſhe was worſhipped as a goddeſs while at the ſame time in another temple there they worſhipped ſhame as a god; the partridge was conſecrated to impudence, on account of ſome reſembling qualities in her nature.

IM'PUDENTNESS [*impudentia*, L. ſhameleſneſs, a being void of modeſty or civility; alſo ſaucineſs. *F.*

IMPUL'SIVENESS, impelling, forcing or driving in quality.

IMPURE'NESS [*impuritas*, L.] filthineſs, uncleanneſs, lewdneſs.

IMPUTRESCIBIL'ITY [of *imputreſcibilis*, L.] incorruptibleneſs.

IN, as to put a horſe IN [with *Horſemen*] is to breed or dreſs him, by which expreſſion is underſtood, the putting him right upon the hand, and upon the heels.

INAB'STINENCE [of *in* neg. and *abſtinentia*, L.] intemperance.

INACCES'SIBLENESS [of *in* neg. *acceſſible*, F. of *L.* and *neſs*] unapproachableneſs, un-come-at-ableneſs.

INAC'CURACY } [of *in* neg.
INAC'CURATENESS } and *accuratus*, L.] the want of accuracy, inartificialneſs, negligentneſs.

INAD'EQUATENESS [of *in* neg. *adæquatus*, L. and *neſs*] diſproportionateneſs.

INADVERT'ANTNESS [of *inadvertance*, F. and *neſs*] inadvertancy; a want of heed or care; a not minding ſufficiently.

INAL'IENABLENESS [*inalienable*, F. of *alienare*, L. and *neſs*] incapableneſs of being alienated, or transferred to another by law.

*INAM'IABLENESS [of *inamabilis*, L. and *neſs*] unlovelineſs, undeſervingneſs of love.

To INAM'OUR [of *in* and *amor*, L.] to engage in love, to indear the affection.

INAP'PLICABLENESS [of *in* and *applicabilis*, L. and *neſs*] uncapableneſs of being applied to.

INARTIC'ULATENESS [of *in* and *articulatus*, L.] the being not articulate, indiſtinct, confuſed.

INARTIFI'CIALNESS [of *inartificiis*, L. and *neſs*] artleſneſs, unlikeneſs to have been performed by a workman.

INAUD'IBLENESS [of *inaudibilis*, L. and *neſs*] uncapableneſs of being heard.

INAU'GURATED [*inauguratus*, L.] a being admitted into the college of *Augurs* [among the *Romans*] inſtalled, inveſted with an office or dignity.

INAU-

INAUSPI'CIOUSNESS [of *inauſpicatus*, L. and *neſs*] unpromiſingneſs; alſo unluckineſs, unfortuneteſs.

IN'CA } a name or title given by
YNCA } the *Peruvians* to their kings and princes of the blood.

INCALES'CENCY [of *incaleſcere*, L.] growing hot by ſome internal motion and fermentation, or by friction.

INCAMERA'TION [in the apoſtolick chancery at *Rome*] the union of ſome land, right or revenue to the dominion of the pope.

INCANTA'TION, words or ceremonies uſed by magicians to raiſe devils; or to abuſe the ſimplicity of the people.

INCA'PABLENESS [of *incapacité*, F.] the want of qualities, power or parts ſufficient or neceſſary to do or receive a thing.

INCAPA'CITY *in matters of Benefices* [with the *Roman Catholicks*] is of two kinds; the one renders the proviſion of a benefice null in its original, as want of a diſpenſation for age in a minor, legitimation in a baſtard, naturalization in a foreigner, *&c.* the other is acceſſionary, and annuls the proviſions, which at firſt were valid, as grievous offences and crimes, *&c.* which vacate the benefice to all intents, and render the holding it irregular.

INCAPA'CIOUSNESS [of *incapax*, L. and *neſs*] the wanting capacity, room or ſpace.

INCAR'NATED [*incarnatus*, L.] having brought or taken fleſh upon him; alſo ſupplied or filled up with new fleſh.

INCAR'NATIVE *Bandage* [with *Surgeons*] a fillet with a nooze or eye at one end of it, ſo that the other may be put through it.

INCARTATION [with *Chymiſts*] a purifying of gold, by means of ſilver and *Aqua fortis*.

INCAS'TELLED [of *in* and *caſtellum*, L. a caſtle] incloſed within a ſort of a round caſtle or brick, as conduits are.

INCENSE a kind of aromatick and odiferous gum, iſſuing out of inciſions made in the tree called by the ancients *Thurifera*, in the dog days; it is of two kinds male and female; but the male is accounted the beſt; it is white and unctuous within, and being laid or ſprinkled on the fire immediately kindles into a flame; the female is ſoft and of a more gummy quality, and of a leſs agreeable ſcent.

Both *Jews* and *Heathens* offered incenſe with their ſacrifices.

INCEN'SED [*incenſus* of *incendere*, L. to burn] perfumed or fumed with incenſe.

INCENSED [of *incenſus* of *incendere*, L. to kindle] provoked to anger, ſet in a flame.

INCEP'TIVE [*inceptivus*, L.] of, or pertaining to a beginning.

INCEPTIVE *Magnitude* [in *Geometry*] as for inſtance; a *point* has no magnitude of itſelf, but is inceptive of it. A line conſidered one way has no magnitude as to breadth; but by its motion is capable of producing a ſurface, which hath breadth,

INCES'SANTNESS, continualneſs, unceaſingneſs.

Spiritual INCEST, is when a vicar, or ſpiritual pearſon, enjoys both the mother and the daughter, *i. e.* holds two benefices, the one of which depends upon the collation of the other.

INCES'TUOUSNESS [of *inceſtuoſus*, L. and *neſs*] marriage or carnal copulation with one that is too near of kin.

INCH *by inch*, gradually.

INCI'DENCE [in *Geometry*] the direction by which one body ſtrikes upon another.

Angle of INCIDENCE, the angle made by that line of direction, and the angle ſtruck upon.

IN'CIDENT [in a *Poem*] is an epiſode or particular action, tacked to the principal action or depending on it.

INCIDENT'AL, happening or falling out occaſionally.

INCIDEN'TALNESS, the quality of happening or falling out occaſionally.

IN'CIDENTNESS [of *incidens*, L. and *neſs*] liableneſs.

INCIR'CLED [*encircle*, F. of *in* and *circulus*, L.] incompaſſed or ſurrounded with a circle.

INCI'SORY [*inciſorius*, L.] that cutteth.

INCITE'MENT [*incitamentum*, L.] inducement, motive.

INCIV'ILNESS [*incivilite*, F. *incivilis*, L. and *neſs*] uncivility, rudeneſs, unmannerlineſs.

INCLE'MENT [*inclemens*, L.] unkind, unmerciful, rigorous. *Milton.*

INCLEM'ENTNESS [*inclementia*, L. *inclemence*, F.] rigorouſneſs, ſharpneſs, unmercifulneſs.

INCLI'NABLENESS, proneneſs to, aptneſs, affection, natural diſpoſition.

INCLINA'TION *of Meridians* [in *Dialling*] is the angle that hour-line on the globe, which is perpendicular to the dial plane makes with the *Meridian*.

INCLINATION of the planes of the orbits of the planets to the plane of the

ecliptick are by *Aſtronomers* accounted as follows: the orbit of *Saturn* makes an angle of 2 degrees 30 minutes; that of *Jupiter* 1 degree and 1 third; that of *Mars* is a ſmall matter leſs than 2 degrees; that of *Venus* is 3 degrees and one third; that of *Mercury* is almoſt 7 degrees.

INCLI'NING [*inclinatus*, L. *inclinant*, F.] bowing or bending to, leaning forwards.

INCLOIS'TERED [of *in* and *cloitrer*, F.] ſhut up in a cloiſter or monaſtery.

INCLU'SIVENESS [of *incluſivus*, L.] of an including quality.

INCOG' } [of *incognitus*, L.]
INCOG'NITO } pri ately, unknown.

INCO'GITANTNESS } [*incogitan-*
INCO'GITATIVENESS } *tia*, L.] a not thinking or minding, thoughtleſneſs, heedleſneſs.

INCOHE'RENTNESS [of *in cohærens*, L.] diſagreement, or not ſuiting well together.

INCOMBUST'IBLENESS [*qualité incombuſtible*, F. of *in* neg. and *combuſtibilis*, L.] a quality that will not burn.

INCOMBUS'TIBLE *Cloth*, a ſort of linnen cloth, made from a ſtone in the form of talc, which ſtone is called *Lapis Amianthus* and *Aſbeſtos*. This cloth is ſaid to be of that nature, that it will not be conſumed, thro' thrown and let to lie never ſo long in a violent hot fire; and therefore in ancient times (as *Pliny* relates) ſhrouds were made of it, and uſed at royal obſequies, to wrap up the corps, that the aſhes of the body might be preſerved diſtinct from thoſe of the wood of the funeral pile. And writers relate, that the princes of *Tartary* uſe it for the ſame purpoſe at this day. And it is the matter of which the perpetual lamps were made. The ſtone, which is the matter of it, is found in ſeveral places, as *China*, *Italy* and *Wales*, and alſo ſome in *Scotland*. *Pliny* relates, that he was himſelf at a great entertainment, where the napkins of this cloth being taken foul from the table, were thrown into the fire, and by that means were taken out fairer and whiter than if they had been waſhed. As to the manner of making this cloth, *Paulus Venetus*, relates, that he was informed by an intendant of the mines in *Tartary* that this mineral (that is found in a certain mountain there) is firſt pounded in a braſs mortar, to ſeparate the earthy part from it, and that it is afterwards woven into cloth.

But in two trials that were made before the royal ſociety in *London*, a piece of this cloth, of twelve inches long and ſix broad, which weighed twenty four drams, being put into a ſtrong fire for ſome minutes, it loſt one dram each time.

INCOMMEN'SURABLE *Quantities* [with *Mathematicians*] are ſuch, which have no aliquot part, or any common meaſure that may meaſure them; as the diagonal and ſide of a ſquare; for altho' that each of thoſe lines have infinite aliquot parts, as the half, the third, &c. yet not any part of the one, be it never ſo ſmall, can poſſibly meaſure the other.

INCOMMEN'SURABLENESS [of *incommenſurabilité*, F.] uncapableneſs of being meaſured by any other equal quantity.

INCOMMEN'SURATENESS [of *in* neg. and *con menſuratus*, L. and *neſs*] incommenſurable quality.

INCOMMO'DIOUSNESS [*incommoditas*, L. *incommodité*, F.] inconvenientneſs, inconveniency.

INCOMMU'NICABLENESS [*incommunicabilis*, L.] incommunicable quality; that uncapableneſs of being imparted to others.

INCOMPACT'NESS [of *incompactus*, L.] the being not compact, or cloſe joined together.

INCOM'PARABLENESS, incomparable nature or quality.

INCOMPAT'IBLENESS [*incompatibilité*, F.] a being incompatible; antipathy, contrariety.

INCOMPEN'SABLENESS [of *in* and *compenſare*, L.] uncapableneſs of being compenſated or recompenſed.

INCOM'PETENTNESS [*incompetence*, F. of *incompetens*, L.] inſufficiency, inability.

INCOMPET'IBLENESS [of *in* neg. and *competible*, F.] the condition of a thing, that will not ſquare or agree with another.

INCOMPLETE'NESS [*in* and *completus*, L.] incomplete, unfiniſhed quality.

INCOMPO'SEDNESS, diſorderedneſs, the being out of frame, or diſturbed in mind.

INCOMPRES'SIBLE [of *in* neg. and *compreſſibilis*, L.] not to be compreſſed or ſqueezed cloſe together.

INCOMPRESSIBIL'ITY } an inca-
INCOMPRES'SIBLENESS } pableneſs of being compreſſed or ſqueezed cloſe together.

INCONCEI'VABLENESS, quality nature or property, that cannot be conceived.

INCONGEAL'ABLENESS [of *in* and *congelabilis*, *L.*] nature or quality that cannot be congealed or frozen.

INCON'GRUOUSNESS [*incongruitas*, *L.*] disagreeableneſs, unfitneſs, irregularity, *&c.*

INCON'SEQUENTNESS [*inconſequentia*, L.] weakneſs of arguing, when the concluſion does not follow, or cannot be fairly drawn from the premiſes.

INCONSID'ERABLENESS, worthleſneſs, *&c.* not worthy of regard or notice.

INCONSID'ERATENESS [*inconſiderantia*, *L.*] want of thought, thoughtleſneſs.

INCONSIST'ENTNESS [of *in* neg. *conſiſtentia*, *L.* and *neſs*] a not agreeing, ſuiting, or conſiſting with; a being incompatible.

INCONSO'LABLENESS, a ſtate of uncomfortableneſs, or that will not admit of comfort.

INCON'STANTNESS [*inconſtantia*, *L.*] unſteadineſs, changeableneſs, fickleneſs.

INCONTEST'IBLENESS [of *inconteſtible*, F.] indiſputableneſs.

INCON'TINENTNESS [of *incontinentia*, L.] incontinence, a not abſtaining from unlawful deſires, lack of moderation in luſts and affections; unchaſtity.

INCONVENIENTNESS [of *inconveniens*, *L.*] a want of conveniency.

INCONVERT'IBLENESS [of *in* and *convertibilis*, L.] incapableneſs of being converted or turned; unalterableneſs.

INCOR'PORALNESS [of *incorporalitas*, L.] the being without a body.

INCOR'PORATED [*incorporatus*, L. *incorporé*, F.] imbodied, formed or admitted into a corporation or ſociety.

INCOR'PORATED [with *Chymiſts*] mixed well or united, as the particles of one body with thoſe of another, ſo as to appear an uniform ſubſtance.

INCORRECT'NESS [of *incorrectus*, L.] faultineſs.

An INCOR'RIGIBLE *Perſon* [in *Hieroglyphicks*] was by the ancients repreſented by a leopard's ſkin, becauſe there are ſuch ſpots in it, that no art can remove or whiten.

INCOR'RIGIBLENESS [of *incorrigible*, F. of *in* neg. and *corrigibilis*, L.] quality or temper, *&c.* that will not be amended.

INCORRUPTIBIL'ITY [with *Metaphyſicians*] is an inability not to be.

INCORRUPTIC'OLÆ, a ſect who had their original at *Alexandria*, in the time of the emperor *Juſtinian*. The beginning of the controverſy was among the *Eutychians*; whether the body of Chriſt was corruptible or incorruptible from his conception: *Severus* held it corruptible; *Julianus Halicarnaſſus* held the contrary, as not being obnoxious to hunger, thirſt or wearineſs; and that he did but ſeemingly ſuffer ſuch things; from whence they were call'd *Phantaſiaſtæ* and *Aphthartodoeitæ*.

INCRASSA'TION, a rendering fluids thicker than before by the mixture of leſs fluid particles.

INCREA'TE [of *in* neg and *creatus*, L.] is that which does not depend upon another by creation, uncreated.

INCRED'ULOUSNESS [*incredulitas*, L. *incredulité*, F.] unbelieving temper, *&c.*

INCRE'SSANT } [in *He-*
INCRES'CENT } *raldry*] ſignifies the moon in the encreaſe, from the new to the full. See the figure.

INCROACH'INGNESS, incroaching diſpoſition or quality.

INCRUST'ED [*incruſtatus*, L.] made into a hard cruſt.

INCRUSTED *Column* [in *Architecture*] is a column conſiſting of ſeveral pieces of ſlender branches of ſome precious marble, agate, jaſper, *&c.* maſticated or cemented around a mould of brick, or any other matter; which is done for two reaſons, the one is to ſave the precious ſtones, or to make them appear of an uncommon largeneſs, by the neatneſs and cloſeneſs of the incruſtation, when the maſtick is of the ſame colour.

IN'CUBATED [*incubatus*, L.] brooded or hovered over as by a bird on her eggs or neſt.

INCUL'PABLENESS [*inculpabilis*, L.] unblameableneſs, *&c.*

INCUM'BENCY [of *incumbens*, L.] a plying, performing, occupying.

An INCUM'BENT [of *incumbere*, L. to labour ſtrenuouſly; becauſe he ought to bend his whole ſtudy to diſcharge his function] a perſon who has the care or cure of ſouls, one that enjoys a benefice.

INCU'RABLENESS, incapableneſs of being cured.

INCU'RIOUSNESS [of *incurioſus*, L.] careleſneſs, heedleſneſs.

INCURVA'TION *of the Rays of Light* [in *Dioptricks*] is the variation of a ray of light, from that right line in which its motion would have continued, were it not for the reſiſtances made by the thickneſs of the medium thro' which it paſſes, ſo as to hinder its ſtrait courſe, and turn it aſide.

INDA'-

INDAM'MAGEMENT [of *endommager*, F.] dammage, hurt, prejudice.

INDE'CENTNESS [*indecentia*, L. *indecence*, F.] unbecomingneſs, unſeemlineſs, unhandſomneſs.

INDEFAT'IGABLENESS [*indefatigabilis*, L.] unwearied diligence or application.

INDE'FINITE *Pronouns* [with *Grammarians*] are ſuch that have a looſe and undetermined ſignification, and are called either *indefinite Pronouns, Perſonal*, as *whoſoever, whatſoever, each, other*: Or, *Pronouns indefinite*, which relate both to perſon and thing; as, *any, one, none, and the other.*

INDEF'INITENESS, uncapableneſs of bounds or limits, unlimitedneſs.

INDEL'IBLENESS [of *indelibilis*, L.] uncapableneſs of being blotted out or deſtroy'd.

INDEMON'STRABLENESS [*indemonſtrabilis*, L.] incapableneſs of being demonſtrated.

INDENT'ED [in *Heraldry*] needs no explanation; but it ought to be obſerved, that there are in *Heraldry* two ſorts of it, which are only diſtinguiſhable by the largeneſs of the teeth, the ſmaller being commonly called *Indenſed*, and the larger by the *French, Dancetee* or *Dantelé*. F

INDEN'TURE [*indentura*, L.] an agreement or contract between two or more perſons in writing, indented at the top, and anſwering to another copy, which contains the ſame covenants and articles to be kept by the other party.

INDEPEN'DENT [with *Metaphyſicians*] is when one thing does not depend on another as its cauſe.

INDEPEN'DENCE [*independance*, F.] abſoluteneſs, a having no dependance on another.

INDEPEN'DENTISM, the ſtate or condition of being independent.

INDEPEN'DENTS, a ſect of *Proteſtant* diſſenters, who deny all ſubordination in the miniſtry, and hold that every particular church or congregation are inveſted with ſufficient power to act and do every thing, that relates to religious government within it ſelf, and is not at all ſubject or accountable to any other church or churches or their deputies, nor to their aſſemblies or ſynods.

They allow that tho' one church may adviſe or reprove another, yet has no authority to cenſure or excommunicate, that there is no abſolute occaſion for ſynods or councils at all, and that their reſolutions are to be conſidered only as wiſe or prudent advices, and not as deciſions to be peremptorily obey'd.

As to the general articles of faith and practiſe in all other matters they agree with the generality of Proteſtants.

INDETER'MINED *Problem* [with *Mathematicians*] is one which is capable of an infinite number of anſwers; as to find out two numbers, whoſe ſum, together with their product, ſhall be equal to a given number; or to make a rhomboid, ſuch that the rectangle under the ſides be equal to a given ſquare; both of which problems will have infinite ſolutions.

IN'DEX [of a *Logarithm*] is the character or exponent of it, and is that figure, which ſhews of how many places the abſolute number belonging to the *Logarithm* does conſiſt, and of what nature it is, whether it be an integer or fraction. Thus in this *Logarithm* 2, 562293, the number ſtanding on the left hand of the point is called the *Index*, and ſhews that the abſolute number anſwering to it conſiſts of three places; for it is always one more than the *Index*. Again, if the abſolute number be a fraction, then the *Index* of the *Logarithm* hath a negative ſign, and is marked thus, 2. 562293.

IN'DEX *of a Quantity* [with *Algebraiſts*] is that quantity ſhewing to what power it is to be involved, as *a* 3 ſhews that *a* is to be involved to the third power, *&c.*

IN'DEXES *of Powers* [in *Algebra*] are the exponents of powers: Thus 2 is the *Index* or *Exponent* of the ſecond power or ſquare, 3 of the third power or cube, 4 of the fourth power or biquadrate, *&c.*

INDICA'TION *Curative* [with *Phyſicians*] thoſe indications that ſhew how the diſeaſe is to be removed that a patient labours under at the preſent time.

INDICATIONS, ſigns, marks, tokens, pointing out ſomething to be done.

INDICATIONS *Preſervatory*, are thoſe that ſhew what is to be done for the preſervation and continuance of health.

INDICATIONS *Vital*, are ſuch as reſpect the life of the patient, his ſtrength and way of living.

INDIC'ATIVE [of *indicativus*, L.] ſhewing or declaring.

INDICT'ED [of *indictus*, L.] told, ſhew'd, declared; alſo accuſed or impeached in a court of judicature.

INDIC-

INDICTION [with *Chronologers*] the ſpace of 15 years: This account began at the diſmiſſion of the council of *Nice*, *A. C.* 312. *Indiction* alſo ſignifies the convocation of an eccleſiaſtical aſſembly, as of a ſynod or council, and even a diet.

INDIF'FERENTNESS [*indifferentia*, L. *indifference*, F.] the having little or no concern or affection for; alſo middle nature or quality, neither beſt or worſt.

IN'DIGENTNESS [*indigentia*, L. *indigence*, F.] needineſs, poverty.

INDIGEST'EDNESS [of *indigeſtus*, L. *indigeſté*, *F.* and *neſs*] the not being digeſted; confuſedneſs, want of order.

INDIGEST'IBLENESS, uncapableneſs of being digeſted

INDIG'NANT [*indignans*, L.] angry.

IN'DICO } a kind of ſtony ſubſtance,
IN'DIGO } brought from the eaſtward, uſed in dying blue. It is a fecula procured from the leaves of a ſhrub, frequent in the *Eaſt* and *Weſt-Indies*, where they plant and cultivate it with great care; when it is ripe, *i. e.* when the leaves are brittle, and break by only touching, they cut them, tie them up in bundles, and lay them to rot in large vats of river or ſpring water. In three or four days the water boils by mere force of the plant heating it, *&c.* upon this they ſtir it up with large poles, and then letting it ſtand to ſettle again, take out the wood, which is now void both of leaves and bark. Afterwards they continue to ſtir what remains at bottom divers times; after it has ſettled for good, they let out the water, take the ſediment which remains at bottom, put it into forms or moulds, and expoſe it in the air to dry; and this is indigo.

INDIRECT' *Modes or Syllogiſm* [in *Logick*] are the 5 laſt modes of the firſt figure, expreſſed by the barbarous words *Baralipton*, *Celantis*, *Dabitis*, *Friſeſomorum*.

INDIRECT'NESS [of *indirectus*, L.] unfair dealing or management.

INDISCERN'IBLENESS, uncapableneſs of being diſcerned.

INDISCERP'IBLENESS [of *in* neg. and *diſcerptus*, L.] a term uſed by *Philoſophers*, to ſignify a being inſeparable.

INDISCREET'NESS, want of diſcretion or judgment; imprudence, inconſideration.

INDISPEN'SIBLENESS [of *in* and *diſpenſer*, F. of *diſpenſare*, L.] uncapableneſs of being diſpenſed with.

INDISPO'SED [of *in* neg. and *diſpoſitus*, L.] diſordered in body or mind, ſick.

INDISPU'TABLENESS, unqueſtionableneſs, ſo great certainty as not to be argued againſt.

INDISSOL'VABLENESS, uncapableneſs of being diſſolved, *&c.*

INDISTIN'GUISHABLENESS [of *indiſtinguibilis*, L.] uncapableneſs to be diſtinguiſhed.

INDIVIS'IBLENESS [*indiviſibilité*, *F.* *indiviſibilis*, L. and *neſs*] uncapableneſs of being divided.

INDIVIS'IBLES [*indiviſibilia*, L.] things that cannot be divided.

INDO'CIBLENESS } [*indocilitas*, L.
INDO'CILNESS } *indocilité*, F.] unſenſibleneſs of pain or grief; alſo an unconcernedneſs, regardleſsneſs.

To INDORS'E [*endoſſer*, F.] to write ones name on the back of a money bill.

INDOW'MENT [of *in* and *douaire*, F. a dowry] a beſtowment; a gift of nature, an accompliſhment, as to natural gifts or parts.

INDU'BITABLENESS, undoubtedneſs, *&c.*

INDUC'TIVE [of *inductus*, L.] apt to induce or lead into. *Milton.*

INDUL'GENCES [with *Roman Catholicks*] pardons which the Church gives to penitents, in remitting the puniſhment due to their ſins, which otherwiſe they would be obliged to undergo, either in this world or in purgatory.

Moreri ſays; it has always been the belief of the *Catholicks*, that the ſon of God has given his church a power to abſolve penitents, not only from their ſins, by vertue of the merits of our Saviour, apply'd in the ſacrament of penance, but likewiſe from the obligation to puniſhment, which they were liable to ſuffer to ſatisfy divine juſtice.

This cuſtom, ſays he, ſtands recommended not only by the authority of ancient popes, but likewiſe by ſeveral councils; as alſo by that of *Clement* in 1095, wherein they began to give indulgences to thoſe who undertook the Croiſade of the Holy war.

Clement the VI. in his Decretal or Conſtitution, which is generally received by the Church of *Rome*, declares that our Saviour has left an infinite treaſure of merits and ſupererogatory ſatisfactions, ariſing from his own ſufferings, together with thoſe of the bleſſed virgin and the reſt of the family: that the paſtors or guides of the Church, and eſpecially the popes, who are the chief diſpoſers of this treaſure, have authority given them to apply it to the

living by the vertue of the keys, and to the dead by way of ſuffrage, to diſcharge them from their reſpective proportions of ſufferings, by taking as much merit out of this general treaſure, as they conceive the debt requires, and offering it to the Almighty.

Pope *John* the XXIII. impowered his legates to conſtitute confeſſors, to abſolve penitents from crimes of all natures, upon payment of ſums of mony proportionable to their guilt. *Leo* the X. undertook to carry on and finiſh the great ſtructure begun by his predeceſſor *Julius* the II. publiſh'd indulgences and plenary remiſſion to all ſuch as ſhould contribute thereunto; and finding the project take, gave his ſiſter, the princeſs of *Cibo*, the benefit of the indulgences of *Saxony*, and other neighbouring parts, letting thoſe of other countries out to the higheſt bidder, who to make the moſt of their bargains, choſe the ableſt preachers to cry up and ſet out the value of the ware.

The archbiſhop of *Mentz* pitch'd upon *John Texal*, a *Dominican*, who aſſociating himſelf with ſome others of that order, began to diſcharge their office, when *John Stupitz*, vicar general of the *Auguſtins*, growing angry that his ſociety, which formerly had been made uſe of in this affair, ſhould now be laid aſide; and obſerving the palpable excuſes of the preachers and receivers of the mony, complain'd of it firſt to the elector of *Saxony*, then addreſs'd himſelf to *Martin Luther*, one of his own order, and a man of great reputation in the univerſity of *Wirtemberg*, for his parts, learning and natural eloquence, who firſt preach'd againſt the preachers, and then againſt the indulgences, and ſoon after expos'd the other abuſes and corruptions of the Church of *Rome*.

INDUL'GENTNESS [*indulgentia*, L.] indulgence; indulgent nature.

INDU'RANCE, bearing, ſuffering, holding out.

INDURA'TION, a giving a harder conſiſtence to things by a greater ſolidity of their particles; or a diſſipation of the thinner parts of any matter, ſo that the remainder is left harder.

INDUS'TRIOUSNESS [*induſtria*, L.] induſtry, pains-taking, diligence, labour.

INEF'FABLENESS [*ineffabilis*, L.] unſpeakableneſs, *&c.*

INEFFICA'CIOUSNESS [*inefficax*, L.] ineffectualneſs.

INEF'FICACY } [*inefficacité* F. of *inefficax*, L.] inefficacy, unfruitfulneſs.
INEFFECTUALNESS }

INEL'EGANT [*inelegans*, L.] unelo-quent; alſo not having any gracefulneſs or beauty, *&c.*

INEL'EGANTNESS } [*inelegantia*, L.] want of elegancy, beauty, grace, *&c.*
INEL'EGANCY }

INE'QUABLENESS [of *in* neg. and *æquabilis*, L.] uncapableneſs of being made equal or even.

INE'QUALNESS [of *in* neg. *æqualitas*, L. *inegalité*, F. and *neſs*] inequality.

INEQUAL'ITY *of natural Days*, tho' the ſun is ſuppoſed vulgarly to meaſure our time equally, yet it is very far from doing ſo; and as it is impoſſible for a good clock or movement to keep time with the ſun: ſo one that is truly ſuch, will meaſure time more truly, and go exacter than any ſun-dial.

The reaſon of the inequality of natural days, is, that the motion of the earth it ſelf, round its axis, is not exactly equal or regular, but is ſometimes ſwifter and ſometimes ſlower.

INENERGET'ICAL *Bodies* [with *Naturaliſts*] are ſuch as are unactive and ſluggiſh.

INER'RABLENESS [of *in* and *errabilis*, L.] infallibility, uncapableneſs of erring.

INESCATION [with ſome pretenders to *Phyſick*] a kind of tranſplantation uſed in curing ſome diſeaſes. It is done by impregnating a proper medium or vehicle with ſome of the Mumia or vital ſpirits of the patient, and giving it to ſome animal to eat. It is pretended, that the animal unites and aſſimilates the mumia with it ſelf, imbibing its vicious quality, by which means the perſon to whom the mumia belonged, is reſtored to health.

INESCUTCH'EON [in *Heraldry*] is a ſmall eſcutcheon born within the ſhield, with ſome other coat, and is generally the ſame as ſcutcheon of pretence, as the arms of a wife, who was an heireſs, and by that means has brought the arms and eſtate into her huſband's, which he bears within his own: It contains one fifth of the field, is born as an ordinary, thus; *Ermin an Ineſcutcheon Gules.*

INES'TIMABLENESS [of *inæſtimabilis*, L.] uncapableneſs of being juſtly valued, eſteemed, *&c.*

INEV'ITABLENESS [*inevitable*, F.] unavoidableneſs.

INEXCU'SABLENESS [*inexcuſabilis*, L.] uncapableneſs, or undeſervingneſs to be excuſed.

INEX-

INEXHAUST'IBLENESS, uncapableneſs of being emptied or drawn dry.

INEX'ORABLENESS [*inexorabilis*, L.] temper or humour not to be intreated.

INEXPE'DIENCY [of *in* neg. and *expedient*, L.] inconveniency, unfitneſs.

INEXPE'RIENCEDNESS, want of experience.

INEXPI'ABLENESS [*inexpiabilis*, uncapableneſs of being expiated.

INEX'PLICABLENESS [*inexplicabilis*, L.] uncapableneſs of being explained.

INEXPRES'SIBLENESS [of *in* neg. and *expreſſus*, L. and *neſs*] uncapableneſs of being expreſſed.

INEXPUG'NABLENESS [*inexpugnabilis*, L.] uncapableneſs of being conquered or overcome by fight, invincibleneſs.

INEXTIN'GUISHABLENESS [*inextinguibilis*, L.] unquenchableneſs.

INEXTIRP'ABLENESS [*inextirpabilis*, L.] uncapableneſs of being rooted out.

INEX'TRICABLENESS [*inextricabilis*, L.] uncapableneſs of being diſentangled or extricated.

INFAL'LIBLENESS [*infallibilis*, L.] unerring quality, impoſſibility of deceiving or being deceived.

INFAME' [in *Heraldry*] ſignifies diſgraced, ſpoken of a lion or ſome other beaſt that hath loſt his tail, as if by that it were made infamous or diſgraced.

IN'FAMOUSNESS [of *infamia*, L.] infamy, infamous quality, condition, *&c.*

INFAT'UATED [*infatuatus*, L. *infatué*, F.] made or become fooliſh, be ſotted, prepoſſeſſed in favour of a perſon or thing, which does not deſerve it; ſo far that he can't eaſily be diſabuſed.

INFEC'TIOUSNESS [of *infectio*, L.] infectious nature, *&c.*

INFEC'TIVE, apt, or tending to infect, or infection.

INFECUND'NESS [of *infœcunditas*, L.] unfruitfulneſs, barrenneſs.

INFELI'CITOUS [*infelix*, L.] unhappy.

INFE'RIORNESS [*inferiorité*, F. or of *inferior*, L. and *neſs*] lower rank or degree.

INFERNALNESS, the being of the nature, temper or diſpoſition of Hell; helliſh quality.

IN'FINITE [*infinitus*, L. *infini*, F.] boundleſs, endleſs, that has no bounds, terms or limits: *Infinite* implies a contradiction, to have terms or bounds to its eſſence; and in this ſenſe God only is infinite. The word is alſo uſed to ſignify that which had a beginning, but ſhall have no end, as angels and human ſouls.

INFINITE *Line* [in *Geometry*] an indefinite or undeterminate line, to which no bounds or limits are preſcribed.

IN'FINITE *in itſelf* [in *Metaphyſicks*] is not that which is only ſo in reference to us, the ſand, ſtars, *&c.* becauſe their number cannot be diſcovered by any man; but as God.

INFINITE, in reſpect to us, as the ſand, ſtars, *&c.* becauſe their number cannot be diſcovered by any man.

Infinitely INFINITE *Fractions* [in *Arithmetick*] are thoſe whoſe numerator being one, are together equal to unite; from whence it is deduced that there are progreſſions infinitely farther than one kind of infinity.

IN'FINITENESS [in *God*] is an incommunicable attribute; by which is meant, that he is not bounded by place, ſpace or duration; but is without limits or bounds, without beginning or end.

INFIN'ITUDE [of *infinitus*, L.] infiniteneſs, boundleſneſs. *Milton.*

INFIRM'NESS [*infirmitas*, L.] weakneſs, feebleneſs of body, ſickneſs.

INFLAM'MABLENESS [of *inflammable*, F. of *inflammare*, L.] capableneſs of being inflamed or ſet on fire.

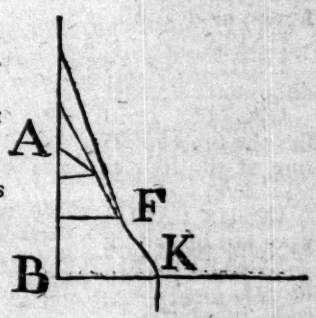
INFLAMMA'TION [in *Medicine*] a bliſtering heat, a tumour occaſioned by an obſtruction, by means whereof the blood in the fleſh and muſcles, flowing into ſome part faſter than it can run off again, ſwells up and cauſes a tenſion with an unuſual ſoreneſs, redneſs and heat.

INFLA'TE *Expreſſion*, an expreſſion ſwelling with big words; but to no great purpoſe.

INFLA'TION [in *Medicine*] a puffing up, a windy ſwelling, the extenſion of a part occaſioned by windy humours.

INFLEC'TION [with *Grammar*] is the variation of nouns and verbs in their ſeveral caſes, tenſes and declenſions.

INFLEC'TION *Point of any Curve* [*Geometry*] is that point or place where the curve begins to bend back again a contrary way. As for inſtance,



when a curve line as A, F, K, is partly concave and partly convex towards any

right line, as A, B, or towards a fixt point, as the point F, which divides the concave from the convex part, and conſequently is at the beginning of the one, and the end of the other, it is called the point of inflection, as long as the curve be continued on towards F, keeps its courſe the ſame; but the point K is called the point of retrogreſſion, where it begins to reflect back again towards that part or ſide where it took its original.

INFLE'CTION [in *Opticks*] a multiplex reflection of the rays of light, cauſed by the unequal thickneſs of any medium; ſo that the motion or progreſs of the ray is hindred from going on in a right line, and is *inflected* or bent back on the inſide by a curve.

IN'FLUENCE [in *Aſtrology*] a quality ſuppoſed to flow from the bodies of the ſtars, or the effect of their heat and light, to which the pretenders to that art attribute all the events that happen on the earth.

INFRAMUNDANE [of *infra* beneath, and *mundanus*, L.] beneath or below the world.

To INFRAN'CHISE [of *affranchir*, F.] to ſet free, to give one his liberty; to make a freeman or denizon; to incorporate into a ſociety or body politick.

INFRAN'CHISEMENT [*affranchiſſement*, F.] a making free, *&c.* alſo delivery, diſcharge, releaſe.

INFRALAPSA'RIANS, a ſect, who hold that God has created a certain number of men, before the fall of *Adam*, only to be damned, without allowing them the means neceſſary for ſalvation, if they would labour never ſo much after it.

INFRAN'GIBLENESS [of *infrangibilis*, L.] uncapableneſs of being broken.

INFRE'QUENCY [of *infrequentia*, L.] ſeldomneſs.

To INFU'MATE [*infumare*, L.] to ſmoke or dry in the ſmoke.

INGENI'ER. See *Engineer*.

INGLO'RIOUSNESS [of *inglorius*, L.] diſhonourableneſs, *&c.*

IN'GRESS [with *Aſtronomers*] ſignifies the ſun's entering the firſt ſcruple of one of the four cardinal ſigns; eſpecially *Aries*.

INGUS'TABLE [*inguſtabilis*, L.] that may not or cannot be taſted.

INHABITABLENESS [of *inhabitabilis*, L.] unfitneſs or incommodiouſneſs to be inhabited.

INHER'ITANCE [*jus hæreditarium*, L. *heritage*, F.] an eſtate, whether it come by ſucceſſion or purchaſe; as every fee ſimple and fee tail.

INHOLD'ER [of inne and healdan, *Sax.* to hold or keep] an inn-keeper; alſo a maſter of a houſe.

INHOSPITABLENESS [of *inhoſpitalitas*, L.] inhoſpitable temper or behaviour; diſcourteouſneſs to ſtrangers or gueſts.

INHU'MANNESS [*inhumanitas*, L. *inhumanité*, F.] is as it were a putting off, or ſtripping one's ſelf of human nature; ſavage nature, cruelty, barbarity.

INIM'ITABLENESS [*inimitabilis*, L.] quality, *&c.* that cannot be imitated.

INITIA'LIA [among the *Romans*] a name given to the myſteries of *Ceres*.

To INJOY' [of *in* and *jouir*, F.] to take pleaſure in; alſo to poſſeſs.

INJOY'MENT [of *in* and *jouiſſance*, F.] pleaſure; poſſeſſion.

INJUDI'CIOUSNESS [of *in* neg. and *judicieux*, F.] want of judgment, diſcretion, *&c.*

INJU'RIOUSNESS [of *injurioſus*, L.] hurtful quality, injury, wrong, *&c.*

IN'JURY [with *Civilians*] a private offence committed deſignedly, and with an evil intention to any man's prejudice.

I'NK-*Horn* [of inck, *Du.* and horn, *Sax.*] a veſſel to hold ink.

INK'INESS [of inck, *Du.*] inky nature; alſo ſmearedneſs or being blotted with ink.

INLARGE'MENT [*elargiſſement*, F.] an enlarging or making more large; an expatiating or treating more largely.

An INLAY', an inlaid work, or what is inlaid. *Milton.*

INLAYD' *Work* [of *in* and leazan, *Sax.*] worked in wood or metal, with ſeveral pieces of different colours curiouſly put together. See *Marquettry*.

INLIGHT'ENED [of *in* and lihtan, *Sax.* to make light] having received, or being made light; being made to know what was before unknown.

IN-MATES [in *Law*] are ſuch as for money dwell jointly in the ſame houſe with another man, but in different rooms, paſſing in and out at the ſame door, and not being able to maintain themſelves.

IN'MOST [of inmæꝛt, *Sax.*] the moſt inward.

IN'LY, inwardly. *Milton.*

INNS *of Court*, are four particular houſes or colleges for the entertainment of ſtudents in the law, *viz.*

Gray's INN, anciently the manour houſe of baron *Grey*, in the reign of king *Edward* III.

Lincoln's

Lincoln's INN, firſt built, for his own dwelling houſe, by *Henry Lacy*, earl of *Lincoln*.

The two *Temples*, the inner and the middle, which were anciently the habitation of the knights *Templars*; to which the outward *Temple* was added afterwards, called *Eſſex Houſe*.

INNS *of Chancery* are eight, appointed for young ſtudents in the law.

1. *Barnard's* INN, which once belong'd to Dr. *Macworth*, dean of *Lincoln*; and in the poſſeſſion of one *Lionel Barnard*.

2. *Clement's* INN, once a meſſuage belonging to the pariſh of St. *Clement's Danes*.

3. *Clifford's* INN, ſometime the dwelling houſe of *Malcolm de Herſey*, and afterwards of the *Cliffords*, earls of *Cumberland*, of whom it was rented.

4. *Furnival's* INN, once the manſion of Sir *Richard Furnival*, and afterwards of the *Talbots*, earls of *Shrewsbury*.

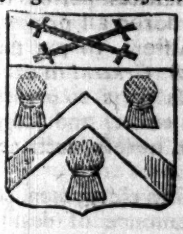
5. *Lion's* INN, once a private houſe, known by the name of the *Black-Lion*.

6. *New* INN, once the dwelling houſe of Sir *J. Tyncaulx*, which has been alſo called *Our Lady's Inn*.

7. *Staple's* INN, ſo called, becauſe it formerly belonged to the merchants of the ſtaple.

8. *Thavy's* INN, anciently the dwelling houſe of *John Thavy*, armourer of *London*.

And alſo *Serjeants* INNS, two houſes of a higher rank, ſet apart for the judges and ſerjeants at law.



INN-HOLDERS were incorporated *Anno* 1505. They conſiſt of a maſter, 3 wardens, about 24 aſſiſtants, and 112 on the livery. Their armorial enſigns are *azure* a chevron *argent* between 3 oat-garbes *or*, on a chief of the 2d, St. *Julian's* croſs *ſable*. Their creſt a ſtar on a helmet and torſe involv'd in clouds. Their ſupporters two horſes. Their hall is on *College-hill*.

INNATE'NESS [of *innatus*, L. and *neſs*] inbornneſs, inbredneſs, naturalneſs.

INNAV'IGABLENESS [of *innavigabilis*, *L.*] unfitneſs to be ſailed in.

IN'NOCENTNESS, guiltleſneſs, harmleſneſs; alſo ſimpleneſs.

INNOC'UOUSNESS [of *innocuus*, L.] harmleſneſs.

INNU'MERABLENESS [of *innumerabilis*, L.] uncapableneſs of being numbered.

INNU'MEROUS [*innumerus*, L.] innumerable. *Milton.*

INOBE'DIENCE [*inobedientia*, L.] diſobedience.

INOFFEN'SIVENESS [of *in* and *offenſive*, F.] innocentneſs, harmleſneſs.

INOFFI'CIOUSNESS [of *inofficioſus*, L.] backwardneſs in doing any good office.

INOR'DINATE *Proportion* [in *Numbers*] is as follows; ſuppoſe 3 magnitudes in one rank and 3 others proportionate to them in another, then compare them in a different order; as theſe three numbers 2 3 9 being in one rank and theſe three other 8 24 36 in another rank proportional to the precedent in a different order, ſo that 2 ſhall be to 3 as 24 to 36, and 3 to 9 as 8 to 24; then caſt away the mean terms in each rank, conclude the firſt 2 in the firſt rank is to the laſt 9, as 8 the firſt of the other rank to the laſt 36.

INOR'DINATENESS [of *inordinatus*, L.] immoderateneſs, extravagantneſs.

IN PACE [*i. e.* in peace] a term uſed by the monks for a priſon, where ſuch of them are ſhut up as have committed any grievous fault. *L.*

INPENY *and* OUTPENY [*Old Rec.*] money paid by the cuſtom of ſome manours upon the alienation of tenants, *&c.*

IN *Procinct* [*in procinctu*, *L.*] in readineſs, ready. *Milton.*

INQUEST [in *Law*] an inquiry in a judicial manner by a jury, and ſometimes the jury it ſelf is ſo called, as the grand jury at Hicks's hall is call'd the *Grand Inqueſt*. The court of *Conſcience* at the *Guild Hall* of the city of *London*, for determining complaints preferr'd by freemen one againſt another upon account of debts under 40 ſhillings, is call'd the court of *Inqueſt*.

INQUISI'TIVENESS [of *inquiſitus* L. and *neſs*] inquiſitive humour, *&c.* a deſire to know every thing.

INQUISI'TION [in *Spain*, *Portugal*, &c.] an eccleſiaſtical court of the Church of *Rome*, erected for the putting a ſtop to Hereſy, and the puniſhment of Hereticks. The riſe and progreſs of this court ſeems to have been as follows.

Some have obſerv'd that before the converſion of the emperor *Conſtantine the Great*, none but the biſhops examined into doctrines and puniſhed Hereſy with excommunication; but after the emperors became *Chriſtians*, they ordered that ſuch as has been convicted of Hereſy and excommunicated, ſhould be baniſhed and their eſtates confiſcated;

this practice was continued till about the year 800 after *Chriſt*, when the power of the weſtern biſhops was enlarg'd to the authority of citing perſons to their courts, and to convict and puniſh them by penances or impriſonment.

This continued till the XIIth century, when Hereſy, as it was then call'd, being much encreaſed by the *Albigenſes* and *Waldenſes*, pope *Gregory* the IXth. in the year 1229, in a council held at *Thoulouſe*, eſtabliſhed new conſtitutions, committing the whole management of them to the biſhops; but afterwards he thinking that the biſhops were too indulgent, he committed the direction of this inquiſition to the *Dominicans*, who for their cruelty were baniſhed from *Thoulouſe* by the inhabitants.

And ſo this court was never firmly eſtabliſhed in *France*; but was received by *Italy*, except the kingdom of *Naples*, and in *Spain* and *Portugal* and the countries depending.

This court or tribunal takes cognizance of Hereſy, Judaiſm, Mahometaniſm, Sodomy and Polygamy; and the people of thoſe countries very much dread it, that parents do deliver up their children, and huſbands their wives to its officers, without ſo much as daring to murmur in the leaſt.

In *Portugal* they erect a theatre capable of containing 3000 perſons, on which they place a very rich altar; having ſeats fix'd on each ſide of it, in the form of an amphitheatre, where the criminals are placed, and over againſt them there is a high chair, to which they are ſingly called by one of the inquiſitors, to hear their crimes and condemnation.

The priſoners know their doom by the clothes they wear that day, for thoſe who wear their own clothes are diſcharged, upon paying a fine: They that have a *Santo Benito*, or a ſtrait yellow coat without ſleeves, charged with a St. *Andrew*'s croſs, have their lives ſpared, but their effects are forfeited to the royal chamber, and to pay the expences of the inquiſition: They that have flames of red ſerge ſewed on their *Santo Benito* without any croſs, are convicted of having been pardoned before, and threatened to be burnt, if ever they relapſe again; but thoſe which beſides theſe have their own pictures round their *Santo Benito*, with figures of devils, are condemned to die.

The perſons charged with or ſuſpected of Hereſy, are ſhut up in diſmal dungeons, and there confin'd for ſeveral months, till they accuſe themſelves, being never let to know their accuſers, or confronted by witneſſes; their friends go into mourning for them as if dead, and dare not either ſolicit their pardon or come near them, and are often forced to fly their country for fear of being ſent to the inquiſition likewiſe.

Several other countries beſides thoſe above-mentioned, have had inquiſitions; but they have been laid down by reaſon of the extraordinary ſeverity and cruelty, uſed in the puniſhment of thoſe call'd offenders.

The power of the inquiſition is alſo very much curbed in the republick of *Venice*, where it ſeems rather to be a political inſtrument to preſerve the ſtate than the church.

In the *Indies* it is ſevere to extravagancy, for tho' there muſt be the oaths of ſeven witneſſes to condemn a perſon, yet ſlaves and children are allow'd to be witneſſes againſt him, and the perſon is tortured till he accuſes himſelf, the ſlighteſt expreſſion againſt the church or office of inquiſition, which they call by the name of the holy office, is ſufficient.

INQUISITORS. They are ſtiled *Lords Inquiſitors*, and the chief *Inquiſitor General*. He was firſt appointed by pope *Urban* IV in the year 1263. whoſe power was enlarg'd ſo far at laſt by ſundry popes, that in 1564 pope *Pius* IV. and afterwards *Pius* V, not only commanded all eccleſiaſtical perſons to ſubmit to him, but ordered all princes, judges and other miniſters, to put the orders of the *Inquiſitor General* in execution, whoſe buſineſs it is to preſide over the eccleſiaſtical court, and judge of all matters of faith, hereſy, doctrine, *&c.*

The inquiſitors being clergymen, do not pronounce the ſentence of death; but form an act, wherein they ſay, the criminal convicted of ſuch a crime by his own confeſſion, is with much reluctancy given up to the ſecular power to be puniſhed according to his own demerits. This they give to the ſeven judges, who attend on the left ſide of the altar, who condemn the criminal firſt to be hang'd and then burnt; but the *Jews* are burnt alive.

INQUISITORS [in *Law*] ſheriffs, coroners, *&c.* who have power to enquire in certain caſes.

INRICH'MENT [of *enrichir*, F.] an inriching or being inriched, imbelliſhment, *&c.*

INSA'NABLENESS [*insanabilis*, L.] incurableneſs.

INSANE'NESS' [of *insanus*, L.] unhealthfulneſs; alſo madneſs.

INSAN'GUIN'D [of *in* and *sanguinatus*, L.] rendered bloody, drenched with blood.

INSA'TIABLENESS [of *insatiabilis*, L.] unſatisfiedneſs; uncapableneſs of being ſatisfied.

INSA'TIATENESS [*insatietas*, L.] unſatisfiedneſs.

INSCRI'BABLE, that may be inſcribed or contained in other figures, as a triangle, ſquare, *&c.* in a circle.

INSCRI'BED [in *Geometry*] a figure is ſaid to be inſcribed in another, when all the angles of the figure inſcribed touch either the angles, ſides or planes of the other figure.

INSCRIBED *Hyperbola* [with *Geometricians*] is ſuch an one as lies entirely within the angle of its aſymptotes, as the conical hyperbola doth.

INSCRU'TABLENESS [of *inſcrutabilis*, L.] unſearchableneſs.

INSCULP'ED [*inſculptus*, L. *inſculpé*, F.] engraved, carved, or cut.

INSECURE'NESS } [of *in* and *secu-*
INSECU'RITY } *ritas*, L.] unſafety.

INSEMINA'TION [with pretenders to *Phyſick*] one of the four kinds of tranſplantation of diſeaſes; the method of performing it is by mixing the impregnated *Medium* with the *Mumia* taken from the patient, with fat earth, where has been ſown the ſeed of a plant appropriate to that diſeaſe, and by ſprinkling it with water wherein the patient has waſhed; and they imagine the diſeaſe will decline in proportion as the plant grows.

INSENSI'BLENESS [of *inſenſibilis*, L.] voidneſs of ſenſe; ſenſeleſneſs.

INSEP'ARABLENESS [of *inſeparabilis*, L.] inſeparable quality or condition.

INSER'TION [in *Phyſicks*] the implication of one part within another.

INSID'IOUSNESS [of *inſidioſus*, L.] fulneſs of wiles, deceitfulneſs, craftineſs.

INSIGNIF'ICANTNESS [of *in* neg. and *ſignificantia*, L.] conſiderableneſs, worthleſneſs.

INSINUA'TION [with *Rhetoricians*] is a crafty addreſs or beginning of an oration, whereby the orator ſlily creeps into the favour of the audience.

INSIN'UATINGNESS } [of *inſinua-*
INSIN'UATIVENESS } *tivus*, L.] inſinuating nature, engagingneſs, winningneſs.

INSIP'IDNESS [*inſipidus*, L.] unſaverineſs, the want of taſte or reliſh.

INSO'CIABLENESS [*inſociabilis*, L.] unfitneſs for ſociety, unſociable temper.

IN'SOLATED [*inſolatus*, L.] laid in the ſun, bleached.

IN'SOLENTNESS [*inſolentia*, L.] inſolence, haughtineſs, ſaucineſs.

INSO'LUBLENESS [of *inſolubilis*, L.] uncapableneſs of being looſed or reſolved.

INSOL'VENTNESS [of *in* neg. and *ſolvere*, L.] incapacity of paying debts, *&c.*

INSPIR'ITED [of *inſpiré*, F. or *in* and *ſpirit*, *Eng.*] having life and ſpirit put into it.

INSPIS'SATE [*inſpiſſatus*, L.] thickened

INSTA'BLENESS [*inſtabilitas*, L. *inſtabilité*, F.] unſtedfaſtneſs, *&c.* unconſtancy, fickleneſs, uncertainty.

To INSTAL'L [of *in* and ȝeal, *Sax.* or *inſtaller*, F.] to put into poſſeſſion of an office, order, or benefice; properly the placing of a clergyman in a cathedral church, or a knight of the garter in his ſtall, where every one has his particular ſtall or ſeat.

An INSTANT [with *Philoſ.*] is defined to be an indiviſible in time, that is neither time nor a part of it; whereto nevertheleſs all the parts of time are joined; a portion of time ſo ſmall, that it can't be divided; or, as others define it, an inſtant is an inſtantly ſmall part of duration, that takes up the time of only one idea in our minds, without the ſucceſſion of another, wherein we perceive no ſucceſſion at all.

A temporary INSTANT, is a part of time that immediately precedes another; and thus the laſt inſtant of a day really and immediately precedes the firſt inſtant of the following day.

A natural INSTANT, is what we otherwiſe call the priority of nature, which is obſerved in things that are ſubordinated in acting; as firſt and ſecond cauſes; cauſes and their effects.

A rational INSTANT, is not any real *Inſtant*, but a point which the underſtanding conceives to have been before ſome other *Inſtant*; founded on the nature of the things which occaſion it to be conceived.

IN'STANTNESS [of *inſtans*, L. and *neſs*] the immediateneſs.

INSTANTA'NEOUSNESS [of *inſtantaneus*, L. and *neſs*] momentaneouſneſs, or happening in the nick of time.

IN'STINCT [*inſtinctus*, L.] a natural bent or inclination; that aptitude, diſpoſition,

poſition, or natural ſagacity in any creature, which by its peculiar formation it is naturally endowed with, by virtue whereof, they are enabled to provide for themſelves, know what is good for them, and are determined to preſerve and propagate the ſpecies.

INSTINC'TIVE [of *inſtinctus L.*] belonging to, or cauſing inſtinct. *Milton.*

INSTUCT'IVENESS, of inſtructive or teaching quality.

INSTRUMENTALNESS [*inſtrumentalis, L.*] ſerviceableneſs, or contributing to as a means.

INSUFFICIENTNESS, inability, incapacity.

INSULATED [*inſulatus, L.*] made an iſland.

INSU'PERABLENESS, invincibleneſs uncapableneſs, or a not being liable to be overcome.

INSUPPORT'ABLENESS [of *in* neg. and *ſupportable*, F. and *neſs*] intolerableneſs, unbearableneſs.

INSURER [*aſſeurer*, F.] one who for a certain premium or ſum of money, undertakes to make good any loſs that may happen, or has happened unknown, to goods, ſhips, houſes *&c.* by caſualties of pirates, the ſeas, fire, *&c.*

INSURMOUNT'ABLENESS, uncapableneſs of being overcome by labour, induſtry, *&c.*

INTAC'TILE [*intactilis, L.*] that cannot or will not be touched.

IN'TEGRAL *Numbers*, are whole numbers in oppoſition to broken numbers or fractions.

INTELLIGEN'TIAL, intellectual, underſtanding. *Milton.*

INTEL'LIGENTNESS [of *intelligens, L.*] underſtanding faculty.

INTEL'LIGIBLENESS, capableneſs of being underſtood, apprehended or conceived by the underſtanding.

INTEM'PERATURE [with *Phyſicians*] a diſtemper or indiſpoſition that conſiſts in inconvenient qualities of the body, as an hot, thin, or ſalt diſpoſition.

INTEMPES'TIVENESS [*intempeſtivus*, L.] a being out of time or due ſeaſon.

INTEN'DANCY [*intendance*, F.] the office or management of an intendant, *i. e.* one who has the inſpection, conduct of a juriſdiction, *&c.*

INTENSE'NESS } greatneſs, ex-
INTENS'ITY } tremeneſs.

INTENT' } meaning, purpoſe,
INTENTION } deſign, drift, mind, *F.* of *L.*

INTENTION, the end propoſed in any action, the determination of the will in reſpect of any thing. *F.* of *L.*

INTENTION [in *Law*] a writ which lies againſt one who enters after the death of a tenant in dower, or other tenant for life, and holds him out in the reverſion or remainder.

INTENTION [of *Study*] is when the mind fixes its view on an *idea* with great earneſtneſs, ſo as to conſider it on all ſides and will not be called off by the crowding in of other ideas.

INTENTION [with *Rhetoricians*] is the repetition of the ſame word in a contrary ſenſe; as *una ſalus victis nullam ſperare ſalutem.*

INTERCA'LATED [*intercalatus*, L.] put between; as the putting in a day in the month of *February* in leap year.

INTERCE'DENT [*intercedens*, L.] coming in between.

INTERCEPT'ED [*interceptus*, L. *interceptè*, F.] catched up by the way, prevented.

IN'TERDICT [*interdictio*, L.] a popiſh cenſure, formerly inflicted by biſhops or ordinaries, forbidding all ſacrifices and divine offices (except the baptiſm of children, the ſacrament of the eucharift, and extreme unction at the point of death) to be performed within any pariſh, town, country or nation. This was commonly inflicted on a pretence that the privileges of the church had been violated, by the lords, magiſtrates, or princes of any nation; and *England* wholly lay under an interdict from the pope for ſix years in the reign of king *John.*

INTERFU'SED [*interfuſus*, L.] poured forth, in or among *Milton.*

INTERGA'PING *of Vowels* [with *Gram.*] is when two vowels meet together, one at the end of a word, and the other at the beginning of the next, ſo as to make an uncouth ſound.

INTERJEC'TION [with *Gram.*] is an expreſſion which ſerves to ſhew a ſudden motion of the ſoul, either of grief, joy, deſire, fear, averſion, admiration, ſurprize, *&c.* And as the greateſt part of thoſe expreſſions are taken from nature only in all languages, ſo true interjections conſiſt generally of one ſyllable. The *Latins* borrowed moſt of their interjections from the *Greeks*, and we, and the reſt of the moderns, borrow them from the *Latins*; tho' the *Engliſh* have ſome few of their own; but they are but few.

In the IN'TERIM, in the mean time or while.

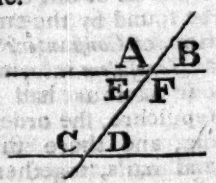
INTERIM, the name given to a formulary or a kind of confeſſion of ſome article

articles of faith obtruded upon the proteſtants, after the death of *Luther* by the emperor *Charles* V, when he had defeated their forces; ſo called becauſe it was only to take place in the *interim*, till a general council ſhould have decided all the points in diſpute between the *Proteſtants* and *Roman Catholicks*. This conſiſted of 26 articles, concerning the points of religion in controverſy between the *Proteſtants* and *Romaniſts*. The emperor publiſhed this *Interim* at *Augsburg*, in the year 1548; but the project neither pleaſed the pope, nor the *Proteſtants* who moſt of them proteſted againſt it.

INTER'MINATED [*interminatus*, L.] unbounded, having no limits.

INTERMIT'TING [*intermittens*, L.] leaving off for a while.

INTER'NAL *Angles* [*Geometry*] are all angles made by the ſides of any right lined figure within alſo the two angles between the parallel lines on each ſide the croſſing line, as D and F, and C and E, in the figure, are called the two *Internal Angles*, and are always equal to two right angles.



INTERN'ALNESS, inwardneſs.

To INTER'PLEAD [of *entre* and *plaider*, F.] as when two perſons are found heirs to land by two ſeveral offices, and the thing is brought in doubt to which of them poſſeſſion ought to be given; ſo that they muſt interplead, *i. e.* formally try between themſelves who is the right heir.

INTERROG'ATORY [*interrogatorius* L.] of or pertaining to an interrogation or examination.

An INTERRUPT', an interruption. *Milton.*

INTERRUP'TION [with *Geometricians*] is the ſame as *diſjunction* of proportion, and is marked thus; to ſignify the breaking off the ratio in the middle of four ſeparate proportionals, as B: C :: D: E, *i. e.* as B is to C, ſo is D to E.

To INTERSECT' [*interſectum*, L.] to cut of in the middle.

INTERSECT'ION [with *Mathematicians*] ſignifies the cutting off one line or plane by another: and thus they ſay the mutual interſection of two planes is a right line.

IN'TERSPACE [of *inter* between and *ſpatium*, L.] a ſpace between two things.

INTERVOL'V'D [of *inter* and *volvere*, L.] rolled one within another. *Milton.*

INTERWO'VEN [of *inter*, L. between, and pea[illegible]an, *Sax.* to weave] weaved or woven with or among.

INTEST'ABLENESS [of *inteſtabilis*, L.] uncapableneſs (in *Law*) of making a will.

INTES'TATE, to dye inteſtate, *i. e.* without making a will, was anciently accounted a very infamous thing, which notion proceeded from the decrees of the ancient councils, that every perſon ſhould leave a part of his effects to be diſtributed to pious uſes: and that this ſhould not be neglected, the pariſh prieſts were enjoin'd to exhort dying perſons to confeſs their ſins, and to diſpoſe of ſome part of their eſtate to the church or poor; which cuſtom ſo far prevailed, as to deny abſolution and the ſacrament to thoſe who refus'd to comply with this advice, and if any man died without making a will, he was look'd upon as a murderer of himſelf, and it was deem'd reaſonable that his aſſets ſhould be forfeited to his reſpective lord, eſpecially, if he lay any time ſick, and did not die ſuddenly.

It being accounted a ſcandalous thing not to leave a legacy to ſome religious uſe, it was decreed that the biſhop, for the intereſt of the perſon ſo deceaſed, ſhould make ſome charitable diſtributions out of his eſtate; and for this reaſon he was to have the adminiſtration of the deceaſed's goods and chattels to ſatisfy his creditors, and to perform every thing in the ſame manner, as if he had been executor by will.

But the temporal lords out of coveteouſneſs ſeized on this privilege themſelves, alledging that as inteſtate perſons were deemed *felos de ſe*, their goods and chattels were forfeited to them, and ſo neither paid the debts of the deceas'd, nor gave alms of any part of them.

This gave occaſion to the *Engliſh* biſhops to complain of them in a council held at *Lambeth* in the year 1261, and in a council held in *London* in 1342.

This cuſtom of ſecular lords ſeizing their vaſſals goods, was afterwards practiſed by biſhops with reſpect to their clergy, and by the popes in reſpect to the biſhops.

INTES'TINE *Motion of the Parts of the Fluids*, where the attracting corpuſcles of any fluid are elaſtick, they muſt of neceſſity produce an *inteſtine Motion*; and this greater or leſſer according to the degrees of their elaſticity and attractive force.

INTES'TINENESS [of *inteſtinus*, L.] the being within or inward.

INTHRAL'MENT [of *in*, ϑnæl, *Sax.* and *ment*] ſlavery, or bringing into bondage.

IN'TIMATENESS, great familiarity; ſtrict friendſhip.

INTIRE'NESS [*integritas*, L. *entiereté*, F.] wholeneſs, compleatneſs, &c.

INTOL'ERABLENESS [*intolerabilis*, L.] unbearableneſs, &c.

INTRAC'TABLENESS [of *intractabilis*, L.] ungovernableneſs, unmanageableneſs.

INTRAN'S'D [of *in* and *tranſe*, F.] caſt into a tranſe. *Milton.*

INTREP'IDNESS [*intrepidus*, L.] undauntedneſs, fearleſneſs.

IN'TRICATENESS [*intricatum*, L.] perplexity, intanglement, difficulty.

INTRIG'UE [*intrigué*, F. derived, as ſome ſay, of *in* and ϑρὶξ, Gr. hair] and is properly underſtood of chickens that have their feet intangled in hair; a ſecret contrivance, cunning deſign or plot; an aſſemblage of events or circumſtances occurring in an affair, and perplexing the perſons concerned in it.

INTRIN'SICALNESS [of *intrinſicus*, L.] inwardneſs, &c.

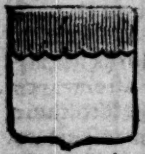
INTRODUC'TIVE, ſerving to bring in.

INTRONA'TI [at *Sienna* in *Italy*] the name of an academy, the members of which contented them at their firſt inſtitution with eſtabliſhing theſe ſix ſhort laws (1) to pray, (2) to ſtudy, (3) to be merry, (4) to offend no body, (5) not to credit too lightly, (6) to let the world talk.

INTUI'TION [in *Metaphyſicks*] a perception of the certain agreement or diſagreement of any two ideas, immediately compared together. *Lock.*

INVAL'IDNESS [*invalidité*, F.] the nullity of an act or agreement.

INVA'RIABLENESS [*invariabilis*, L.] unchangeableneſs.



INVE'CTED } [in *Heraldry*] is
INVE'CHED } fluted or furrowed, and is the reverſe of ingrailed, in that *Ingrailed* has the point outwards toward the field; whereas *invected* has them inwards, the ordinary and ſmall *Semi-circles* outwards towards the field, as in the figure.

INVEC'TIVENESS [*invectivus*, L.] reproachfulneſs, virulence in words, &c.

INVE'NTION, a ſubtlety of mind or ſomewhat peculiar in a man's genius, which leads him to the diſcovery of things that are new.

INVENTION [in *Rhetorick*] is reckoned the firſt part of that art. For by the help of invention in oratory, *Rhetoricians* have found out certain ſhort and eaſy methods; to ſupply them with arguments to diſcourſe properly on all ſubjects; theſe are diſtributed into certain claſſes called *Common Places.*

INVENTION [with *Painters*, &c.] is the art of finding out proper objects for a picture, by the help of hiſtory or ancient tables.

INVENTION [with *Poets*] every thing that the poet adds to the hiſtory of the ſubject he has choſen, and of the turn he gives it.

INVENTION *of the Croſs*, a feſtival obſerved by the church of *Rome*, in commemoration of the day on which the croſs of our Saviour (is related) to be found by the empreſs *Helena*, in the time of *Conſtantine the Great*; ſhe being at *Jeruſalem* inform'd, that the croſs of our Saviour had been buried in his ſepulchre, ſhe ordered ſome perſons to dig, and there they found the croſs and nails, together with the croſs of the two theives; but the wood on which the inſcriptions were written, were ſeparated from the croſſes, ſo that our Saviour's croſs could not be diſtinguiſhed from the reſt; till *Macarius*, biſhop of *Jeruſalem*, ordered to make the following experiment.

He ordered a dying woman to be laid upon the croſſes, two of which had no effect upon her; but being ſet upon the third, ſhe (is ſaid) to have perfectly recovered the firſt moment ſhe touched it, by which it was concluded that that was our Saviours'.

The empreſs afterwards built a magnificent church in the place where the croſs was found, and there ſhe left ſome part of the wood inrich'd with ornaments; but carried the reſt with the nails to *Conſtantinople.*

There may be a poſſibility in this relation, but it contains a great many improbabilities.

INVENTIVENESS [of *inventif*, F.] and *neſs*] aptneſs to invent.

IN'VENTORY [*inventaire*, F.] a catalogue of goods and chattels found in the poſſeſſion of a party deceaſed, and appraiſed, which every executor or adminiſtrator is bound to deliver to the ordinary, whenever it ſhall be required.

INVENTORY [in *Commerce*] a liſt or particular valuation of goods.

INVEN'TORY'D [*inventorié*, F.] written down in an inventory.

INVENT'RESS [*inventrix*, L. *inventrice*, F.] a female inventor.

INVERS'E [*inverſus*, L.] turned in and out, upſide down, backward or the contrary way.

INVERSE *Rule of Three* } a me-
INVERSE *Rule of Proportion* } thod of working the *Rule of Three*, which ſeems to be inverted or turned backwards.

INVERSE *Ratio* [with *Mathematicians*] is the aſſumption of the conſequent to the antecedent; like as the antecedent to the conſequent, as if B: C:: D: E, then by inverſion of *Ratio's* C: B:: E: D.

INVERS'LY [of *inverſus*, L.] backwardly, in an inverted order.

INVERT'ED [in *Heraldry*] as wings inverted, is when the points of them are down.

INVESTIGA'TION [with *Gram.*] is the art, method or manner of finding the theme; in verbs, the mood, tenſe, *&c.*

INVET'ERATENESS [*inveteratus*, L.] inveterate malice, or the quality of an old grudge.

INVID'IOUSNESS [of *invidioſus*, L. of *F.*] envy.

INVIN'CIBLENESS [*invincibilis*, L.] unconquerableneſs.

INVI'OLABLENESS [*inviolabilis*, L.] uncapableneſs of being violated.

INVIS'IBLENESS } [*inviſibilis*, L.]
INVISIBIL'ITY } inviſible quality, uncapableneſs of being ſeen.

INVI'TATORY *Verſe* [in the *Roman Catholick* ſervice] a verſe that ſtirs up to praiſe and glorify God.

INVOCA'TION [in an *Epick Poem*] is accounted the third part of the narration; and moſt poets, in imitation of *Homer*, have begun their poems with an invocation; who, no doubt, thought the invocation would give a ſanction to what he ſhould ſay, as coming from divine inſpiration.

INVOCATION, the ancient poets and the moderns in imitation of them, uſed invocations to the muſes in the beginnings of their poems, and the like did the Heathens to their great men, or Heroes after their death; and by degrees the martyrs and ſaints who were in great eſteem among the primitive Chriſtians were honoured with orations, *&c.* after their deceaſe, from a notion of their preſence at their tombs. This by degrees grew into an idolatrous worſhip, and an univerſal invocation, ſo as to have particular offices inſerted into the common ſervice books; and has grown to that exceſs with the *Roman Catholicks*, as to offer ten prayers to the virgin *Mary* for one to God Almighty.

The eaſtern church began to call upon the dead in the 5th century, and demanding their ſuffrage as tho' preſent in the divine offices; but the weſtern church carried it ſo far, as frequently to canonize thoſe they had a reſpect for; tho' the wickedneſs of their lives gave them no title to any ſuch honour, to make proceſſions, maſſes, litanies, prayers and oblations for and to them.

INVOL'UNTARINESS [of *involuntarius*, L.] unwillingneſs, or the not being done with the free will.

INVOLU'TION, a wrapping or rolling up in. *L.*

INURBANE'NESS, clowniſhneſs, incivility.

INU'SITATE [*inuſitatus*, L.] not in uſe.

INVUL'NERABLENESS [*invulnerabilis*, L.] uncapableneſs of being wounded.

IN'WARDNESS [of inpeapo, *Sax.*] the being on the inſide.

INWOVEN [of *in*, and peapian, *Sax.*] weaved in. *Milton.*

IO, being transformed into a cow, is a fable of the poets, taking its riſe from this, that *Io*, being got with child by a *Phœnician* mariner, fled away in a ſhip that had a cow painted on it. See *Iſis*.

IO [according to the *Poets*] was the daughter of *Inachus*, with whom *Jupiter* being enamoured, and *Juno* being jealous of her, *Jupiter* transformed her into an heifer; *Juno* ſuſpecting the fallacy, begged this heifer of her huſband, and committed her to the keeping of *Argus*; (who is ſaid to have had an hundred eyes) but *Jupiter* ſent *Mercury* to ſlay *Argus*, which he did; and *Juno*, in revenge, ſent a *Gad-bee* to ſting her and made her mad, ſo that ſhe ran into *Egypt*, where her old form came to her again, and ſhe was married to *Oſiris*; and after her death ſhe was deified and worſhipped under the name of *Iſis*. Others ſay, that *Io* was the daughter of *Areſtor*, king of the *Argives*, who being gotten with child before her father had given her in marriage, and he finding it out and incens'd, confin'd her, and committed her to the keeping of *Argus* her mother's brother; but he being ſlain, and ſhe making her eſcape, got away to avoid her father's diſpleaſure, and went by a ſhip into *Egypt*.

JOACHI'MITES [of *Joachim*, an abbot of *Flora* in *Calabria*] a ſect who

eſteemed *Joachim* a prophet, and who (as they ſay) left at his death ſeveral books of prophecies.

JOB'BER, one that undertakes jobs.

JO'BENT *Nails*, a ſmaller ſort of nails, commonly uſed to nail thin plates of iron to wood.

JOCK'LET } [*yoclet*, *Sax.*] a little
YOCK'ET } farm, requiring as it were but one yoke of oxen to till it. *Kentiſh.*

JOCOSE'NESS [*jocoſitas*, L.] merrineſs in jeſting, drollery.

JOC'ULARNESS [of *jocularis*, L.] jocoſeneſs, jeſtingneſs, *&c.*

JOCUND'NESS [of *jocundus*, L.] merrineſs, pleaſantry, ſportfulneſs.

JO'GHI'S [in *Eaſt-India*] a ſect of heathen religious, who never marry nor hold any thing in private property; but live on alms, and practice great ſeverities; they travel from country to country preaching; are properly a ſort of penitent pilgrims, and are ſuppoſed to be a branch of the *Gymnoſophiſts*. They pretend to live ſeveral days without eating or drinking, and after having gone through a courſe of diſcipline for a certain time, they account themſelves as impeccable and privileged to do any thing; upon which they give a looſe to their paſſions, and run into all manner of debauchery.

JOIN'ER [of *joindre*, F.] one who makes wooden furniture, *&c.*

JOINERS, were incorporated *Anno* 1570, and are a maſter, 2 wardens, 24 aſſiſtants, and 190 on the livery. Their armorial enſigns are *gules*, a chevron *argent* between 2 pair of compaſſes above, and a ſphere in baſe *or*, on a chief of the 3d, two roſes of the firſt, and between them a pale *ſable*, charged with an eſcallop-ſhell of the ſecond. The creſt is a demi ſavage proper, holding a ſpear *or*. The ſupporters 2 *Cupids* of the laſt, the dexter holding a woman crowned with a caſtle, the ſiniſter a ſquare, both proper. Their hall is in *Thames-ſtreet*, near *Dowgate-hill*.

JOIN'ERY, the art of working in wood, and of fitting or aſſembling various parts or members of it together; it is employ'd chiefly in ſmall work, and in that differs from carpentry, which is converſant in larger work.

JOINT [*junctura*, L. *jointure*, F.] the juncture, articulation or aſſemblage of two or more things.

JOINT [with *Architects*] the ſeparation between the ſtones, which is filled with mortar, plaiſter or cement.

JOINTING [in *Carpentry*] the ſeveral manners of aſſembling or fitting pieces of wood together.

JOINT'URED [ſpoken of a wife] having a dowry ſettled on her.

JOL'LINESS [*q. d. jovialitas*, L. of *Jovis*, *Jupiter*] gaiety, mirth, good humour.

ION'ICK *Order* [in *Architecture*] an order ſo called from *Ionia* in leſſer *Aſia*, the body of the pillar is uſually channelled or furrowed with 24 gutters, and its length with the capital and baſe is 29 modules, the chapiter being chiefly compoſed of *Volutes* or ſcrolls.

Vitruvius ſays, the people of *Ionia* formed it on the model of a young woman dreſſed in her hair, and of an eaſy, elegant ſhape; whereas the *Dorick* had been formed on the model of a robuſt, ſtrong man.

JOVE [Ζεὺς, *Gr.*] the ſoul of the world is called Ζεὺς, *i. e. Jupiter* of ζάω, to live; and it takes its name from this, to wit, that the health [well being] of all things depend on him alone, and becauſe he is the cauſe and life of all things that do live, therefore he is called the king of the univerſe.

Or the ſoul of the world is called *Jupiter*, becauſe as the ſoul preſides over us, ſo nature rules far and wide over all things. They call the ſoul of the world Δία, *i. e. Jove*, and for this reaſon, that all things were made and are preſerved in their being by him.

Some call the ſoul of the world Διὸς of δίεω to water, becauſe he waters the earth, or becauſe he adminiſters vital moiſture to all living things.

JO'VIALNESS. See *Jollineſs*.

JO'VIALIST [*q. d.* one born *Jove læto*, under the jovial planet *Jupiter*] a pleaſant, jolly, merry fellow.

JOUK [with *Falconers*] a hawk is ſaid to jouk when he falls aſleep.

JOUR'NAL, a common name of ſeveral news papers, who detail the particular tranſactions of *Europe*.

JOUR'NEY-*work*, day-work; but properly working for a maſter of the ſame trade, *&c.*

JOUST, juſting. *Milton.*

JOWR'ING } as a jowring pain, a
JOURE'ING } conſtant grumbling pain, as that of the tooth-ache.

JOY, is of all the paſſions the moſt agreeable to nature; but *Moraliſts* ſay, care muſt be taken that it break not out

on

on improper occaſions, as on other mens misfortunes.

To JOY [*rejouir*, F.] to rejoice.

JOY'FULNESS, gladneſs.

JOY'LESS, deſtitute of joy. *Milton.*

JOYN'DER [in *Common Law*] the joining or coupling of two perſons in a ſuit or action againſt another.

JOYN'ING *of Iſſue* [*Law* term] is when the parties agree to join and refer their cauſe to the trial of the jury.

JOYN'TER [with *Joiners*] a kind of plane to ſmooth boards.

JOYN'TURE [in *Law*] a covenant, whereby the huſband aſſures to his wife upon account of marriage, lands or tenements for term of life or otherwiſe.

JOYNT'URE, the ſtate or condition of joint tenants; alſo the joining of one bargain to another.

IRAS'CIBLE *Appetite*, a paſſion of the ſoul, to which *Philoſophers* aſcribe wrath, boldneſs, fear, hope, and deſpair.

IRAS'CIBLENESS [of *iraſci*, L.] capableneſs of being angry, angrineſs, aptneſs or readineſs to be angry.

IRE'FULNESS [ɪꝛꝛeꝼul or ɪꝛꝛunȝꝼul, *Sax.*] wrathfulneſs, angrineſs.

IRIS [with *Botan.*] the Flower-de-Luce, Creſſes, Rocket-gentle or Rocket-gallant.

IRIS [in *Painting*, *&c.*] was repreſented as a nymph with large wings, extended in the form of a ſemicircle, the plumes being ſet in rows of divers colours, with her hair hanging before her eyes, her breaſts like clouds, and drops of water falling from her body, holding in her hand a *Rain-bow* or a *Flower-de-luce*.

IRIS [in *Opticks*] thoſe changeable colours that ſometimes appear in the glaſſes of teleſcopes, microſcopes, *&c.* alſo that coloured figure which a triangular glaſs will caſt on a wall, when plac'd at a due angle in the ſun-beams.

IRIS [according to the *Poets*] the daughter of *Thaumas*, for the wonderfulneſs of her beauty, and was painted with wings, and riding upon her own rainbow by reaſon of her ſwiftneſs. She was *Juno*'s meſſenger, and was never from her, always ready and watchful to be employ'd in her moſt important affairs; her office was to unlooſe the ſouls of women from their bodies, as *Mercury*, the meſſenger of *Jupiter*, unlooſed thoſe of men; and as he was employ'd in meſſages of peace, ſhe was always ſent to promote ſtrife and diſcord.

IRISH *Tongue* is accounted to have been of *Britiſh* extraction, but is of great antiquity; and the letters of it bear ſome reſemblance to the *Hebrew*, *Saxon*, and other characters; but the old *Iriſh* is now become almoſt unintelligible; very few perſons being able to read or underſtand it.

To IRK, to be troubleſome or uneaſy to the mind.

IRK'SOMNESS [ẏrhðe, *Sax.*] troubleſomneſs, tediouſneſs, *&c.*

I'RON [ɪꝛon, *Sax.*] a hard, fuſible, malleable metal. Iron is accounted the hardeſt of all other metals, as being the moſt difficult to melt; and yet it is one of the lighteſt metals, and eaſieſt to be deſtroy'd by ruſt, by reaſon of the ſteams which proceed from it: It is engendered of a moſt impure quickſilver, mixed with a thick ſulphur, filthy and burning; or as others ſay of an earth, ſalt and ſulphur, but very impure and irregularly mix'd, which renders it very much diſpos'd to ruſt.

IRON [with *Chymiſts*] is called *Mars*, and is repreſented by this character ♂ which is an hieroglyphick, and denotes gold at the bottom; only its upper part, too ſharp, volatile and half corroſive, which being taken away, the iron would become gold.

The firſt character of iron is; that it is the heavieſt of all bodies after copper. Its ſecond, that it is the leaſt ductile, the hardeſt and moſt brittle of all metals. Third, that it is very fixed, as to its metalline part, not ſulphureous one. Iron being well purged of its ſulphur by a vehement fire; becomes harder, compacter, and ſomewhat lighter, and is called ſteel. Fourth, it ignites before it fuſes, and fuſes with much difficulty; and contrary to the nature of all other metals, the more it is ignited, the ſofter and more ductile it becomes: Being ſcarce flexible or malleable at all before ignition. Fifth, it is diſſoluble by almoſt all bodies in nature, *i. e.* that have any degree of activity, as ſalt, dew, the breath, fire, water, air, *&c.* Sixth, it is very ſonorous and elaſtick, tho' the ſound it yields is leſs ſweet than that of copper. Seventh, of all bodies it is the only one that is attracted by the *Load ſtone*.

It may be ſoftened by heating and hammering of it often and permitting it to cool naturally; and may be made white by cooling it in *Sal armoniac*, and quick-lime. The ſtrongeſt temper of iron, is ſaid to be that, which it takes in the juice of ſtrained worms; if you apply a roll of ſulphur, to a bar of iron

heated red hot, it will diſſolve it and fall in a fine duſt.

IRON *Oar*, is found in the mines in grains and lumps, and being melted and burned in forges, is brought into forms by main force of fire. Iron being heated hed hot, and then put into water hardens it; and by the often doing ſo, it becomes ſteel, which is more ſtiff and hard; but yet more brittle; but has more of a ſpringy nature to leap back, than any other metal; for both ſteel and iron have abundance of pores, which go turning and winding like ſcrews, by means of which it approaches the *Load-ſtone*, and is ſaid to be a kin to the *Load-ſtone*, being dug out of the ſame mines. If a plate of iron be put in the fire, and made red hot, it (is ſaid) will come out longer than it was when it was put in.

To IRON, to put into irons, *i. e.* chains, or fetters, alſo to ſmooth linnen, *&c.* with a heated iron.

IRON-*Monger* [of ıꝛon-manʒeꝛe, *Sax.*] a dealer in iron.

Clerk of the IRONS, an officer in the mint, whoſe buſineſs is to take care that the irons be clean and fit to work with.

IRON-MONGERS, were incorporated 1462, and conſiſt of a maſter, 2 wardens, 100 aſſiſtants (being all on the livery) beſides yeomanry. The livery fine is 15 *l.* 12*s.* and that for ſteward 16 *l.* Their arms are *argent* on a chevron *gules*, between three gads of ſteel *azure*, as many pair of ſhackles *or*. The creſt on the helmet and torſe, two lizards combatant proper, chained and collared *or*; no ſupporters. Their motto, *God is our Strength.* Their hall is in *Fenchurch-ſtreet*, near *Billeter lane.*

IRONY [ıωνία, Gr.] is a manner of ſpeaking quite contrary to what we think, as when we call a lewd woman chaſte, and a known rogue an honeſt man The chief ſign of this trope is generally the tone of the voice in pronouncing ironies.

IRRA'TIONABLENESS [of *irrationabilis*, L.] unreaſonableneſs, irrationality.

IRRA'TIONAL *Root* [with *Mathematicians*] is a ſurd root, *i. e.* that ſquare root, or any other root, which cannot be perfectly extracted out of a rational number, and is uſually expreſſed by ſome character called the radical ſign: Thus $\sqrt{5}$, or $\sqrt{(2)}$ 5, ſignifies the ſquare root of 5; and $\sqrt{(3)}$ 16, the cube root of 16, *&c.*

IRRATIONAL *Quantities* [with *Mathematicians*] are ſuch, between which there is no expreſſible reaſon or proportion; all ſuch as are in no wiſe commenſurable to a given quantity.

IRRATIONALNESS [of *irrationalis*, L.] defectiveneſs of reaſon.

IRRECONCI'LABLENESS [of *irreconciliable*, F.] eſtate, quality, *&c.* that cannot or will not be reconciled.

IRRECOV'ERABLENESS [of *in* neg. and *recoverable*, F.] impoſſibleneſs of being recovered or gotten again.

IRREFRAGABIL'ITY } [of *irre-*
IRREFRA'GABLENESS } *fragabilis*, L.] undeniableneſs, uncapableneſs of being baffled, *&c.*

IRREFU'TABLENESS [of *irrefutabilis*, L. and *neſs*] unliableneſs or impoſſibleneſs of being refuted or diſproved.

IRREG'ULAR *Column* [with *Architect.*] is ſuch an one as not only deviates from the proportions of any of the five orders; but whoſe ornaments either in the ſhaft or capital are abſurd and ill choſen.

IRREG'ULARNESS [*irregularité*, F. of L.] going out of rule.

IRRELI'GIOUSNESS [of *irreligioſus*, L.] irreligion, ungodlineſs.

IRREMED'IABLENESS [of *irremediabilis*, L.] quality or circumſtance that cannot be remedied.

IRREMIS'SIBLENESS [of *irremiſſibilis*, L.] uncapableneſs of being remitted, unpardonableneſs.

IRREP'ARABLENESS [of *irreparabilis*, L.] uncapableneſs of being repaired or reſtored to its firſt ſtate.

IRREPREHEN'SIBLENESS [of *irreprehenſibilis*, L.] undeſervingneſs or uncapableneſs of being blamed or reprehended.

IRRESIST'IBLENESS [of *irreſiſtible*, F.] uncapableneſs of being reſiſted.

IRRES'OLUTENESS [*irreſolute*, F.] uncertainty, unreſolvedneſs of mind; ſuſpence, want of courage.

IRRETRIEV'ABLENESS [of *in retrouver*, F. and *neſs*] irrecoverable or irretrievable ſtate or quality.

IRREV'ERENTNESS [of *irreverens*, L.] irreverence, want of reſpect or regard to ſacred things.

IRREVO'CABLENESS [of *irrevocabilis*, L.] condition, *&c.* that cannot be called back, or revoked to its former ſtate.

IRRIG'UOUSNESS [of *irriguus*, L.] well watered ſtate or condition.

IR'RITABLE [*irritabilis*, L.] quickly made angry.

IRRORA'TION [with ſome pretenders to *Phyſick*] a kind of tranſplantati-

uſed for the curing of ſome diſeaſe. It is thus performed, they ſprinkle trees or other proper plants daily with the urine or ſweat of the patient, or with water, in which his whole body, or at leaſt the part affected, has been waſhed, till ſuch time as the diſeaſe is removed.

ISCHIAD'ICK, a term applied to the two veins of the foot, which terminate in the crural.

ISCHIAT'ICK [of *ἰσχίον*, Gr.] troubled with, or ſubject to a pain in the hip.

ISELAS'TIC, a kind of combat, celebrated in the cities of *Greece* and *Aſia*, in the time of the *Roman* empire; the victors at theſe games were crowned on the ſpot, immediately after the victory; had penſions allowed them, were carried in triumph into their country, and were furniſhed with proviſions at the publick coſt.

I'SIA, feaſts and ſacrifices anciently ſolemnized in honour of the goddeſs *Iſis*.

ISIA'CI, prieſts of the goddeſs *Iſis*; they wore ſhoes of the thin bark of the tree called *Papyrus*, and were clothed with linnen garments, becauſe *Iſis* was held to be the firſt that taught the culture of linnen to mankind; they bore in their hands a branch of the marine abſynthium, ſung the praiſes of the goddeſs twice a day, *viz.* at the riſing and ſetting of the ſun; at the firſt of which they opened their temple, and went about begging alms the reſt of the day; and at night, they returning, repeated their oraiſons, and ſhut up their temple.

ISING-GLASS, a kind of fiſh glue, brought from *Iſlandia* and thoſe parts; uſed in phyſick, and for adulterating wines.

ISIS [of *Io*, L. Ἰω, Gr.] was a goddeſs of the *Egyptians*, and according to the poets, was the daughter of *Inachus*, the prieſt of *Juno*; belov'd by *Jupiter*; *Juno* being jealous, and going in queſt of her huſband, found them together, *Jupiter* in the form of a cloud, and *Iſis* in the form of a white cow; for *Jupiter* had ſo transformed her, that his wife *Juno* might not ſuſpect her; but ſhe underſtanding his ſubtilty, begged the cow of him; and he being afraid, by a refuſal, to diſcover her and his own diſhoneſty, gave her to *Juno*, and ſhe preſently put her into the cuſtody of *Argus*, with a hundred eyes, where ſhe continued till *Jupiter* ſent *Mercury* to deliver her; who having play'd *Argus* aſleep with his muſick, ſlew him; upon which *Juno* cauſed *Iſis* to run mad; ſo that ſhe run up and down the world in a frantick condition, and ſwam over the ſeas into *Ionia*, unto which ſhe left her name, and alſo the ſea that bounds that country. At laſt, returning back to *Egypt*, and being reſtored to her firſt form, ſhe was married to *Oſiris*, king of the country; where they together governed with ſo much gentleneſs and wiſdom, and were ſo remarkably beneficial, that the people paid divine honours to them after their death, and her hair was preſerved as a ſacred relick at *Memphis*: She was honoured as the goddeſs of navigation, and of the weather. Her ſtatue was a cow with horns. At the entry of her temple was the ſtatue of a *Sphinx*, to intimate that ſhe was a myſterious goddeſs.

Some ſay ſhe taught them the art of ſpinning wool, and weaving, *&c.* alſo the manner of cultivating land, of gathering in corn and making bread of it. She likewiſe gave them laws and ſettled their polity.

Authors are not agreed as to the parents of *Iſis*: But *Herodotus* ſays, the *Egyptians* took *Iſis* for *Ceres*, and believ'd *Apollo* and *Diana* to be her children: that *Latona* was their nurſe, and delivered her of *Apollo*, who was call'd *Orus* in the *Egyptian* language, *Ceres Iſis* and *Diana Bubaſtis*.

If any one ſhall take the pains to collect the opinions of all the authors, who have written of *Oſiris* and *Iſis*, he he will find that theſe two deities, include all the heathen gods.

Iſis according to them is *Ceres*, *Juno* the moon, the earth or nature, *Minerva*, *Proſerpine*, *Thetis*, the mother of the gods or *Cybele*, *Venus*, *Diana*, *Bellona*, *Hecate*, *Rhamunſia*. In a word ſhe was ſurnamed *Myrionyma*, *i. e.* the goddeſs of a thouſand names.

Upon an ancient marble at *Capua*, ſhe is ſtiled goddeſs *Iſis*, who art all things, *Te tibi, una quæ es omnia Dea Iſis*. The goddeſs had a famous temple in the city of *Sais*; and the following words were to be ſeen, as *Plutarch* relates, upon the pavement of this temple dedicated to *Minerva*, who is the ſame as *Iſis*. *I am every thing that has been, that is and will be, and no one among mortals has hitherto taken off my veil.*

Apuleius introduces *Iſis*, as ſpeaking in theſe terms; *I am nature, parent of all things, miſtreſs of the elements, the beginning of ages, the ſovereign of the Gods; queen of the ſouls of the deceaſed, the firſt of the celeſtial natures, the uniform face of Gods and Goddeſſes, It is I who govern the bright ſublimity of the heavens, the*

the ſalutary winds of the ſea, the mournful ſilence of children; my divinity which is ſingle, tho' repreſented in ſeveral forms, is honoured by different nations, and under different names.

The Phrygians *call me the* Peſſinuntian; *mother of the Gods*; *the* Athenians *the* Cecropian Minerva; *thoſe of* Cyprus *the* Paphian Venus; *thoſe of* Crete *the* Dictæan Diana; *the* Sicilians, *a people who ſpeak three languages, the* Stygian Proſerpine; *the* Eleutherians, *the old goddeſs* Ceres; *others* Juno; *others* Bellona; *ſome* Hecate; *many call me* Rhamnuſia; *the eaſtern* Ethiopians, *the* Arians; *they who are inſtructed in the ancient doctrines, I mean the* Egyptians, *honour me with ceremonies, which are peculiar to me, and call me by real name.* Queen ISIS.

For her ſake the *Egyptians* kept in the corner of the temple a white cow, which when it died, they all mourned as for a prince, until another was put in the place of the dead beaſt. The ſame is related of the God *Apis*; and *Iſis* is alſo taken to be the ſame that is called *Anubis*.

The *Egyptians* repreſented *Iſis* with the head of a cow, or at leaſt with horns, or with a creſcent on her head; and between the horns of the creſcent they generally placed a globe, which denotes the world.

She is repreſented likewiſe with a bird upon her head, which is thought to be the *Ibis*.

She is to be ſeen often with a key, a croſs, or a whip in her hand.

The worſhip of her was famous throughout *Egypt*, but principally at *Bubaſtus*, *Coptos* and *Alexandria*.

The ancient *Germans* likewiſe adored *Iſis*, but their *Iſis* was different from that of the *Egyptians*.

Some maintain that ſhe had been wife to *Mannus*, the ſon of *Thuiſcon*, from whom the *Germans* pretend to derive their original.

Some learned men have aſſerted, that under the names of *Mannus* and *Iſis*, theſe ancient people meant *Adam* and *Eve*.

Mannus in *German* ſignifies a man, as well as *Adam* in *Hebrew*, and *Iſis* is the ſame name as *Iſcha*, the name of *Eve* in *Hebrew*.

The ſame has been believed of *Iſis* and *Oſiris*, adored by the *Egyptians*.

Since *Iſis* was repreſented with the horns of an ox, it is probable enough that this may be ſhe, which in *Moſes*'s writings, *&c.* is call'd the golden calf, or as the ſeptuagint reads it, the *golden Heifer*.

Several of the fathers ſpeaking of the adoration of the golden calf, have ſaid that the *Iſraelites* adored a calf's head.

And as the *Jews* worſhipped the ſun and earth under different names, as *Gad*, *Meni*, *Baal*, *Aſtaroth*; the king and queen and all the hoſt of heaven, it is very probable that under theſe different names they paid their honours to *Iſis* and *Oſiris*.

I'SIS [in *Pourtraiture*] was repreſented full of duggs, to ſignify [*Hieroglyphically*] the benefits that men receive from the happy influences of the moon, which was worſhipped by this ſtatue in *Egypt*.

ISLAND *Chryſtal*, a tranſparent ſtone of the nature of a talc, a bit whereof laid on a book, every letter ſeen thro' it will appear double.

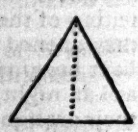
IS'LANDER [*inſularis*, L. *inſulaire*, F.] an inhabitant of an iſland.

IS'LET, a little iſle.

ISO'CHRONE [ἰσόχρονος, Gr.] equal in time, as the iſochronal vibrations of a pendulum, are ſuch as are made in equal time.

ISOPERIM'ETERS [with *Geometricians*] ſuch figures as have equal perimiters or circumferences.

ISO'SCELES [of ἴσος equal, and σκέλος, *Gr.* the leg] a triangle that has two legs equal; as in the figure.



ISSUE, a paſſage, outlet, going out; ſucceſs; an end or event; alſo off-ſpring. *F.*

ISSUE [in *Com. Law*] that point of matter depending in ſuit, upon which the parties join and put their cauſe to the trial of the jury.

General ISSUE [in *Law*] that whereby it is referred to the jury to bring in their verdict, whether the defendant hath done any ſuch thing as the plaintiff lays to his charge.

Special ISSUE [in *Law*] is that when ſpecial matters being alledg'd by the defendant in his defence, both parties join thereupon, and ſo grow rather to a demurrer, if it be *Queſtio Juris*, or to the trial by a jury, if it be *Queſtio Facti*.

IS'SUELESS, without off-ſpring.

ISTH'MIAN *Games* [ſo called from the *Iſthmus* of *Corinth*, where they were celebrated] theſe were ſolemnities repreſented every three years by the *Grecians*, in honour of their deity *Neptune*; or as others ſay of *Melicertes*, who according to the fable, having caſt himſelf into

into the ſea, was transformed into a ſea god.

ITAL'ICK *Architecture*, the compoſite order.

ITCH'ING [*incertæ etymologiæ*] a certain motion in the blood, *&c.* better known by the ſenſe of feeling, than by a deſcription in words.

IT'ERATED [*iteratus*, L.] repeated, done over again.

JU'BEBS. See *Jujubes*.

JU'BILANT [*jubilans*, L.] ſinging for joy. *Milton.*

JU'BILEE [at *Rome*] the ceremony of performing it is as follows, the pope goes to St. *Peters* church, to open what they call the holy gate, knocking at it 3 times with a golden hammer, repeating the 19 verſe of the 118 pſalm *Open to me the gates of Righteouſneſs, and I will go into them and praiſe the Lord.* And at this time the maſons break down the wall, which being done the pope kneels down before it, while the *Penitentiaries* of St. *Peter* waſh him with holy water, then taking up the croſs, begins to ſing the *Te Deum*, and enters the church, the clergy following him.

In the mean time 3 *Cardinal Legates*, are ſent to open 3 other holy gates with the ſame ceremonies in the churches of St *John* of *Lateran* of St. *Paul* and St. *Mary the greater*. This is performed at the firſt veſpers of Chriſtmaſs Eve, and the next morning the pope gives his benediction to the people in the *Jubilee* form.

When the holy year is ended, they ſhut the gates again in the following manner; the pope after he has bleſt the ſtones and mortar, lays the firſt ſtone, and leaves there 12 boxes full of gold and ſilver medals.

Formerly much people reſorted from all parts to *Rome* to enjoy the benefits of the *Jubilee*, but now adays but few, except thoſe who dwell in *Italy*, the pope allowing them to obſerve the *Jubilee* in their own country, granting the ſame benefits as if they came to *Rome*.

JUCUND'NESS [*jucunditas*, L.] pleaſantneſs, *&c.*

JU'DAS *Tree*, a tree with broad leaves, ſomething reſembling thoſe of the apricock, growing in the hedges of *Italy* and *Spain*.

Infernal JUDGES. When the corpſe of a deceaſed perſon was prepared for the ſepulchre, his neareſt relations gave publick notice of the day, when ſuch a one, by name, was to paſs the lake, in order to his interment; to which the judges and all his friends were invited. At the time prefix'd, above 40 judges aſſembled, and ſat in a ſemicircle, in a certain place beyond the lake (probably the lake it ſelf). The veſſel (whoſe pilot was, in the *Egyptian* tongue, call'd *Charon*) being ready, hauled to the ſhore. Before the coffin, which contained the body, was ſuffered to imbark, every one was at liberty to accuſe the deceaſed; if an accuſer appeared and made good his charge, that the deceaſed had led an ill life, the judges gave ſentence accordingly, and the body was deny'd the uſual burial; but if the accuſer was convicted of having accuſed him unjuſtly, he incurr'd a ſevere puniſhment. If no accuſer appear'd, or if the accuſation appear'd falſe, then the relations laying aſide their lamentation, proceeded to recite the praiſe of the deceas'd, beſeeching the infernal gods to give him a favourable reception among the pious. After this the body was depoſited in the ſepulchre of the family. It is very plain that the *Greeks* took all they fabled, concerning the infernal judges, and the happineſs and judgments of men after death, from this practice of the *Egyptians*.

JUDG'ING [with *Logicians*] is defined to be that action of the mind, by which joining ſeveral *Ideas* together, it affirms from one what the other is, as when having an idea of *Earth*, and an idea of *Round*, we either affirm or deny that the earth is round. It is call'd the ſecond of the four principal operations of the mind.

JUDGMENT [i. e. *Underſtanding*, in Latin *Mens*] a heathen deity, worſhipped by the *Romans*, to whom they addreſs'd their prayers for a good and right mind or underſtanding. Her temple was in the capitol.

The *Greeks* give the name of ΝΟΥΣ to this deity, tho' *Plato* believed her to be nothing elſe but the ſoul of the world, diffuſed thro' the univerſe.

JUDG'MENT [in *Phyſicks*] a faculty of the ſoul, by which it perceives the relation that is between two or more ideas

JU'DICATURE [of *judicatorium*, L.] judgment or trying cauſes; a term apply'd either to the court wherein the judge ſits, or the extent of his juriſdiction; alſo the profeſſion of thoſe who adminiſter juſtice. *F.*

JUDI'CIARY [*judicialis*, L.] done in the due form of juſtice, or according to the courſe of law.

JUDI'CIARY [in *Aſtrology*] a ſcience or art that pretends to judge of, and foretel

foretel future events, by conſidering the poſitions and influences of the ſtars, *&c.*

JUDI'CIALNESS [of *judicialis*, L.] judicial quality, ſtate or condition.

JUDI'CIOUSNESS [of *judicieux*, F.] diſcerning faculty, *&c.*

JUF'FERS [with *Carpenters*] ſtuff about four or five inches ſquare, and of ſeveral lengths.

JUGATI'NUS, a Heathen deity of the *Romans*, who they believed to preſide over marriages, at the conjunction of huſband and wife.

JUICE [with *Naturaliſts*] a liquid ſubſtance, which makes part of the compoſition of plants, which communicates its ſelf to all the other parts, and ſerves to feed and increaſe them; alſo the vapours and humidities incloſed in the earth.

JUICE [with *Phyſicians*] a kind of fluid in an animal body, as *nervous juice*, that which is found in the nerves.

Pancreatick JUICE [with *Phyſ.*] a liquor ſeparated in the gland of the *Pancreas*.

JUICE'LESS [*ſans jus*, F.] having no juice.

JU'ICINESS, the abounding in, or abundance of juice.

JU'ICY [*plein de jus*, F.] full of juice.

JULE [with the *Greeks* and *Romans*] a hymn ſung in honour of *Ceres* and *Bacchus*, in the time of harveſt, to engage thoſe deities to be propitious.

JU'LIAN *Period* [ſo called of *Julius Cæſar Scaliger*, the inventor of it] is a cycle of 7980 years ſucceſſively following one another; by the continual multiplication of the three cycles, *viz.* that of the ſun of 28 years, and that of the moon of 19 years, and that of the indiction of 15 years; which *Epocha*, although but feigned, is yet of very good uſe in calculation, in that every year, within the period, is diſtinguiſhable by a certain peculiar character: for the year of the ſun, moon, and the indiction will not be the ſame again, till the whole 7980 years be revolved. He fixed the beginning of this period 764 years before the creation.

JULIAN *year*, is the old account of the year (or a ſpace of time conſiſting of 365 days and ſix hours, inſtituted by *Julius Cæſar*, who cauſed the *Roman* calender to be reformed) which to this day we uſe in *England*, and call it the old ſtile in contradiſtinction to the new account, framed by pope *Gregory*, which is 11 days before ours, and is called the new ſtile.

JULY' [was ſo called of *Julius Cæſar*, who regulated the year, for before that time that month was called *Quintilis*] the 7th month in the year.

JULY [in *Painting* &c.] is repreſented in a jacket of a light yellow, eating cherries; his face and boſom ſunburnt; having his head adorned with a garland of *Centaury* and *Thyme*, bearing a ſcythe on his ſhoulder, and having a bottle hanging at his girdle, and by him a lion.

JUMALA [in *Finland* and *Lapland*] an idol deity of thoſe inhabitants, repreſented by the figure of a man, ſitting upon a kind of an altar, having a crown upon his head, ſet with 12 precious ſtones, and a large gold chain about his neck. He held on his knees a great golden cup full of the ſame metal; and his temple ſtood in a foreſt.

The *Laplanders* ſuppoſed this idol to have the command over all the leſſer divinities, with an abſolute dominion over the elements, life and death.

JUNC'TURE [with *Surgeons*] the reducing of crooked members to their due ſtate; the ſame as *Diorthroſis*, L.

JUNE [takes its name, either of *Juniores*, L. the younger, becauſe that young people had an aſſembly in that month for their recreation; or of *Junius Brutus* (as others ſay) who drove out the king of the *Romans* in that month] it is the ſixth month of our year.

JUNE [in *Painting* &c.] was repreſented in a mantle of dark graſs green; having his head adorned with a coronet of bents, king-cobs and maiden-hair, holding in his left hand an eagle, and in his right *Cancer*, and on his arm a baſket of ſummer fruits.

JUNKETING [ſome derive it of *Joncades*, *O. F.* ſweet-meats] feaſting or making merry.

JUNO [ſo called of *juvando*, L. helping] according to the poets, was daughter of *Saturn* and *Rhea*, otherwiſe called *Cybele* and *Ops*, the ſiſter and wife of *Jupiter*, the queen of the gods, and the goddeſs of kingdoms and riches; ſhe had alſo a juriſdiction and command over marriages and child-bearing; and on theſe accounts had many fair temples and altars erected in honour of her. As to her marrying with her brother *Jupiter*, they tell us, that ſhe was not willing to conſent to it; but *Jupiter* effected it by the following ſtratagem. He took upon him the ſhape of a cuckow, and in a ſtorm lighted upon her lap, and *Juno* out of pity, to ſhelter it from the weather, put it into her boſom; but when the

the ſubtil bird felt the warmth of her body, it took again the form of *Jupiter*, and obtained his deſire by a promiſe of marriage; and on this account, at *Argos* a cuckow was adored for *Jupiter*.

She was eſteem'd the goddeſs of kingdoms and riches, and known by a great many different names, and indeed as ſome men have confounded all the gods with *Jupiter*, thoſe who made the image of *Juno* mentioned by *Lucian*, had the like deſign to incorporate all the goddeſſes in her perſon.

She preſided over weddings and women in labour, and when the *Roman* ladies were barren, they went into her temple, where having pull'd off their clothes, and lying upon the ground, they were laſh'd by a lupercal prieſt, with thongs made of goat, ſkin, and are ſaid, thereupon to become fruitful.

She was named alſo *Juno Lucina*, from *Luce*, L. becauſe ſhe was thought to help women to bring forth children and ſhew them the light, and for the ſame reaſon was alſo call'd *Opigena* and *Obſtetrix*, and *Juga*, becauſe ſhe was ſaid to preſide over the yoke of matrimony, and of conſequence over the union of the huſband and wife, and on account of that qualification had an altar erected to her in one of the ſtreets of *Rome*. She was alſo call'd *Domiduca*, becauſe ſhe was believ'd to conduct the bride to the bridegrooms houſe: She had likewiſe various other names and appellations. And in a word with the *Pagans*, ſhe was like a guardian angel to women, in the ſame manner as their falſe deity *Genius*, was accounted the keeper of men; and had many temples erected to her.

JU'NO, was repreſented upon a throne ſitting, adorned with a crown on her head that touched the clouds, and a ſcepter in her hand, and round about her the fair and beautiful *Iris* (the rain-bow) and attended by peacocks (her beloved bird) on both ſides.

JU'NO, is ſometimes taken for the moon, and as ſuch, is painted ſitting upon lions, holding a ſcepter and a ſpindle in her hands, with beams of light about her face.

She was ſometimes painted with a pair of ſheers and a platter in her hand, cloathed in the ſkin of a goat, and girded with vine-branches, and a lioneſs under her feet. Sometimes ſhe was painted with a ſcepter, on the top of which was the image of a cuckow, and the two meteors *Caſtor* and *Pollux* waiting on her.

JUNO [by modern *Painters*] is alſo repreſented with black hair and bright eyes, cloathed in a ſky coloured mantle wrought with gold and peacocks eyes, like circles in a peacock's train.

JUNONA'LIA, a feſtival obſerv'd in honour of *Juno*, which was inſtituted on occaſion of certain prodigies that happened in *Italy*, whereupon the pontiffs ordered that 27 young maids, divided into 3 bands, ſhould walk ſinging a ſong, compoſ'd by the poet *Livius*; but while they were learning the ſong by heart, in the temple of *Jupiter Stator*, thunder fell upon the temple of *Juno*, on mount *Aventine*.

Upon this accident the ſouthſayers being conſulted, anſwered that this prodigy concern'd the *Roman* ladies, and that the goddeſs muſt be pacified by ſome ſacrifices and offerings; therefore they collected mony and bought a golden baſon, and made a preſent of it to the goddeſs on mount *Aventine*.

Then the *Decemviri* appointed a day for a ſolemn ſacrifice, which was ordered as follows: Two white cows were led from the temple of *Apollo*, thro' the gate *Carmentalis* into the city, and two images of *Juno* made of cypreſs, were alſo carried: then march'd the 27 girls clothed in long gowns, ſinging an hymn in honour of the goddeſs; after theſe march'd the *Decemviri*, clothed in robes edg'd with purple, and crown'd with laurel. This pomp paſſed by the *Vtens* gate and ſtopped in the great field of *Rome*, where the maids fell to dancing, keeping time with the hymn, and from thence proceeding by the *Tuſcan* ſtreet and *Velabrum*, thro' the ox market to *Juno's* temple, where the victims were ſacrificed by the *Decemviri*, and the image of cypreſs wood was there ſet up, thus ended this religious ceremony.

JUNO'NIA, a yearly ſolemnity performed in commemoration of her marriage, at which times the maids of all ages ran races in honour of *Juno*, petitioning her for huſbands, calling her *Juno Pronuba* and *Jugalis*; and at *Rome* an altar was erected to *Juno Juga*, where the new married couple appeared to offer ſacrifice, which was either a white cow, geeſe or ravens; and they took the gall from the ſacrificed beaſt, and caſt it behind the altar, to intimate that all bitterneſs of ſpirit ſhould be baniſhed from married perſons.

JUNO'NES, were the *Genii Dæmones* or goddeſſes that waited upon women, watching over and protecting them.

JUNTO } a meeting of men to ſit
JUNCTO } in council; but is moſt commonly us'd in an ill ſenſe, for a company of conſpirators, or a factious aſſembly of male-contents, met together either to exerciſe that authority, which their rebellion has put into their power; or to conſult of ways and means of carrying on and ſupporting their preſent and future deſigns.

JUPITER [was ſo called of *Juvando*, and alſo *Dieſpiter*, *q.* the father of the day, and by the *Greeks* Ζεὺς of τὸ ζῆν to live] according to the poets, was the ſon of *Saturn* and *Cybele*, who having expelled his father his kingdom, divided the empire of the world between himſelf and his brothers; he took to his ſhare the command of heaven, and aſſigned the waters to his brother *Neptune*, and ſent *Pluto* to command in Hell.

He was called the father of the gods, and the king of men, becauſe nature is the cauſe of the eſſence of things, as parents are of children; and he only had the power to handle the thunderbolts, and to hold the world in ſubjection. He had a great many names, as *Jupiter Capitolinus*, *Jupiter Inventor*, *Jupiter Feretrius*, &c. and as many ſtatues, and many temples erected to him.

Cicero ſays there were 3 *Jupiters*, but others inſtead of 3 make 300, part of the 3000 gods owned by the *Heathens*. However all the actions of theſe *Jupiters* are attributed to one only, who conquered the *Titans* and the giants, was the father of *Mercury*, *Apollo* and *Minerva*, and to ſatisfy his luſt ſo often transform'd himſelf into a beaſt.

The *Heathen* theology, ſeems by *Jupiter* to underſtand that intelligent being which created the world, whom they therefore called Μοιραγέτης, *i. e.* the conductor and director of the *Parcæ* or deſtinies, as being that mind which ordered all theſe things which human ignorance attributed to fate and deſtiny.

The *Heathens* painted him like an old man ſitting upon a throne with a crown upon his head, cloathed with a rich garment, ſparkling with ſtars, holding in his hand two globes, which repreſented heaven and earth, and *Neptune*'s trident under him, and a carpet repreſenting the tail and feathers of a peacock. Sometimes they pictured him with thunderbolts in his hand, in the form of crooked iron bars, ſharp at the end, joined together in the middle.

The *Egyptians* worſhipped him in the figure of a ram, and repreſented his providence by a ſcepter, with a great eye upon the top of it.

JU'PITER [by modern *Painters*] is repreſented with long, black, curled hair, in a purple robe, trimmed with gold, and ſitting on a golden throne, or the back of an eagle (which he choſe for his bird, becauſe when he went to deliver his father out of his confinement, an *Eagle* gave him an omen of happy victory) encompaſſed with bright yellow clouds, and holding in his hand thunderbolts.

JU'PITER [*Hieroglyphically*] was by the ancients repreſented without ears, to intimate that God ſeems not to liſten or take notice of the profaneneſs of men, nor of their impious diſcourſes: And ſometimes with one hundred hands, and as many feet, to intimate the multiplicity of effects, which proceed from his agency, and that he ſuſtains all things from falling into confuſion.

Pauſanias tells us, that the *Greeks* had a ſtatue of *Jupiter* with 3 eyes, to intimate his knowledge of all things in heaven, earth and Hell; or of things paſt, preſent and to come.

Every nation had their *Jupiter* call'd by ſeveral names; but the *Greeks* and *Romans* call'd the ſovereign god of each nation by the name of *Jupiter*.

JU'PITER [with *Heralds*] who blazon the arms of princes by planets, inſtead of metals and colours, is uſed for azure or blue, as in the figure.

JU'PITER [with *Aſtron.*] is accounted the biggeſt of all the planets, being computed to be 2460 times bigger than our earth. Its periodical time is 4333$\frac{2}{3}$ days, 12 hours, and revolves about its axis in 9 hours 56 minutes.

JU'PITER [with *Aſtrologers*] ſignifies judges, divines, ſenators, riches, law, religion, and its characteriſtick is ♃.

JU'PITER's *Diſtaff*, an herb, otherwiſe called *Mullein*.

Canonical JURIS-PRUDENCE, is that of the canon law.

Feodal JURIS-PRUDENCE, is that of the fees.

Civil JURIS-PRUDENCE, is that of the *Roman* law.

Clerk of the JURIES, an officer in the court of *Common-Pleas*, who makes out the writs called *Habeas Corpora* and *Diſtringas*, for the appearance of the jury, after they have been returned upon the *Venire Facias*.

To JUST. See *Juſting*.

JUSTICE [*juſtitia*, L. *q. juris ſtatio*, the ſtation or boundary of right] tho' accounted the ſplendor of all virtues, yet derives its excellency only from the corruption of men, taking its riſe from their vices; and as the uſe of mercy is for the leaſt offending, ſo the uſe of *Juſtice* is for the greater offending, and is either in action or puniſhment, and is either *commutative* or *diſtributive*.

JUST'ICE [in *God*] is a communicable attribute, by which is intended not only the rectitude of his nature in general; but more eſpecially his dealing with his creatures, according to the deſerts of their deeds.

JUSTICE [in *Men*] is a propenſion and cuſtom to give every man his due.

JUSTICE [with *Moraliſts*] is not to injure or wrong any one.

Poſitive JUSTICE [with *Moraliſts*] is to do right to all, to yield them whatſoever belongs to them. The *Juſtice of moral actions* differs from *Goodneſs* in this, that *Juſtice* denotes barely a conformity to the law; but *Goodneſs* further includes a reſpect to thoſe perſons, towards whom the action is performed.

Commutative JUSTICE, is that which concerns all perſons one with another, in relation to dealings, as buying, ſelling, exchanging, lending, borrowing, *&c.*

Diſtributive JUSTICE, is that which concerns princes, magiſtrates and officers, *&c.*

JUSTICE, has been perſonified by the Heathens and made a goddeſs, and repreſented in the form of a virgin, of a ſevere aſpect, holding a pair of ſcales in one hand, and a ſword in the other, or elſe rods and a bundle of hatchets, and ſitting upon a ſquare ſtone.

Aratus gives us a fine deſcription of this goddeſs, *i. e.* that during the *Golden Age*, ſhe was night and day converſant on earth, among people of all ſorts, age, ſex and condition, teaching them her law; but that during the *Silver Age*, ſhe appear'd only in the night and in ſecret, reproaching men with their irregularities and crimes; but in the *Iron Age* was forced to quit the earth and retire to Heaven, becauſe of the multitudes and enormities of their crimes.

Juſtice was alſo repreſented blindfold, to intimate that Juſtice ſhould be adminiſtred impartially, without any reſpect to perſons.

The *Egyptians* repreſented Juſtice as a goddeſs without a head, to ſignify, that judges muſt do nothing of their own heads; but wholly diveſt themſelves of their own opinions and inclinations, and entirely follow the deciſions of the laws.

JUSTICE *and Equity* [*Hieroglyphically*] were ſometimes repreſented by a ſwallow, becauſe it diſtributes its meat equally to its young ones.

JUSTICE [in *Painting*, &c.] was repreſented in a crimſon mantle trimmed with ſilver, and was called the goddeſs *Aſtræa*, ſhe held a pair of ſcales in one hand, and a ſword in the other.

General JUSTICE } is a conſtant
Univerſal JUSTICE } giving to every one his due, and this hath for its object all laws divine and human.

Particular JUSTICE, is a conſtant will and deſire of giving to every one his due, according to a particular agreement, or the laws of civil ſociety; and this is alſo called *commutative* or *expletory Juſtice*.

JUSTICE *of the Foreſt*, is alſo a lord by office, and the only juſtice that can appoint a deputy. He is alſo called *Juſtice in Eyre of the Foreſt*. He has the hearing and determining of all offences, within the king's foreſts, committed againſt veniſon or vert.

JUS'TICES *of the Peace* [within the *Liberties*] are ſuch in cities and towns corporate, as the former are in any county; and their authority and power is altogether the ſame, within their ſeveral precincts.

JUS'TE *a Corps*, a garment that reaches down to the knees, ſits cloſe to the body, and ſhews the ſhape of it.

JUSTIFI'ABLENESS [of *juſtus* and *fio*, L.] capableneſs of being juſtified, warrantableneſs.

JUS'TIFIED [*juſtificatus*, L.] cleared or proved innocent of any crime, charge or accuſation; alſo verified, maintained for good, proved.

To JUS'TIFY [*juſtificare*, L.] to clear one's ſelf, to make his innocency appear, to verify, to ſhew or prove, to maintain or make good.

JUST'INGS } [*joutes* of *jouter*, F. to
JUSTS } run at tilts] were exerciſes uſed in former times by ſuch perſons, who deſired to gain reputation in feats of arms, of whatſoever degree or quality, from the king to the private gentleman; they were uſually performed at great ſolemnities, as marriages of princes; and alſo on other occaſions The time and place being appointed, challenges were ſent abroad into other

nations to all that desired to signalize themselves. And rewards were appointed by the prince for those that came off conquerers. As for the places it was various; in the year 1395 there was great justing on *London Bridge*, between *David* earl of *Craford* in *Scotland*, and the lord *Wells* of *England*, *&c.* In the time of king *Edward* the III. justings were frequent in *Cheap-side*; and on the *North-side* of *Bow-Church*, there was a building of stone erected, called *Sildam* or *Crownfield*, to see the justings that were frequently performed there, between the end of *Soper Lane* and the *Cross*. It was built on this occasion; in the year 1330 there was a great justing of all the stout earls, barons and nobles of the realm, which lasted three days, where queen *Philippa*, with many ladies, fell from a scaffold of timber, but received no harm; after which the king built it strongly of stone for himself, the queen and persons of high rank, to behold the *justings*. This *Sildam* remained till the time of *Henry* VIII, as it appears in that he came thither, dressed in the habit of a yeoman of the guard, with a *Patison* on his shoulder, and having taken a view of the watches of the city, went away undiscovered.

Smithfield also was a place for performing these exercises; in the year 1357 great and royal justs were held in *Smithfield*, there being present the kings of *England*, *France* and *Scotland*, and their nobility. And in the time of *Richard* II, royals justs and tournaments were proclaimed by heralds in several courts in *Europe* to be performed in *Smithfield*, to begin on sunday next after the feast of St. *Michael*. At the day appointed there issued out of the tower, about 3 in the afternoon, 60 coursers apparelled for the justs, upon every one an esquire of honour, riding a soft pace, and then came forth 60 ladies of honour mounted upon palfreys riding on the one side richly apparelled, and every lady led a knight with a chain of gold. The knights that were of the king's party had their armour and apparel adorned with white harts, and crowns of gold about the hart's neck, and so they rode thro' the streets of *London* to *Smithfield*, with a great number of trumpets and other instruments of musick before them. Where the ladies that led the knights, were taken down from their palfreys, and went up to their seats prepared for them. The esquires of honour alighted from their coursers, and the knights mounted. And after the helmets were set on their heads, and they were ready at all points, proclamation was made by the heralds, and then the justs began. These justs lasted many days with great feasting. The manner of it was thus: the ground being railed about in which the *justers* were to exercise, the contenders were let in at several barriers, being compleatly armed from head to foot, and mounted on the stoutest horses; who after they had payed their respects to the king, the judges and ladies, they took their several stations, and then the trumpets sounded and they having couched their lances, that is, having set the but end against their breast, the point toward the adversary, spurred their horses, and ran furiously one against another, so that the points of their spears lighting upon the armour of each other, gave a terrible shock, and generally flew to pieces.

If neither party received any injury, they wheeled about, took fresh lances, and ran a second time, and so a third, and if neither suffered any disgrace in 3 encounters, they both came off with honour.

There were many circumstances relating to these preformances; as if a man was unhorsed, he was quite disgraced, or if he was shaken in the saddle, or let his lance fall, or lost any piece of his armour, or wounded his antagonist's horse *&c.* all which were accounted disreputable. And there were also certain rules for distributing the prizes to them that behaved themselves with the greatest gallantry.

JUST'NESS [*justitia*, L.] a being just, just quality; the exactness or regularity of any thing.

JUST'NESS *of thought*, consists in a certain accuracy or preciseness, by which every part of it is perfectly true and pertinent to the subject.

JUTUR'NA [among the *Romans*] a Heathen goddess or nymph, especially worshipped by women and maidens.

The common *Roman* story of *Juturna* is, that she being a maiden of great beauty, *Jupiter* fell in love with her; and as a reward of her mutual affection, he had bestow'd the gift of immortality on her, by transforming her into a fountain, or rather the nymph of it.

This fountain was in *Latium*, not far from *Rome*, the water of which was made use of in all sacrifices; but especially in those of the goddess *Vesta*, in which it was prohibited to use any other,

other, and was therefore call'd virgin water.

This goddeſs or nymph was worſhipp'd by the women, they expecting by her, aſſiſtance an eaſy deliverance; and by maidens, that they might have happy matches.

JUVENA'LIA [among the *Romans*] certain games or feats of activity, inſtituted by *Nero* the firſt time his beard was ſhaved, celebrated for the health of youth. *L.*

JUVENILE'NESS [*juvenilitas*, L.] youthfulneſs, youthful heat or temper.

JUVEN'TUS } [among the *Pagans*]
JUVEN'TA } was eſteemed as the goddeſs of youth; and *Servius Tullius* placed her ſtatue in the *Capitol*, and *Tarquinius Priſcus* deſigning to conſecrate a temple to *Jupiter Capitolinus*, and for that purpoſe had cauſed thoſe of other deities to be demoliſh'd; but the god *Terminus* and the goddeſs *Juventa*, did by ſigns declare their unwillingneſs to be removed from thence, and therefore were left ſtanding.

M. *Livius* the conſul, vow'd a ſecond temple to her, that very day he gain'd the victory over *Aſdrubal*, and afterwards gave orders for the building of it when he was cenſor, ſixteen years after which it was conſecrated.

JUX'TA-*Poſition* [with *Philoſ.*] a contiguity or nearneſs; a ranging the ſmall parts of any mixt body into ſuch a poſition, order or ſituation, that the parts being contiguous, ſhall determine or ſhew a body to be of ſuch a figure or quality; or to be endued with ſuch properties, as are the natural reſult of ſuch a configuration or diſpoſition of parts.

IX'IA } ['Ιξία or 'Ιξίνη, *Gr.*] a ſort of
IXINE } *Carduus*, called *Camaleon.*

IX'ION [according to the *Poets*] was the ſon of *Phlegais*, who murdered his father in law *Deioneus*; having invited him to a banquet where he had ſo contrived the place they were to meet in, that *Deioneus*, was let drop through the floor, into a pit of burning coals; and afterwards, being troubled with remorſe of conſcience, wandered up and down the earth, till *Jupiter* out of pity made ſatisfaction for his crime, and received him into heaven; where eaſe and pleaſure made him become wanton and ungrateful, and growing enamour'd with *Juno*, ſought to defile *Jupiter*'s bed; upon which *Jupiter* preſented to him a ſervant maid, named *Nephele* (a cloud) in the habit and form of *Juno*, upon which he begot the lecherous *Centaurs*. *Jupiter* upon this ſent him back again to earth, where he making boaſts of his familiarity with *Juno*, *Jupiter* condemned him to Hell, to be tormented by being continually carried about upon a wheel encompaſſed with ſerpents, which never ſtood ſtill but when *Orpheus* was there playing upon his harp.

K

K k, *Roman*, *K k*, Ital. 𝔎 𝔨, *Engliſh*, К к *Saxon*, Κ κ, *Greek*, are the 10th letters in order of the alphabets; ק, the 19th of the *Hebrew*.

K, is a numeral letter ſignifying 250.

$\overline{K}$, with a daſh over it ſtood for 150000

The letter *k*, tho' moſt commonly written is not pronounced, but it loſt after *c*, as in *Arithmetick*, *Logick*, *Magick*, *Phyſick*, &c. *Pick*, *Prickle*, *Stick*, *Stickle*, &c.

It has been and ſtill is a diſpute among *Grammarians* whether *k* is a different letter from *c*, becauſe the *Latins* have very ſeldom us'd it, otherwiſe than as a numeral letter; nor do the *French* make much uſe of it except in foreign names of places, perſons, *&c.* and ſome therefore would have it left out; eſpecially in words deriv'd from the *Latin*, contrary to the common *Engliſh* uſage which is to ſtrengthen *c* by ſetting *k* after it as in *Politick*, *&c.*

The letter K [in old *Charters* and *Diploma*'s] had various ſignifications, as *K. R.* was ſet for *Chorus*, *K. R. C.* for *Cara Civitas*, *i. e.* the dear city, *K. R. M.* for *Carmen*, *i. e.* a verſe, *K. R. A. M. N.* for *Charus Amicus Noſter*, *i. e.* our dear friend, *&c.*

KAB'IN } [among the *Perſians* and
KEB'IN } *Turks*] a temporary marriage for a time, upon condition that the huſband ſhall allow the wife a certain ſum of money if he repudiates or quits her.

KAD'ARES } [among the *Maho-*
KAD'ARITES } *metans*] a ſect who deny the generally received tenet among the Muſſelmen, predeſtination, and maintain the doctrine of free-will, and the liberty of it in its full extent.

KADEZADETITES } a modern ſect
KADEZADELI } of *Mahometans* among the *Turks*, which had its riſe in the reign of *Sultan Morat* and whoſe chief promoter was one *Burgali Effendi*, who invented many ceremonies in praying for departed ſouls at the burial of the dead. The followers of it,

it, cauſe their *Imaum* to cry aloud in the ears of the corps to remember *that God is one, and his Prophet is one*; and the principal devotees here are *Ruſſians* and other *Renegado* Chriſtians.

KALENDE'RI [among the *Mahometans*] a religious order, or rather an *Epicurean* ſect, who make a pretence to religion by the practice of libertiniſm and looſeneſs in their converſation.

The founder of this ſect was one *Santoni Kalenderi*, who they ſay gave himſelf up much to a mortified life, tho' greatly addicted to muſick. But how ſtrict and ſober ſo ever he was, his followers are quite of another temper, for they live in much jollity, baniſhing all kinds of melancholy and ſadneſs, free from cares, anxieties, paſſions and torments of the mind, and they frequently uſe this ſaying; *This day is ours, to morrow is his that ſhall live to enjoy it*; and accordingly induſtriouſly attend all opportunities of pleaſure, ſpending their time in eating and drinking; to maintain which they will ſell the ſtones or jewels out of their buckles, earings and bracelets.

They account a tavern as holy as a moſque, and pretend they ſerve God as much by rioting and debauchery, or (as they call it) the liberal uſe of his creatures, as others do by ſeverity and the mortification of the fleſh.

KA'RATA, a kind of aloes, which grow in *America*, the leaves of which being boiled are made into thread, of which fiſhing nets cloth, *&c.* are made. The root or leaves being thrown into a river, ſtupifies the fiſh, ſo that they may be eaſily taken with the hand; and the ſtalk being dried and burned, burns like a match; and if it be rubbed briſkly on a harder wood, takes fire and conſumes it ſelf.

KE'BERS [among the *Perſians*] a ſect that are tolerated at *Iſpahan*, and have nothing in common with other *Perſians* but their language; who are generally rich merchants. They are diſtinguiſhed from the reſt of the *Perſians* by their beards and dreſs, and are had in great eſteem for the regularity of their lives. They believe the immortality of the ſoul, and hold ſome notions like thoſe of the ancients, concerning *Hell* and the *Elyſians* fields. When any of them die, they let looſe a cock in his houſe, and drive it into a field; if a fox ſeizes it and carries it away, they take it for a proof that the ſoul of the dead perſon is ſaved. If this experiment does not anſwer their expectations, they prop the carcaſes up with a fork againſt a wall in the churchyard, and if the birds firſt pick out the right eye, they take it for granted that he is one of the predeſtinated and bury it with great ceremony; but if the birds firſt pick out the left eye, they look upon him a reprobate, and throw the carcaſe into a ditch; or pit with his head downwards.

They have neither temples, nor prieſts, nor do they make uſe of any books of morality and devotion.

KEB'LEH } [among the *Turks*] the
KIB'LEH } point or quarter to which they turn themſelves when they make their prayers, which is towards the temple at *Mecca*; alſo an altar or nich in all their moſques, which is placed exactly on the ſide next to the temple at *Mecca*.

KEB'LEH-NOMA, a pocket compaſs which the *Turks* always carry about them, to direct how to place themſelves exactly when they go to prayers.

KEEP'ER *of the exchange and mint*, the ſame as warden of the mint.

KEEPER, one who, preſerves, retains, nouriſhes; an obſerver, *&c.*

KEEPER *of the Privy-Seal*, a member of the privy-council, thro' whoſe hands paſs all charters ſign'd by the king, before they come to the broad ſeal; and alſo ſome deeds which do not paſs the great ſeal at all. He alſo is a lord by office

KEE'PERS *of the Liberties of* England, by the authority of parliament, *&c. Cuſtodes Libertatis* Angliæ *Autoritate Parliamenti*; the ſtile in which writs and other proceedings at law ran, during the uſurpation of *Oliver Cromwel*.

KEN'NING [cennung, *Sax.*] knowing, deſcrying at a diſtance.

KERF [with *Sawyers*] the way made by the ſaw, or the ſawn away ſlip in a piece of timber or board.

KERK *Seſſions*, the name of a petty eccleſiaſtical ſeſſions in *Scotland*.

KER'NELLINESS [of cirnel, *Sax.*] fulneſs of kernels.

KEY [with *Muſicians*] is a certain tone, whereto every compoſition, whether it be long or ſhort, ought to be fitted: And this *Key* is ſaid either to be flat or ſharp, not in reſpect of its own nature, but with relation to the flat or ſharp third, which is joined with it.

KEY [in *Polygraphy* and *Stenography*] is the alphabet of the writing in cypher, which is a ſecret known only to the perſon who writes the letter and he to whom it is ſent.

KEY [of an *Author* or *Book*] an explication that lets into ſome ſecrets in reſpect to perſons, places, and times, *&c.* which don't appear without it.

The power of the KEYS [with the *Romaniſts*] is uſed to ſignify eccleſiaſtical juriſdiction, or power of excommunicating or abſolving. Thus the *Papiſts* ſay, the pope has *the Power of the Keys*, and can open and ſhut paradiſe as he pleaſes.

KEYS [of *Spinnets*, *Organs*, *&c.*] little bits, by means of which the jacks play, ſo as to ſtrike the ſtrings of the inſtrument; and wind is given to the pipes of an organ, by raiſing and ſinking the ſucker of the ſound-board.

KEYS *of the Iſland* [in the iſle of *Man*] are the 24 chief commoners, who are as it were the keepers of the liberties of the people.

KIND'NESS, benevolence, friendly diſpoſition, treatment, *&c.*

A KING [*Hieroglyphically*] was repreſented by an elephant, becauſe it is a beaſt very noble in its carriage, and is ſaid not to be able to bow the knee; and is a great enemy of ſerpents, as kings ought to be to thieves and robbers.

KING *of the Sacrifices* [among the ancient *Romans*] a prieſt ſuperior to the *Flamen Dialis*, but inferior to the *Pontifex Maximus*.

KINGS *at Arms*, officers of great antiquity, and anciently of great authority; they direct the heralds, preſide at their chapters, and have the juriſdiction of armory. There are three in number, *Garter*, *Norroy* and *Clarencieux*.

KIN'NER *Nut*, an earth-nut, a cheſnut.

A KINS-*Man* [of kind, *Teut.* or cynne and Man, *Sax.*] a he-couſin, *&c.*

KINS-*Woman* [of cynne, and piman, *Sax.*] a ſhe-couſin, *&c.*

KIS'SING [kyſſan, *Sax.*] ſaluting with a kiſs.

KIT'CH'IN-*Stuff* [of kuchen, *Teut.* cycene, *Sax.* and *étoffe*, F.] greaſe, *&c.* the refuſe of a kitchin or cookery.

KNAGGINESS [of cnæp and neſſe, *Sax.*] fulneſs of knots, as wood.

KNA'VERY [of knab, *Teut.* cnapa, *Sax.* a boy or ſervant] in ancient times, had no worſe ſenſe than a ſervileneſs, as ſcyldcnapa, ſhield-bearer; but now it is generally uſed in an opprobious ſenſe, for craft, deceit, cheating, fraud, *&c.*

KNA'VISHNESS, diſhoneſty, fraudulentneſs, *&c.* alſo waggiſhneſs.

KNICK-*Knacks*, fine things to play withal, gew-gaws.

KNICK-*Knacketary Man*, one that makes a collection of knick-knacks or curioſities, things uncommon in nature or art; a virtuoſo.

KNIGHT [knecht, *Teut.* cniht, *Sax.*] a perſon whom the king has ſingled out from the common claſs of gentlemen, and dignified with the honour of knighthood. In ancient times there were ſix particulars required in him that was to be made a knight. 1. That he was no trader. 2. That beſides other things he was not of ſervile condition. 3. That he ſhould take an oath that he would not refuſe to die for the ſake of the goſpel and his country. 4. His ſword was to be girt on by ſome nobleman. 5. That he ſhould have the badge of knighthood put upon him. And, 6thly, That he ſhould be enrolled in the king's books. It was alſo required, that knights ſhould be brave undaunted, expert, provident and well-behaved. Chriſtian kings appointed many religious ceremonies to be obſerved at the creation of knights, and none were admitted to the order of knights, but ſuch as had merited the honour by ſome commendable and extraordinary exploits. They were anciently diſtinguiſhed by a belt, a target, a ſword, or ſome martial token. But now the honour being grown cheap, theſe ceremonies have been laid aſide, and there goes nothing now to the making a knight in *England*, but the king's touching him with a ſword as he kneels, and ſaying, *Riſe up Sir* R. N.

KNIGHTS *Bannerets*, the ceremony of their creation is thus, The king, or his general, at the head of his army, drawn up in order of battle after a victory, under the royal ſtandard diſplay'd, attended by all the officers and the nobility of the court, receives the knight, led by two knights of note or other men renowned in arms, carrying his pennon or guidon of arms in his hand; being preceded by the heralds, who proclaim his valiant atchievements, for which he has merited to be made a knight banneret, and to diſplay his banner in the field; then the king or the general ſays, *Advances toi Banneret*, and cauſes the point of his pennon to be rent off, and the new knight is ſent back to his tent, the trumpets ſounding before him, and the nobility and officers attending him, where they are nobly entertained. This order is certainly moſt honourable, becauſe never conferred but upon the performance of ſome heroick action in the field; where-

as

as all other orders are beſtow'd by favour, or other meaner motives. But there have been none of theſe knights made for many years paſt.

KNIGHTS *Baronets*, is a modern degree of honour, and next to a baron; they have precedency before all knights, except thoſe of the garter, bannerets and privy-counſellors, and the honour is hereditary in the male line. This order was firſt inſtituted in the year 1611 by king *James* I. They are created by patent, the proem whereof ſignifies, that it is for propagating a plantation in the province of *Ulſter* in *Ireland*, for which purpoſe each of them was to maintain thirty ſoldiers in *Ireland*, for three years, allowing each ſoldier 8 *d. per diem*, the whole ſum of which was paid into the *Exchequer* upon paſſing the patent. They are to bear in a canton, or in an eſcutcheon, the arms of *Ulſter*, *viz.* a field *argent*, a ſiniſter hand couped at the wriſt *gules*.

BARONS [prob of *barones*, L. men of valour] are peers of *England*, but of the loweſt dignity, and as ſuch ſit in parliament, as all the peers of *England* do by their baronies, though they be dukes, marqueſſes, or earls beſides, and likewiſe archbiſhops and biſhops have baronies annexed to them. Barons are knights of three ſorts.

BARONS [by *Tenure*] are biſhops, who hold their baronies by virtue of their being choſen to their fees.

BARONS [by *Writ*] are ſuch as are called to ſit in parliament by their ſovereign, without any precedent title.

BARONS [by *Patent*] their title is. *Right Noble Lord*; king *Charles* II. gave the barons a circle of gold, with ſix pearls ſet cloſe to the rim. He is likewiſe allowed to have the cover of his cup held underneath while he is drinking; and a baroneſs may have her train held up in the preſence of a viſcounteſs. The manner of erecting a baron by patent is as follows, he appears in court in his long robe and hood, attended by ſeveral perſons of quality; two heralds walk before him, followed by *Garter* king at arms, holding the king's writ; a baron, ſupported by two gentlemen of diſtinction, brings the robe or mantle, and ſo they enter the king's preſence, kneeling three times; then *Garter* delivers the writ to the lord chamberlain, and when in reading they come to the word *Inveſtivimus*, the king puts on his mantle, and the writ being read, declares him and his heirs barons.

KNIGHTS *Batchelors* [either of *bas Chevaliers*, F. *i. e.* low knights, or of *Baccalaria*, a kind of fees or farm, conſiſting of ſeveral pieces of ground, each of which contained twelve acres, or as much as two oxen would plough; the proſeſſors of which *Baccalaria*, were called *Batchelors*; others derive the name of *batailler*, F. to combat or fight] they were anciently called ſo, as being the loweſt order of knights, or inferior to bannerets. They were obliged to ſerve the king in his wars at their own expence, for the ſpace of forty days. They are now called *Equites Aurati* in *Latin*; *Equites*, *i. e.* horſemen, becauſe they were to ſerve on horſeback; and *Aurati* golden or gilded, becauſe they had gilt ſpurs given them at their creation. This dignity was at firſt confined to military men, but afterwards it was conferr'd on men of the robe. It was an ancient ceremony at the creation, to honour the knights with the girdle of knighthood; which he who received was to go to church, and ſolemnly to offer his ſword upon the altar, and to vow himſelf to the ſervice of God. In proceſs of time, beſides the girdle and ſword, gilt ſpurs were added for the greater ornament. The ceremony of the creation is very ſimple, the candidate kneels down, and the king touches him lightly with a naked ſword, ſaying, *Sois Chevalier au nom de Dieu*, F. *i. e.* be a knight in the name of God; and afterwards *Avance Chevalier* A. B. Theſe may be ſaid to be the only knights in *England*, beſides thoſe of the *Garter* and of the *Bath*, who are of a much higher ſphere; for *Bannerets* have been long diſuſed, and *Baronets* are not properly knights. When a knight had committed a capital offence, it was uſual publickly to degrade and deprive him of his honour of knighthood, which was done by ungirding his military belt, taking off his ſword and breaking it, and hewing off his ſpurs with a hatchet, plucking his gauntlet from him, and reverſing his eſcutcheon of arms.

KNIGHTS *of the Bath*, this order of knighthood is of no leſs antiquity than the times of our *Saxon* anceſtors, and tho' the original of it cannot be exactly determined, yet it appears that *Geoffry* of *Anjou*, before his marriage to *Maud* the empreſs, daughter to our king *Henry* I. was thus made a knight at *Rome*, *Ann.* 1227; tho' *Cambden* and others write that it was inſtituted by *Richard* II. and *Henry* IV. *Ann.* 1339. Upon this

this occaſion, king *Henry* being in the *Bath*, and being informed by ſome knights, that two widows were come to demand juſtice of him, he immediately leap'd out of the *Bath*, ſaying, *he ought to prefer doing Juſtice to his Subjects before the Pleaſure of the* Bath; and thereupon created *Knights of the Bath*. Some ſay theſe knights were made within the liſts of the *Bath*, and that king *Richard* ordained that there ſhould be no more than four of them, but king *Henry* IV. encreaſed them to forty ſix: Their motto was *Tres in uno*, L. *i. e.* three in one, ſignifying the three theological virtues. At the creation of theſe knights, there were ſeveral religious rights and ceremonies performed, which uſually belonged to hermits and other holy orders. *Firſt*. When the eſquire to be knighted came to the court, he was to be received by the king's officers, and to have two eſquires of note to attend him; and if he came before dinner, he was to carry up one diſh to the king's table, after which thoſe eſquires were to conduct him to his chamber, and at night he had his beard ſhav'd and his hair cut round. Then the king commanded his chamberlain to go to the chamber of this intended knight, attended by ſeveral knights and eſquires, with muſick, ſinging, dancing, and there to inform him of feats of chivalry. Then the eſquire was put into the *Bath*, and when taken out put into a bed without curtains, there to lie till he was dry, and afterwards cloathed with a robe of ruſſet, with long ſleeves, having a hood to it, like that of an hermit; then the old knights conducted him to the chapel, being accompanied with muſick, and other eſquires, dancing and ſporting before him, where being entertained with wine and ſpices, they were diſmiſs'd with thanks; the new knight was to ſtay in the chapel all night, and ſpend it in prayer, and the next morning to confeſs his ſins to the prieſt; and while maſs was ſaying, a taper was burning before him, which he held in his hand during the goſpel; at the elevation an eſquire took off his hood from his head, and held it till the laſt goſpel. And maſs being ended, the ſame eſquire offered the candle at the altar and a penny or more. After this the new knight was put to bed, and lay there till day-light. Then the chamberlain and other company went to his chamber and ſaid; *Sir, good morrow to you, it is time to get up and make your ſelf ready*: And having dreſs'd him, they mounted on horſeback, and conducted him to the hall with muſick, a young eſquire carrying his ſword before him, holding it by the point. Being come to the hall door, he was received by the marſhals and uſhers, who deſired him to alight, and the marſhal was either to have his horſe or an hundred ſhillings for his fee; and being conducted up the hall, there he ſtay'd while the king came, the young eſquire ſtill holding his ſword. The king being come, he took one of the ſpurs from the chamberlain, and delivering it to ſome perſon of note, commanded him to put it on his right heel, which was done kneeling, and the other ſpur was put on by another knight; which being done, the knight holding up his hands together, the king girt on his ſword, and embracing him about the neck, ſaid to him, *Be thou a good Knight*, kiſſing him. This being done, the knights conducting him to the high altar in the chapel, he there promiſed to maintain the rights of the holy church during his whole life, and then ungirt his ſword, and offered it to God, praying to God and the ſaints, that he might keep that order to the end, after which he drank a draught of wine. Upon his going out of the chapel, the king's maſter cook ſtood ready to take off his ſpurs for his fee, ſaying to him, *I the king's maſter cook, am come to receive your ſpurs for my fee; and if you do any thing contrary to the order of knighthood (which God forbid) I ſhall hack your ſpurs from your heels*. This being done, he was conducted again to the hall by the knights, where he ſat the firſt at the knights table, the knights being about him, to be ſerv'd as the others were; but was neither to eat nor drink at the table, nor ſpit, nor look about him upwards or downwards any more than a bride. But one of his governors was to hold a handkerchief before him when he was to ſpit; and when the king was departed, he was to be attended to his chamber by knights, muſick, *&c.* who taking their leave of him went to dinner. When the company were retired, he was diſrob'd, and his attire was to be given to the king at arms, or that herald that attended, or to the minſtrels, with a mark of ſilver, if he were a knight batchelor; two marks if a baron, and four if an earl or of ſuperior rank; and his ruſſet night-cap or a noble was given to the watch. After this, he was clothed with a blue robe, with ſtrait ſleeves, in the faſhion of a prieſt,

having a white ſilk lace hanging on his left ſhoulder; which lace he wore upon all his garments, till he had gained ſome honour and renown in arms; and was regiſter'd as of high record, as the nobles, knights, *&c.* or till ſome great prince or noble lady did cut the lace off, ſaying to him, *Sir, we have heard ſo much of your true renown concerning your honour, which you have done in divers parts, to the great fame of chivalry, as to yourſelf and him that made you a knight, that it is meet this lace be taken from you.* After dinner the knights and gentlemen conduct him to the king's preſence, where he ſays, *Right noble and renowned Sir, I do in all that I can give you thanks for theſe honours, courteſies and bounty which you have vouchſafed me*: And then takes his leave of the king; and then the eſquires governors take their leave of their maſter, with much complaiſance demanding their robes and fees, according to the cuſtom.

Frame-Work KNITTING, or ſtocking weaving, was firſt deviſed, as it is ſaid, by *William Lee* maſter of arts of St. *John's* colledge *Cambridge*, 1599.

KNIVES, one *Richard Matthews* was the firſt *Engliſhman* that attained the perfection of making fine knives and knife hafts, and obtained a prohibition againſt all foreigners bringing knives into *England*, the fifth of queen *Elizabeth*.

KNOPH, a divinity of the *Egyptians*, whom they repreſented as a beautiful man with feathers upon his head, a girdle, and a ſcepter in his hand; and an egg proceeding out of his mouth; the egg was the *Hieroglyphick* of the world, the ſhell ſignified the *Heavens*, that ſhut in all viſible things on every ſide, the white the *Air* and *Water*, and the yolk the *Earth*, that contains in it a ſecret virtue, that cauſeth it to produce living creatures by the aſſiſtance of a natural heat: The egg proceeding out of the mouth, beſpeaks the image and repreſentation of the Creator of the univerſe.

KNOT or *Nodus* [of a *Romance* or *Dramatick piece*] is uſed for that part where the perſons are the moſt embarraſſed by a conjecture of affairs, the end of which it is not eaſy to foreſee.

Knights of the KNOT, an order of ſixty knights inſtituted by *Jane* I. Queen of *Naples*, on occaſion of the peace eſtabliſhed by her and the king of *Hungary*, by means of her marriage with *Lewis* prince of *Tarentum*.

Bowling KNOTS, a very faſt knot that will not ſlip, ſo called, becauſe the bowling bridles are faſtened to the crengle, by this knot.

Wale KNOTS, are round knobs or knots.

KNOTS [with *Phyſicians*] tuberoſities formed in the joints of old gouty people conſiſting of a thick, viſcous, crude, indigeſted pituita, accompanied with a bilious humour, hot and acrimonious.

KNOT'TINESS, fulneſs of knots, intricateneſs, perplexedneſs, difficultneſs.

KNOW'INGNESS [cnapan, *Sax.* prob of γνόω, *Gr.*] knowledge.

KNOW'LEDGE, [according to Mr. *Lock*] conſiſts in the perception of the connection and agreement or diſagreement, and repugnancy of our *Ideas*. Thus we know that white is not black, by perceiving that theſe two *Ideas* do not agree.

KY'PHONISM [of κύφων, *Gr.* a piece of wood whereon criminals were ſtretched and tormented] it was thus, the body of the perſon to be tormented was anointed with honey, and expoſed to the ſun, in order to attract the flies and waſps; it was for a certain number of days, and ſome authors ſay, ſometimes for twenty. Sometimes the perſon was ſtretched on the ground, with his arms tyed behind him; ſometimes hung up in the air in a baſket. This puniſhment has been frequently inflicted on the martyrs in the primitive times.

KYS'TUS [κύστις, *Gr.*] a bag or membrane in form of a bladder full of unnatural humors.

L

L l, *Roman*; *L l*, *Italick*; 𝔏 𝔩, *Engliſh*; L l, *Sax.* Λ λ, *Greek*, are the eleventh letters of the alphabet, and ל *Hebrew*, the 12th, *L*, if it be the laſt letter of a word of two or more ſyllables, is generally ſingle, as *evil*, *civil*, &c. eſpecially ſuch as are derived from the *Latin*; but in words of one ſyllable, it is for the moſt part double, as *fall*, *tell*, *fill*, *roll*, *bull*; and if a conſonant be next before *l*, joined with a vowel at the end of a word, they muſt not be parted, as *Bi-ble*, *Ca-ble*, *Aff-able*, &c.

L, is one of thoſe conſonants call'd liquids, on account of its ſoft and melting ſound or pronunciation; and being ſet before a mute conſonant and a vowel, renders the ſyllable more gentle, than when two other conſonants meet.

L, in *Latin* numbers, ſtand for 50.

$\overline{L}$, with a daſh over it, denotes 50000.

LA'BIATE [of *labium*, L. a lip] having lips.

LA'BEL [in *Heraldry*] is generally allowed to be the difference of the ſecond ſon, and his family; and of ſuch dignity, that the ſon of an emperor cannot bear a difference of higher eſteem. And *Morgan* conjectures, that it may repreſent, the one label, the banner of love from all eternity, or that of the three *Lambeaux*, is the ſymbol of three divine virtues, *Faith*, *Hope* and *Charity*, united in one being. See the figure.

LAB'ORATORY [with *Gunners*] a place or work-houſe, where the *fire-workers* or *bombardiers* prepare their ſtores; as driving *fuzees*, filling *ſhells*, making *quick match*, filling *carcaſes*, and all other fire-works belonging to war, *&c.*

LABORATORY *Tent* [in an *Army*] a large tent, carried along with the artillery into the field, furniſhed with all ſorts of tools and metals for the fire-workers, for the uſes abovementioned.

LA'BRING [prob. of *laborare*, *L.*] eſſaying or ſtriving to raiſe itſelf with wings, labouring. *Milton.*

LAB'YRINTH of *Egypt* [Λαβύρινθος, *Gr.*] built by *Pſamnitticus*, on the bank of the river *Nile*, ſituate on the ſouth of the *Pyramids*, and north of *Arſinoe*: It contained within the compaſs of one continued wall, 1000 houſes, and 12 royal palaces, all covered with marble; and had only one entrance; but innumerable turnings and returnings, ſometimes one over another; and all in a manner ſcarce to be found, but by ſuch as were acquainted with them; the building being more under ground than above; the marble ſtones were laid with ſuch art, that neither wood nor cement was uſed in any part of the fabrick; the chambers were ſo diſpoſed, that the doors at their opening gave a report as terrible as a crack of thunder. The main entrance of all was white marble, adorn'd with ſtately columns, and curious imagery. Being arrived at the end, a pair of ſtairs of 90 ſteps, conducted to a ſtately portico, ſupported with ſtately pillars of *Theban* ſtone, which was the entrance into a ſtately and ſpacious hall (the place of their general conventions) all of poliſhed marble, adorned with the ſtatues of their gods. This labyrinth was accounted one of the ſeven wonders of the world. This work was afterwards imitated by *Dædalus* in the *Cretan* labyrinth, tho' it fell as ſhort of the glories of this, as *Minos* was inferior to *Pſamniticus* in power and riches. There was alſo a third at *Lemnos*, famous for its ſumptuous pillars; and a fourth, that of *Italy*, which *Porſenna* king of *Hetruria*, deſigned for a ſepulchre for him and his ſucceſſors. There was alſo one at *Woodſtock* in *Oxfordſhire*, made by king *Henry* II. for fair *Roſamond*.

LABYRINTH'IAN [*labyrintheus*, *L.*] of, or pertaining to a labyrinth.

LAC'CA, a gum, or rather wax (made as ſome ſay, by a kind of winged ants) hard, brittle, clear and tranſparent, brought from *India*, &c. and uſed in painting varniſhing, *&c.* alſo a certain red gum iſſuing from certain trees in *Arabia*, of which the beſt hard ſealing wax is made.

LACHE'SIS [of λαχεῖν, Gr. to apportion by lot] one of the three deſtinies, the other being *Clotho* and *Atropos*. The three fatal goddeſſes, who according to the poets, reſide in the palace of *Pluto*; or the *Deſtinies*, who did appoint to every one the ſeveral adventures of his life; what they had decreed, according to the judgment of the gods, could not be altered: they were more eſpecially occupied in handling the threads of man's life: the youngeſt held the diſtaff and did draw the thread; the next in age wound it about the ſpindle or reel; and the third being old and decrepid cut it off: and this was followed by the immediate death of the perſon living.

LACHRYMA *Chriſti* [*i. e.* the tears of *Chriſt*] a pleaſant ſort of wine, made of grapes growing in *Terra di Lavoro* in the province of *Naples*. *L.*

Fiſtula LACHRYMALIS [with *Oculiſts*] a *Fiſtula* in the larger angle of the eye. *L.*

LACIN'IATED *Leaf* [with *Botan.*] a jagged leaf.

LACK'ER [ſo called of *Gum Lac*, of which it is made] a varniſh uſed over leaf ſilver, in gilding picture frames, *&c.*

LACK'ER *Hat*, a ſort of hat made without ſtiffening.

LAC'TANT [*lactans*, L.] ſuckling, giving milk.

LACTIF'ICK [*lactificus*, L.] that makes or breeds milk.

LACTUCI'NA [of *lac*, L. milk] a heathen goddeſs to whom the heathens attributed the care of the young corn and other vegetables, while they were yet milky and juicy.

LA'DANUM } a gummous or re-
LAB'DANUM } ſinous matter, oozing out of the leaves of a ſhrub called *Ciſtus Ladaniferæ*, uſed in medicine.

Bolt-Sprit LAD'DER [in a *Ship*] is a ladder at the beak head, made faſt over the bolt-ſprit, to get upon when there is occaſion.

Entring LADDER [in a *Ship*] is a wooden ladder placed in the waſte of the ſhip.

Gallery LADDER [in a *Ship*] is a ladder of ropes hung over the gallery and ſtern of ſhips, to come out of, or go into a boat in foul weather, and a high ſea.

LADE } labe, *Sax.* } uſually ſig-
LODE } lode, *Sax.* } nifies the mouth of a river; ſometimes a ford, and is part of the proper names of places; as, *Crecklade*, *Fromlade*, *Lethlade*, &c.

LA'DIES *Bed-Straw*. an herb.

LADIES *Cuſhion*, a ſort of flower.

LADIES *Laces*, a kind of ſtriped graſs.

LADIES *Mantle*, an herb.

LADIES *Smock*, an herb, otherwiſe called *Cuckoo* flower.

LA'DING [of hladian, *Sax.* to load] the burden or cargo of a ſhip.

LA'DY *Traces*, a ſort of ſatyrion or ragwort.

LA'G, a loiterer; alſo one that is the laſt of a line or family; alſo one that degenerates from the virtues of his anceſtors, a diſgrace to his family.

LA'GON [*Old Law*] a parcel of goods caſt overboard in a ſtorm, with a buoy or cork faſtened to them, in order to find them again.

LA'GOTRO'PHY [*lagotrophia*, *L.* of λαγοτροφία of λαγὸς and τροφὴ to feed, *Gr.*] a warren of hares.

LAICAL'ITY [*laicalitas*, *L.* of λαϊκὸς of λαὸς the people, *Gr.*] the property by which any man is ſaid to be a lay-man.

LAKE [*lacus*, *L.*] a large collection of freſh waters, which have open communication with the ſea, and are for the moſt part in inland countries; ſome lakes are ſo large in extent, as to obtain the name of ſeas, as the *Caſpian* ſea, the ſea of *Galilee*, and the *Dead Sea*.

Some lakes both emit and receive rivers, and others do only emit them, and ſome neither receive nor emit them, but are formed either by the natural receiving of rain water in a large valley, or the overflowings of ſome particular river.

LAMA, an order of prieſts among the weſtern tartars, and of the people of *Barantola* of the ſouthern *Aſiatick Tartary*: This kingdom is governed by 2 kings or chief governours, the firſt of which is call'd *Deva* and applies himſelf to ſecular affairs, while the other call'd *Lama* lives retired from the world, which are highly eſteem'd not only by the commonalty, but their greateſt perſonages. They are generally very ſuperſtitious, and pretend to be magicians.

Their *Grand Lama* or high prieſt is accounted the ſecond perſon in the kingdom, being next in authority to the king himſelf; he receives homage not only from thoſe of lower, but from thoſe of the higheſt rank; and neighbouring kings upon their enthronization ſend to him to obtain his benediction, and go in pilgrimage to pay to him their adorations, calling him *Lama Cangu*, *i. e. God, the Everlaſting father of Heaven.*

He is never to be ſeen but in a ſecret apartment of his palace, enlightened with many lamps, where he ſits croſs legg'd on a cuſhion, in a place raiſed from the ground, himſelf being covered all over with gold and precious ſtones; where his worſhippers being at ſome diſtance, proſtrate themſelves before him; it not being lawful for any ſo much as to kiſs his feet.

And to make the people believe he is immortal, when he dies, his under prieſts ſet up another in his ſtead, and ſo carry on the impoſture from generation to generation.

Theſe prieſts perſuade the people, that the *Lama* was raiſed up from death and *Hell* 700 years before; and that he has liv'd ever ſince, and will live for ever.

He is honoured to that degree of extravagancy, that the greateſt lords, princes and kings, eſteem it as the higheſt favour to have never ſo ſmall a particle of his excrements, which they hang about their necks in a gold box, as an approved amulet againſt all manner of evils. And it being the higheſt favour to obtain ſome of the *Lama*'s excrements, they alſo ſometimes eat them as a preſervative againſt all miſchiefs.

LAMASABAC'THANI [of למה why, and שבקתני haſt thou forſaken me, *Syr.*] why haſt thou forſaken me.

LAM'BEAUX [in *Heral.*] *Morgan* ſays it is a croſs patee at the top, and iſſuing out at the foot into three labels, having a great deal of myſtery in relation to the top, whereon the firſt born ſon of God did ſuffer: ſending out three ſtreams from his hands, feet, and ſide.

LAMBDOI'DAL *Suture* [among *Anatomiſts*] the hindermoſt ſeam of the ſcull, ſo named, becauſe in ſhape it reſembles the *Greek* capital *Lambda* (Λ) or a pair of compaſſes.

LAM'BENT [*lambens*, L.] licking.

LAMBENT *Medicines* [with *Phyſicians*] ſuch medicines as are taken by licking them off a ſtick of liquorice, *&c.*

To LAM [prob. of *lamen*, *Du.* to make lame] to ſmite or beat.

LAME'NESS [laamnerre, *Sax.*] a defect, or weakneſs, or hurt in the legs, arms, *&c.*

A LAMENT', a lamentation. *Milton.*

LAM'ENTABLENESS [*lamentabilis*, L.] woefulneſs, pitiableneſs.

LA'MENTINE, a fiſh called a ſea-cow or *Manatee*, ſome of which are near 20 foot long, the head reſembling that of a cow, and two ſhort feet, with which it creeps on the ſhallows and rocks to get food; but has no fins. The fleſh of them is commonly eaten, and is delicious meat.

LA'MIA, as the poets feign, being beloved by *Jupiter*, *Juno*, out of jealouſy, deſtroyed all the children ſhe had as ſoon as ſhe bare them, which ſo enraged her, that like a cruel monſter, ſhe devoured all the children ſhe found.

The *Lamia* is a ſea monſter, ſo exorbitantly large, that ſome of them have been ſaid to have weigh'd 30000 pounds, and ſuch as two horſes in a waggon could ſcarce draw.

Some of them are ſaid to have been taken at *Nice* and *Marſeilles*, in whoſe ſtomachs were found men intire and compleatly arm'd.

Rondelet relates, that he ſaw one at *Xaintonge*, the mouth of which was ſo large, that a large fat man entered it with great eaſe: He adds, that if it were held open, with a gag, the dogs could get in very eaſily, in order to eat what they could find in his ſtomach.

The *Lamia* is the greedieſt fiſh that is and digeſts in the leaſt time. Its teeth are large, ſharp and biting, of a triangular figure, cut like a ſaw, diſpos'd in 6 rows, the firſt of which appears out of its mouth, thoſe of the ſecond are ſtrait, and the third are turned inwards.

LA'MIÆ [among the *Romans*] hags, witches, ſhe-devils, which the vulgar fancied had eyes that they could take out and put in at their pleaſure; who, under the ſhape of fair women, enticed youth to devour them: or, as others ſay, the *Lamiæ* were the 3 *Harpies*, called *Aello*, *Ocypite* and *Celæno*, a ſtrange ſort of birds with womens faces, dragons tails and eagles talons; who are ſaid to ſuck in the night the blood of infants, and were very troubleſome at publick feaſts in the night. They are alſo called *Puriæ* and *Striges*.

But theſe probably had never any exiſtence but in the imagination of nurſes and filly women.

A LAMP [*lampas*, L. of λαμπὰς Gr.] a light well known.

Perpetual LAMP, the ancient *Romans* are ſaid to preſerve lights in their ſepulchres many ages, by the oilineſs of gold reſolved by art into a liquid ſubſtance. And it is reported, that at the diſſolution of monaſteries, in the time of king *Henry* VIII. there was a lamp found that had then burnt in a tomb from about 300 years after Chriſt, which was near 1200 years. Two of theſe ſubterranean lamps are to be ſeen in the *Muſæum* of rarities at *Leyden* in *Holland*. One of theſe lamps, in the papacy of *Paul* III. was found in the tomb of *Tullia Cicero*'s daughter, which had been ſhut up 1550 years.

LAM'PADARY } an officer in
LAMPADAPHORI'A } the church of *Conſtantinople*, whoſe office was to ſee the church well illuminated, and to bear a taper before the emperor, empreſs and patriarch, when they went in proceſſion or to church.

LAM'PAS } [with *Farriers*] a kind
LAM'PRAS } of ſwelling in a horſe's mouth or palate, *i. e.* an inflammation in the roof of his mouth, behind the nippers of the upper jaw; ſo called, becauſe it is cured by a burning lamp or hot iron.

LAMPASSE' [in *Heraldry*] is what is by the *Engliſh* heralds called *Langued*, *i. e.* the tongue of a beaſt appearing out of his mouth, being of a colour different from the body. F.

LAMPE'TIANS, a ſect of hereticks, ſo called of *Lampetius*, one of their ring-leaders, who held ſome of the doctrines of the *Arians*, and condemned all kinds of vows, particularly that of obedience, as inconſiſtent with the liberty of the ſons of God.

LAM'PRAY } *with an Eel* [*Hieroglyphically*] repreſented
LAM'PREY } adulterers; for the lamprey is ſaid to ſeek the company of other fiſhes of the ſame ſhape; and for that reaſon, ſome ſay, they are venemous, becauſe they join themſelves with ſnakes, and other water ſerpents.

LAMPRO'PHORI [λαμπροφοροι of λαμπρὸς white, φέρω, Gr. to bear] the *Neophytes*

phytes or New Converts, ſo called, during the ſeven days after they had been baptized, on account of their being clothed with a white robe.

A LANCE [*lancea*, *L.*] a javelin, pike or ſpear; an offenſive weapon much in uſe with the ancients; being a long ſtaff like a pike, pointed at the end, and armed with iron.

LANCEPESA'DE, an officer under a corporal, who aſſiſts him in his duty, and performs it for him in his abſence. They teach the new raiſed men their exerciſe, and poſt the centries. They are generally accounted the moſt vigilant and brave of the company: And on a march, their place is on the right-hand of the ſecond rank.

To LANCH *out* [*s'elanchant*, *F.*] to put a ſhip or boat afloat out of a dock; alſo to expatiate in words; alſo to be extravagant in expences.

LANCI'FEROUS [*lancifer*, *L.*] bearing a lance or ſpear.

LANCINA'TION [*lancinatio*, *L.*] a lancing.

LANCU [*Lanon* or *Lanzu*, *i. e.* the ancient philoſopher] a religious ſect among the *Chineſe*, ſo named from a philoſopher whoſe name was *Lanon* or *Lanzu*, cotemporary with *Confucius*; for they ſay he continued 80 years in his mother's womb, before he was born: They boaſt of their power in diverting all manner of evils by means of charms, and alſo of caſting out devils from perſons poſſeſs'd, and places haunted.

LA'NEOUS [*laneus*, *L.*] woolly, made of wool.

'LAND *Fall* [mong *Sailors*] ſignifies fall in with land: Thus, when mariners have been in expectation of ſeeing land in a ſhort time, and they happen to ſee it accordingly, they ſay, *they have made a good land fall.*

To ſet LAND [among *Sailors*] is to ſee by the compaſs how it bears.

Head LAND, a point of land. or that which lies farther out into the ſea than the reſt.

LAND *layed* [with *Mariners*] the land is ſaid to be laid, when a ſhip is juſt got out of ſight of the land.

LAND *Pike*, an *American* animal like the pike fiſh, having legs inſtead of fins, by which it crawls, tho' awkwardly on the ground; theſe creatures lurk about the rocks, and are rarely ſeen but towards night, at which time they make a noiſe more ſhrill and grating to the ear than toads.

LAND'ING [of ȝelandian, *Sax.*] to go or put out of a ſhip upon land.

LAND'SCAPE [landȝcip, *Sax.*] a landſkip. *Milton.*

LAND'SKIP [landȝcip, *Sax.*] a repreſentation of part of a country, both place and perſons; the landſkip being called the *Parergon* or by-work, and the perſons the argument: Or a landſkip is a deſcription of the land, as far as it can be ſeen above our horizon, by hills, valleys, cities, woods, rivers, *&c.* all that in a picture which is not of the body or argument (which denote the perſons) is called by this name of *Landskip.*

LAN'GREL [with *Gunners*] a ſhot uſed at ſea to cut the enemies rigging; a ſort of ſhot that runs looſe with a ſhackle or joint in the middle, having half a bullet at each end, which is to be ſhortened when put into the piece; but ſpreads it ſelf when diſcharged.

LAN'GUAGE [*langage*, *F.* of *lingua*, *L.*] tongue or ſpeech, a ſet of words upon which a particular nation or people are agreed to make uſe of to expreſs their thoughts.

And therefore languages are diverſified according to the different nations and people; and are alſo mutable and fluctuating, by reaſon of the intercourſe of foreigners and other occurrences, ſo that few languages remain the ſame for two centuries; as is evident in the *French* and our own language.

As to the original of language; it is paſt doubt, that the firſt language, whatever it was, was given to *Adam* by God thro' inſpiration, and that God afterwards communicated his will to mankind by words and not by intuition. And that till after the flood this language was univerſal; for *Moſes* writes, that upon the building of the tower of *Babel*, *And they have all one Language.*

As for the diverſity of languages, it is almoſt univerſally allow'd that they had their riſe at that time; but as to the manner how it was effected, is ſtill a diſpute among the learned.

The queſtion among them is, whether God only expung'd the ſignification of the words out of the memories of thoſe perſons employ'd in the building of that tower; or whether he immediately inſpired them with words.

The learned *Scaliger*'s opinion is, that they only forgot the meaning of words, and ſo naming one thing inſtead of another, were forc'd to deſiſt from their attempt; not underſtanding one another; tho' they all at the ſame time ſpoke the *Hebrew* tongue: Nor is

he

he of opinion, that they all ſpoke different languages; but that the confuſion of tongues might very well be effected without that.

The *Jews* ſtrenuouſly maintain and poſitively inſiſt upon it; that the *Hebrew* tongue, ſuch as it is now found in the books of the *Old Teſtament*, was the primitive language, and that which was ſpoken by our original ſire *Adam*; but the *Arabs* diſpute the point of antiquity with the *Jews*; and others again contend, that the language ſpoken by *Adam* in the ſtate of innocency is entirely loſt, and that the *Hebrew*, *Chaldee* and *Arabick* are only dialects of the original.

As to the qualities and properties of the *European* languages eſpecially, and the excellency of the preſent *Engliſh*, may be ſeen at large in the preface to the ſecond edition of my *Dictionarium Britannicum* in folio.

LAN'GUED [in *Heraldry*] ſignifies the tongue of any animal hanging out, of a different colour from the body, as *langued Azure*, *Gules*, &c. *i. e.* having the tongue of a blue or red colour.

LAN'GUENT [*languens*, L.] languiſhing.

LAN'GUIDNESS [of *languidus*, L.] languiſhingneſs, faintneſs.

LANGUIF'ICK [*languificus*, L.] making faint and feeble.

LAN'IFICE [of *lanificium*, L. of *lana*, wool, and *facio* to make, *&c.*] ſpinning carding or working wool. *L.*

LANK'NESS, limberneſs, ſlimneſs, ſlenderneſs.

LA'NO-NIGER, a ſort of baſe coin, in uſe about the time of king *Edward* I.

LANTER'NISTS, an academy of learned men ſet up at *Toulouſe* in *France* in the following manner. Some perſons of diſtinction deſirous to form a ſociety for mutual improvement, appointed a ſet day for meeting at each others habitations; and to be leſs liable to be interrupted, they choſe to meet in the evening after the time of common viſits was over; and further for the greater privacy inſtead of flambeaux us'd only a ſmall pocket lanthorn, by which means their meeting continued to be a ſecret for a conſiderable time; but being at length diſcovered and the deſign known, it was ſo highly approv'd that they were form'd into a ſociety and call'd *Lanterniſts*; and to perpetuate their original, took for their device a ſtar with this motto; *Lucerna in nocte*, and ſettled a prize to be given annually to thoſe who ſhould make the beſt rhiming copy of verſes in praiſe of the king, to be publiſh'd by the ſociety; the prize is a curious medal ſtruck with a ſtar and the legend; on one ſide *Apollo* playing upon the harp; ſitting on the top of *Parnaſſus* with this motto on the reverſe *Apollini Toloſano*.

LANU'GINOUSNESS [of *lanuginoſus*, L.] downineſs, *&c.*

LAPHRI'A [λαφρία, Gr.] an anniverſary feſtival held in *Achaia*, in honour of *Diana*. At the approach of the feſtival they made an aſcent to the altar, heaping up earth in the manner of ſtairs; round the altar they placed in order pieces of green wood, all of 16 cubits long, and upon that they laid the dryeſt wood that could be gotten. On the firſt day of the ſolemnity, the prieſteſs of *Diana*, who was a virgin, rode in a chariot drawn by bucks: On the ſecond they offered ſacrifice of birds, bears, bucks, lions, wolves, and all ſorts of animals and garden-fruits.

LAPIDES'CENT *Waters* [with *Naturaliſts*] ſuch waters, which being full of ſtony matter diſſolved in them, and covering graſs, leaves, ruſhes, and ſticks that lie in them all over, cover them with a ſort of ſtony coat, ſo that they ſeem to be changed into a perfect ſtone.

LAPIDIFICA'TION [with *Chymiſts*] is the art of turning any metal into ſtone; which operation is performed by diſſolving the metal in ſome corroſive ſpirit, and afterwards boiling the diſſolution to the conſiſtence of a ſtone.

LAPSE [in *Law*] a benefice is ſaid *to be in lapſe*, when the patron, who ought to preſent thereto in ſix months after it is voidable, has omitted to do it; upon which default the ordinary has a right to collate to the ſaid benefice.

To LAPSE [of *lapſum*, of *labi*, L.] to fall from.

LAP'WING, a bird about the ſize of a thruſh, with a long, thin, black beak, a little hooked, the legs ſhort and grey; upon its head a tuft of feathers of various colours, which it raiſes and lowers at pleaſure; the feathers on the neck and ſtomach incline to red, the tail is black with ſtreaks of white; it is a beautiful bird, but does not ſing. The wings do not terminate in a point like thoſe of moſt other birds, but are roundiſh, it opens and claps its wings very often, and thence has obtain'd the name of a *Lapwing*.

LA'RA or LARAN'DA, one of the *Naiades*, a nymph, on whom *Mercury*

is ſaid to have begotten the houſhold gods called *Lares*. They were diſtinguiſhed into publick and private; the publick *Lares* were eſteemed protectors of cities, people and high-ways, and the private *Lares* of families.

LAR'BOARD *Watch* [*Sea Term*] one half of a ſhip's crew, under the direction of a chief mate, which watches in its turn with the ſtarboard watch.

LARBOARD *the Helm* [*Sea Phraſe*] is to put the helm on the larboard or left ſide of the ſhip.

LARCH *Tree*, ſo called of *Lariſſa*, a city of *Theſſaly*, where it was firſt known] a lofty tree, bearing leaves like thoſe of a pine-tree, and a ſort of muſhroom or fruit called *Agaricke*. The gum of this tree is called *Venice Turpentine*.

To LARD *Meat* [*Cookery*] is to draw thin ſlips of fat bacon thro' the outſides of it.

LARES, certain domeſtick gods of the *Romans*, called alſo *Penates*, ſhaped like monkeys; or, as others ſay, dogs, placed in ſome private place of the houſe, or in the chimney corner, which the family honoured as their protectors, and therefore offered to them wine and frankincenſe. Somewhat of what was brought to the table was uſually burnt to their honour, as firſt fruits; or they publickly ſacrificed a ſow to them as being guardians and overſeers of highways and ſtreets; for the *Romans* diſtinguiſh'd them into publick and private *Lares*.

All ſorts of falſe deities whatſoever appointed by towns, emperors or private perſons for their tutelar gods, and of whom they kept ſmall images were call'd *Lares*; and for this reaſon the feſtivals of the gods *Lares*, ſolemniz'd the 11th day before the calends of *January*, is by ſome call'd the ſolemnity of the little ſtatues. They hung up burning lamps before their images, crowned their heads and perfumed them almoſt every day with effuſions.

Plutarch tells us, that they were covered with dog's ſkin, and a dog placed next to them, to expreſs the care they had of the houſe, and their friendſhip to thoſe that did belong to it. The poets feign that *Lara* being ſentenced to loſe her tongue for revealing to *Juno*, *Jupiter*'s intention of deflowering *Juturna*, ſhe was ſent to Hell under the conduct of *Mercury*, who living with her by the way, begat two ſons, named *Lares*, from whence theſe gods are derived.

LA'RGENESS [*largus*, *L.*] greatneſs, width, breadth, *&c.*

To LARGE [*Sea Phraſe*] the wind is ſaid to large, when it blows a freſh gale.

LARGE, as, *to go large* [in *Horſemanſhip*] is when a horſe gains or takes in more ground in going wider in the center of the volt, and deſcribing a greater circumference.

LARGIF'ICK [*largificus*, *L.*] that gives liberally, frankly and freely.

LARGI'FLUOUS [*largifluus*, *L.*] flowing abundantly.

LARGI'TION [*largitio*, *L.*] largeneſs, bountiful giving.

LARMI'ER [of *larme*, F. a tear, becauſe it cauſes the water to fall by drops or tears at a diſtance from the wall] the eaves or drip of a houſe; a flat ſquare member placed on the cornice, below the *Cymatium* and juts out the fartheſt. *Architecture*.

LA'RVÆ, the ghoſts or ſpirits of wicked men, which after death were believed to wander up and down the earth: Phantoms or apparitions that torment the wicked and affright good men.

LA'RVATED [*larvatus*, *L.*] wearing a maſk; alſo frighted with ſpirits.

LASCI'VIENT [*laſciviens*, *L.*] playing, wantoning.

LASCIVIOSITY [*laſcivioſitas*, *L.*] laſciviouſneſs.

LAS'CIVY [*laſcivia*, *L.*] laſciviouſneſs.

LA'SER [with *Botaniſts*] the herb *Benjamin*. *L.*

LA'SHING [among *Sailors*] is the making faſt, or tying any thing to the ſhip's ſides, maſts, *&c.* as pikes, muskets, boards, caſks, *&c*

LASH'ITE } in the *Daniſh* times,
LASH'LITE } a common forfeiture of 12 ores, each ore being in value 6*d*. or as others 16*d*. ſterling.

LAS'SITUDE [with *Phyſicians*] a ſtoppage of the animal ſpirits in the nerves and muſcles which forebodes ſome ſickneſs approaching. *L.*

LAT, an idol worſhipped by the ancient *Arabian Pagans*, and *Indians* of the town of *Soumenat*. The ſtatue of this idol was only a ſingle ſtone, ſaid to be an hundred yards high, placed in the middle of a temple, ſupported with 56 pillars of maſſy gold. This idol was demoliſhed by *Maſimond* the ſon *Sebectegin*, who having broken it to pieces eſtabliſhed *Mahometiſm* in *India* as far as he was able.

LATCH'ETS } [in a *Ship*] are ſmall
LAS'KETS } lines ſown into the top ſails, called bonnets and drablers, in the form of loops, by which the bonnets

nets are laid to courſes or plain ſails, and the drablers to the bonnets.

LATEBRO'SE [*latebroſus*, *L.*] full of dens, hiding or lurking places.

LA'TERAL *Judge*, an aſſeſſor, one that ſits on the bench with, and aſſiſts another judge.

LATERANUS [of *later*, L. a brick] a heathen deity of the *Romans* to whom they aſcribed the care of fire-hearths.

LATICLA'VIUM [among the *Romans*] a tunick or coat trimmed with broad ſtuds or buttons, like the head of a nail. It was a garment of diſtinction and of the ſenatorial order.

To LAT'INIZE, to expreſs one's ſelf after the manner of the *Latins*; alſo to give *Latin* terminations to words.

LA'TOMIST [*latomus*, *L.* λάτομος, of λᾶς a ſtone, and τέμνω, *Gr.* to cut] a ſtone-cutter, a maſon.

LATO'NA [according to the *Poets*] the mother of *Apollo* and *Diana* by *Jupiter*.

LATRI'A [λατρεία, Gr.] the worſhip of God. *L.*

LATROCINI'UM [in ancient *Charters*] the liberty and privilege of adjudging and executing thieves or mal-factors.

LAV'ATORY } [in *Chili* in *America*]
LAVADE'RO } certain places where gold is got out of the earth by waſhing.

LAUDIMI'UM [in the *Civil Law*] the fiftieth part of the value of the land or houſes, which in ancient times the proprietor paid to the new tenant, as an acknowledgment upon inveſtiture, or for being put into poſſeſſion.

LAVER, a large veſſel for waſhing ſome parts of the body in, the moſt famous of which was thoſe in *Solomon's* temple, born by 4 cherubims, ſtanding upon pedeſtals mounted on wheels of braſs, having handles to draw them from one place to another, as occaſion required. They conſiſted of a baſon which receiv'd the water from another ſquare veſſel above it thro' cocks, which was adorn'd with the heads of a lion, an ox and a cherubim; theſe lavers were in number 10, 5 on the right ſide and 5 on the left of the temple, between the altar of burnt offerings and the ſteps which led to the porch, and each laver contained 40 baths.

LAVERNA [among the *Romans*] a goddeſs whom they accounted the protectreſs of thieves and robbers, and in honour of whom they ſottiſhly built a temple: She had alſo a wood conſecrated to her, where the thieves ſhared their booty.

LAUGH'ING [hlapanðe, *Sax.*] the act of laughing.

LAUGH'TER, a deity to whom as *Plutarch* tells us the *Lacedemonians* erected a ſtatue, and the *Hypateans* of *Theſſaly* annually offered ſacrifice to him, as alſo the *Romans* did in the ſpring, attended with loud laughter.

LAUGH'TER, the ancients uſed to paint *Laughter*, or the genius or deity of it, in a garment of various colours.

LAV'ISHNESS } profuſeneſs, waſt-
LAV'ISHMENT } fulneſs.

To LAUNCE *aft* } [*Sea* term]
To LAUNCH *forward* } in ſtowing things in the hold, ſignifies ſtow it aft, or ſtow it forward.

LAUNCE *ho* [*Sea* phraſe] uſed when the yard is hoiſed high enough, or the pump ſucks.

To LAUNCH [of *lancer*, F.] a ſhip or boat, is to put it a-float out of a dock.

LAUND [laund, *Sax.*] ſignifies a plain among trees.

LAUND'ER [in the *Tin-works*] a trench in a floor, cut eight foot long and ten foot over, with a turf at one end for a ſtopper, to let the water (that comes along with the bruiſed ore from the coffer of a ſtamping mill) run away while the ore ſinks to the bottom.

LAU'REATED *laureatus*, *L.*] crowned with laurel. The ancient conquerors uſed to wear crowns of laurel, in token of victory.

LAU'REL [*Figuratively*] is the emblem of victory and triumph.

LAUREL [*Hieroglyphically*] repreſents favour and preſervation, becauſe lightening never blaſts it as it does other trees; and upon that account it is dedicated to *Jupiter* and *Apollo*.

LAUREA'TION [in the univerſities in *Scotland*] the action of taking up the degree of maſter of arts.

LAURENTA'LIA [among the *Romans*] feſtivals or holy-days dedicated to *Laurentia*, who was the nurſe to *Romulus* and *Remus*. *L.*

LAU'RETS, certain pieces of gold, coined *A. D.* 1619. with the head of king *James* I. laureated. The 20 ſhilling piece was marked with XX, the 10 ſhilling piece with X, the 5 ſhilling piece with V.

LAURI'GEROUS [*lauriger*, L.] wearing a garland of bays.

LAW [laȝe, *Sax.*]

LAW [among *Moraliſts*] is a decree by which a ſovereign obliges a ſubject to conform his actions to what he preſcribes, or a rule of acting or not acting, ſet down by ſome intelligent being, or perſons having authority for ſo doing.

Poſitive LAW [in *Ethicks*] is that which proceeds from the ſole pleaſure of the law-giver.

The natural LAW [in *Ethicks*] is one which is exactly fitted to ſuit with the rational and ſocial nature of man; ſo that human kind cannot maintain an honeſt and peaceful fellowſhip without it.

LAW *of Merchants*, a ſpecial law peculiar to merchants, and different from the common law of *England*; which is, if there be two joint merchants, and one of them dies, his executor ſhall have the moiety. It is alſo called the law of the ſtaple.

LAW-*Day* [laȝe-dæȝ, *Sax.*] any day of open court, but anciently uſed of the more ſolemn courts of a county or hundred.

LAWS [of *Nations*] are of two ſorts, either *Primary* or *Secondary*; the *Primary Laws* are ſuch as concern embaſſies, and the entertainment of ſtrangers; and ſuch as concern traffick, and the like: The *Secondary Laws* are ſuch as concern arms.

LAW, was painted by the ancients in purple robes, ſeeded with ſtars, in a mantle of carnation colour, fringed with gold.

LAW [lap, *Sax.*] ſignifies a hill among borderers.

LAW [of *Arms*] the allowed rules and precepts of war, as to make and obſerve leagues and truces; to puniſh ſuch as offend in a camp, *&c.*

LAWS [of *Molmutius*] the laws of *Dunwallo Molmutius*, the 16th king of the *Britains*, who began his reign 444 years before the birth of our Saviour.

LAWS *of Oleron* [ſo called, becauſe made at *Oleron*, an iſland of *France*, when king *Richard* was there] certain laws belonging to ſea-affairs.

LAWS *Spiritual*, the eccleſiaſtical or civil laws, according to which the ordinary and eccleſiaſtical judges act in thoſe cauſes that come under their cognizance.

LAW'ING *of Dogs*, is cutting off three claws of the fore-feet by the ſkin, or the ball of the fore-feet.

LAW'LESS [of laȝhe eꝛꝛe *Sax.*] illegality, diſorderlineſs; alſo the condition of an outlawed perſon.

LAWN [*Dooms-Day Book*] a plain between two woods.

LAX [*laxus*, *L.*] looſe, ſlack.

LAX'AMENT [*laxamentum*, *L.*] releaſe, refreſhment, relaxation.

LAX'ATED [*laxatus*, *L.*] looſened, *&c.*

LAX'ATIVENESS [*laxativus*, *L.*] that is of a looſening or opening quality.

LAXA'TION, a ſlackening, eaſing; alſo a looſening. *L.*

LAY, a word ſignifying moan or complaint [*Old French*] a kind of ancient poetry, conſiſting of very ſhort verſes.

LAY [leȳ, *Sax.*] a ſong or poem.

To LAY *an evil Spirit*, to confine it that it do not infeſt houſes.

LAY *Brother* [among the *Romaniſts*] an illiterate perſon, who does the ſervile offices in a convent or monaſtery; but is not in any orders, nor makes any vows, enters not into the choir, and wears a habit different from the monks, *&c.*

LAY'ER, a place in a *Creek*, where ſmall oiſters are thrown, which, by the laws of the admiralty, are to lie there till a broad ſhilling, put in between both ſhells, may be heard to rattle when it is ſhut.

LA'ZINESS [loſiȝh, *Du.*] ſlothfulneſs, ſluggiſhneſs, idleneſs.

LEACH'EROUS [prob. of leȝep, *Sax.*] luſtful.

LEACH'ERY [prob. of leȝenꝛcipe or leȝep-ȝeam, *Sax.*] luſtfulneſs, luſt.

LEAD [leaꝺ, *Sax.*] a metal compoſed of an earthy ſalt and ſulphur, impure and ill digeſted with imperfect *Mercury*, coming near to the nature of antimony. It is the heavieſt of all bodies after *Mercury*; it has the greateſt affinity with gold of any metals in point of weight. Some authors affirm, that if a perſon ſhall dip his hand in the juice of water mallows, purſlain and mercury, he may put it into melted lead without harm; the natural coldneſs of theſe juices, and their thickneſs, covering the hand as it were with a ſkin. It is eaſily bent, and as readily melted, and differs only from iron, in that the parts lie more cloſe together, and more ſmooth, which makes it ſo pliable and heavier than iron.

LEAD-*wort*, a kind of herb.

Sounding LEAD } is a lead of about
Dead-Sea LEAD } ſix or ſeven pound weight, ten or twelve inches long, and faſtened at the end of the *ſounding Line* or *deep Sea Line*.

To heave the LEAD [*Sea Phraſe*] is to ſtand by the ſhip's horſe, or in the chains, and to throw out the lead, and ſound the depth of the water, to know where the ſhip may ſail; and he that heaves the lead, ſings the depth he finds.

A LEAF

A LEAF [with *Botan.*] is defined to be a part of a plant extended into length and breadth, in ſuch a manner, as to have one ſide diſtinguiſhable from the other.

A ſimple LEAF, is that which is not divided to the middle in ſeveral parts, each reſembling a leaf itſelf, as in a dock.

LEAGUE [in *France*] contains 2282 fathoms or toiſes, in *Spain* 3400 geometrical paces, in *Sweden* 5000, and in *Hungary* 6000.

To ſtop a LEAK [*Sea Term*] is to put into it a plug wrapt in oakum and well tarred, or in a tarpawlin clout, to keep out the water, or to nail a piece of ſheet-lead upon the place.

LEAP *Year* [ſo called of leaping a day] conſiſts of 366 days, and returns every 4th year, the other 3 containing but 365 days each. The reaſon of it is, the ſun not making his annual revolution in exactly 365 days, but in 365 days, 5 hours, 49 minutes and 16 ſeconds, a day is added to every 4th year, to make amends for the 5 hours, 49 minutes, 16 ſeconds; which is yet too much.

LEARN'ING [of leopnerrre, *Sax.*] erudition.

LEASE [by *Indenture*] is letting land or tenement, right of common, rent, or any inheritance, to another for term of years or life, for a rent reſerved in writing indented.

LEASE *Parole*, is a leaſe as abovementioned; but by word of mouth.

LEA'THERSELLERS were incorporated *Anno* 1382, and confirmed by ſeveral kings ſince, and are the 15th. They are a maſter, 3 wardens, 26 aſſiſtants, and 167 on the livery. Their livery fine 20 *l.* and ſtewards 12 *l.* Their armorial enſigns are *argent*, 3 bucks regardant *gules*. Creſt a buck attired *or*, attired *ſable*, ſupporters a buck as the laſt, and a ram of the firſt. Motto, *Soli Deo Honor & Gloria.* Their hall is ſituate on the eaſt end of *Little St. Helens.*

LEA'VER [in *Mechanicks*] one of the 6 principles, is a ballance reſting on a determinate point, called its *Hypomoclion* or *Fulcrum*, the centre not being in the middle, as in the common ballance, but near to one end, by which means it will raiſe a great weight.

LEAVES [of leaꝛe, *Sax.* of a tree plant, &c.

LECH'ERWITE [of læzan to lie with, and pıte, *Sax.* a fine] a fine laid on thoſe who committed adultery and fornication.

LEC'TIONARY, a ſervice book or miſſal.

LECTISTER'NIA [among the *Romans*] a religious ceremony, ſeldom practiſed but upon occaſion of ſome great and publick calamity: when it was performed the ſtatues of their idol deities, were taken down from their pedeſtals, and laid in the adytum of the temples, on beds made for that purpoſe, with willows under their heads, and tables before them; and in this poſture they were magnificently entertained.

There were 3 moſt ſtately beds made, on which were laid the ſtatues of *Jupiter* and *Apollo*, with that of *Latona*, *Diana*, *Hercules*, *Neptune* and *Mercury*, to pacify them. Then all the gates were opened, and the tables every where furniſhed with victuals: foreigners either known or unknown were lodged and entained gratis; all occaſions of hatred and quarrel were buried in oblivion; enemies converſed together as friends, and all priſoners were ſet at liberty.

LE'DA, daughter of *Theſtius*, and mother of *Caſtor* and *Clytemneſtra*, by her husband *Tyndarus*, king of *Oebalia*, and of *Pollux* and *Helena* by *Jupiter*, who in the ſhape of a ſwan enjoyed her, as ſhe was bathing herſelf in the river *Eurotas* and ſhe was afterwards delivered of an egg, of which they both proceeded.

LEE, LEG, LEY [of leaz, *Sax.*] whether it ſtand at the beginning or end of a name ſignifies a field or paſture; but ſuch a field as is not often ploughed.

LEE [*Sea* language] that part which the wind blows upon, or is oppoſite to the wind, as the *Lee ſhore.*

To be under the LEE *Shore* [*Sea* term] is to be cloſe under the wind, or under the weather-ſhore.

To come by the LEE [*Proverb*] is to come off with loſs.

LEE *Watch* [*Sea* term] a word of command to a man at the helm, and is as much as to ſay, *take care that the Ship don't go to the Leeward of her Courſe.*

LEECH *Worm*, *Horſe* LEECH a kind of inſect.

LEED-*month*, LEID-*month* [*q.* loud month, of hlyd, *Sax.* a noiſe or uproar] the month of *March*, ſo called on account of the winds being then high and boiſterous.

LEEDS } [*Old Rec.*] meetings ap-
LEITS } pointed for the nomination or election of officers.

LE'GABLE [*legabilis*, L.] not intailed as hereditary, but may be bequeathed as legacy.

LE'GALNESS [*legalité*, F. of *legalis*, L.] lawfulneſs.

LE'GATE [*legatus*, L.] is properly an envoy or ambaſſador ſent by one prince or ſtate to another, to treat on ſome affair; but now the title of *Legate* is given particularly to one that is ſent by the pope to a prince or ſtate, and is eſteemed equal in dignity to the extraordinary ambaſſador of any other prince.

LE'GEND, the words that are about the edges of a piece of coin or medal, ſerving to explain the figure or device.

LE'GEND [of *legenda*, *L.* to be read] a book uſed in churches, containing the leſſons to be read at divine ſervice; and for this reaſon the lives of ſaints were called Legends; becauſe portions out of them were appointed to be read to the people at morning prayer.

The Golden LEGEND [in the *Romiſh* Church] a book upon the ſame ſubject, ſo called by way of eminence; uſed with great applauſe from the 13th to the 15th century; but began to be laid aſide about the time of the reformation in *England*, by reaſon of the many abſurdities and ridiculous falſehoods contained in it.

LE'GION, a body of ſoldiers among the *Romans*, of 5 or 6000 foot, and 4 or 5000 horſe.

LE'GIBLENESS [*legibilis*, L.] capableneſs of being read.

LEGIT'IMATENESS [of *legitimus*, *L.*] lawfulneſs, rightfulneſs, legalneſs; alſo a being born in lawful wedlock.

LEM'MA [with *Geom.*] an aſſumption or preparatory propoſition, laid down to clear the way for ſome following demonſtration: Often prefixed to theorems to render their demonſtration leſs perplext and intricate; and to problems in order to make their reſolution more eaſy and ſhort.

LEMONA'DE, a drink made of water, lemons and ſugar.

LEM'PET, a ſort of fiſh; a limpin.

LEMU'RES [*q. Remures* of *Remus*, whoſe ghoſt is ſaid to have appeared to his brother *Romulus*, after he was ſlain by him] reſtleſs ghoſts of departed perſons, who returned to torment the living. The ſpirits of dead perſons, whom the *Romans* thought haunted houſes in the night, and were diſpoſed to be miſchievous. *L.*

LEMU'RIA [among the *Romans*] the feſtival of the *Lemures* inſtituted by *Romulus*, to the ghoſts and phantoms; which was obſerved the 9th day of *May*, every other night for 3 times, to pacify the ghoſts of the dead; they threw beans on the fire of the altar to drive them out of their houſes; the temples were all ſhut up, and to marry at this time was accounted unlucky.

To LEN'IFIE [*lenefier*, F.] to ſoften, aſſwage, *&c.*

LENGTH [in *Horſemanſhip*] as *to paſſage a Horſe upon his own Length*, is to make him go round in 2 treads, as a walk or trot, upon a ſpot of ground ſo narrow, that the haunches of the horſe being in the centre of the vault, his own length is much about the ſemi-diameter of the volt, the horſe ſtill working between the 2 heels, without putting out his croup, or going at laſt faſter or ſlower than at firſt.

To LENGTH'EN [prob. lenȝðen, of lenȝ, *Sax.* long] to make longer.

LEN'ITIVENESS [of *lenire*, *L. lenitif*, *F.*] ſoftening or aſſuaging quality.

LEN'IMENT [*lenimentum*, *L.*] a moderating, or that which takes away uneaſineſs, harſhneſs, *&c.*

LE'NOCINY [*lenocinium*, *L.*] the practice of bawdery.

LENS [in *Dioptricks*] a glaſs which either collects the rays into a point in their paſſage thro' it, or diſperſes them farther apart, according to the refraction.

LENT, a ſettled time of publick faſting and humiliation, moſt uſually conſiſting in *Europe* of 40 days; practiſed in the Chriſtian church in imitation of our Saviour *Chriſt*'s faſting in the wilderneſs. This faſt was obſerv'd by the *Greek* church for ſeven weeks, beginning before *Eaſter*; but did not faſt on ſaturdays and ſundays; except on that ſaturday before *Eaſter* ſunday. The *Latin* church obſerv'd it ſix weeks, excepting only ſundays. The *Eaſtern* church were very ſtrict obſervers of *Lent*, eating nothing on it but bread and pulſe, till about the year 700; but in the year 800 an indulgence was granted to eat eggs, milk meats, and to drink wine; but now they only abſtain from fleſh.

The cuſtom of keeping *Lent* was introduc'd into *England*, about the year 650; but ſince the Reformation has not been ſo rigorouſly enjoined or practiſed;

ſed; and is now almoſt wholly laid aſide, except by *Roman* Catholicks, but is ſtill continued in popiſh countries with great rigor.

LEN'TIFORM *Prominences* [in *Anat.*] protuberances on the *Crura medullæ oblongatæ*, *i. e.* the two heads or beginnings of the marrowy ſubſtance of the brain, gathered together as it were into two bundles.

LE'O, a lion, a wild beaſt. *L.*

LEO [with *Aſtrologers*] the fifth in order of the 12 ſigns of the zodiack, whoſe character is (♌). This is a noble and illuſtrious conſtellation. It is ſtoried that *Jupiter* beſtowed this honour on this animal, becauſe he was accounted the prince of four-footed beaſts. Some ſay that this was the firſt combat of *Hercules* that is worthy of commemoration; for *Hercules* ambitious of glory, did not only overcome him without weapons, but choaked him in a naked embrace. *Piſander* of *Rhodes* writes of him, that he wore the lion's ſkin as a trophy of his great atchievement. This is that lion that he killed in *Nemea*.

LEONI'NE *Verſes*, a ſort of *Latin* verſes that rhime in the middle and end, imitating as it were a lion's tail; as,

Brixia veſtratis Merdoſa volumina vatis,
Non ſunt noſtrates tergere digna nates.

LEON'TICA [with the *Antients*] a feſtival and ſacrifice, celebrated in honour of the ſun. It was ſo called of *Leo*, a lion, becauſe they repreſented the ſun in the form of a lion radiant, bearing a *Tiara*, and griping the horns of a bull in his fore-paws, who in vain ſtruggled to diſengage himſelf.

LEO'PARD } [*leopardus*, L. λεοπαρδ-
LIB'BARD } ις of λέων a lion. and παρδαλις, *Gr.* a panther] a fierce and cruel wild beaſt, the ſkin of which is ſpotted with a diverſity of colours. It has ſmall white eyes, wide jaws, ſharp teeth, round ears, a large tail, with 5 claws upon its forefeet, and but 4 on thoſe behind. It is ſaid to be extremely averſe to man. Its name ſhews that it has ſomething of the lion and the *Pardus* or male panther, of which and a lioneſs or a lion and a female panther it is ſaid to be engendered.

LEOPARD's *Bane* } [with *Botaniſts*] a
LIBBARD's *Bane* } ſort of herb

LEOPARD [in *Heraldry*] repreſents thoſe brave and generous warriors, who have performed ſome bold enterprize, with force, courage, promptneſs and activity.

A LEOPARD [*Hieroglyphically*] ſignified a great hypocrite, or a notable diſſembler; becauſe this beaſt is ſaid craftily to diſſemble, and hide its head from being ſeen, that it might with leſs difficulty catch its ſilly prey; for the beaſts are ſaid to be as much frighted at that, as they are taken with the pleaſant ſcent of his body; when therefore they come towards it, to delight themſelves with the perfume that it yields, it is ſaid to cover its head with its paws, until they come within its reach. It alſo repreſented an incorrigible perſon, becauſe the ſpots of it no art can whiten or remove.

LEORN'ING *Knights* [leopnin3-cnihar. *Sax.*] diſciples, ſcholars.

LEPER, a perſon affected with a diſeaſe call'd a leproſy, who by the *Moſaick* law was excluded the converſation of mankind, and baniſh'd into the country and uninhabited places; even *Jewiſh* kings were ſhut out of their palaces and excluded from ſociety and their government, as for the cure and ceremonies of cleanſing, read *Levit.*

LEP'ROUSNESS [of *leproſus*, L.] the being troubled with a leproſy.

LE'PUS [with *Aſtron.*] the hare, a conſtellation. They tell us *Mercury* placed this animal among the ſtars on account of its ſwiftneſs. It ſeems to breed the moſt young of any four-footed beaſt; of which, ſome it brings forth, and ſome it has in its womb, as *Ariſtotle*, ſays in his book of *Animals*.

LE *Roy s'aviſera* [*i. e.* the king will conſider] by theſe words, written on a bill preſented to the king by the parliament, is underſtood his abſolute denial of that bill in civil terms, and it is thereby wholly made null and void. *F.*

LE *Roy ſe veut* [*i. e.* the king is willing] a term in which the royal aſſent is ſignified by the clerk of the parliament to the publick bills; giving authority to them, which before were of no force nor virtue.

LESSEE', the perſon to whom a leaſe is granted.

LESSER *Circle* [with *Aſtron.*] thoſe which divide the globe into two unequal parts, as the polar circles, tropicks, and parallels of declination and altitude.

LESTAGEFRY [leſtage-Fneoh, *Sax.*] an exemption from the duty of paying ballaſt money.

LETCH'EROUS [of leȝen, *Sax.*] luſtful

LETCH'EROUSNESS [prob. of leȝenſcipe, *Sax.*] luſtfulneſs, proneneſs to luſt.

LETHAR'-

LETHAR'GICKNESS [*lethargicus*, L. of λησαργικ⊙ of λήθη, oblivion, and ἀργὸς ſwift, *Gr.*] the being afflicted with lethargy.

LE'THE. See *Lathe*.

LETHE [λήθη, *Gr. i. e.* oblivion or forgetfulneſs] a river in Hell, which, according to the poets, had the virtue of making all that drank of it forget all things paſt. The ancients had this notion, that after the ſouls had been a certain number of years in the *Elyſian* fields, they were to return into the world again, and there to live in other bodies; and that they might be content to undergo the troubles of a ſecond life, before their departure they drank a draught of the river *Lethe*, whoſe water had the virtue to make them forget the miſeries of a former life, and what ever paſſed in thoſe happy manſions.

LETHI'FEROUSNESS [*lethifer*, L.] death bringing quality.

LET'TERS [*by whom invented*] the firſt letters are ſaid to be the *Chaldean*, which *Philo* affirms were invented by *Abraham*, and uſed by the *Chaldeans*, *Aſſyrians* and *Phœnicians*: Tho' there are ſome that attribute the invention of letters among the *Aſſyrians* to *Badamanth*; but whether theſe were the ſame that *Moſes* wrote in, is a difficult matter to determine. Thoſe *Characters* that *Moſes* delivered to the *Jews*, are by ſome thought not to be the ſame now uſed by the *Jews*; but that *Ezra* was the author of them; but others are of opinion, that the law was written in the *Hebrew* character now uſed.

Greek LETTERS, *Linus*, a *Calcidian*, is ſaid to have brought letters out of *Phœnicia* into *Greece*, which were the *Phœnician* characters, which were uſed in *Greece*, till *Cadmus* the ſon of *Agenor*, brought 16 new letters thither, to which 16, *Palamedes*, in the time of the *Trojan* war, added 4 more, to which *Simonides* the *Mileſian* added the other 4, making 24.

Latin LETTERS, *Nicoſtrata Carmentæ*, is reported firſt to have taught the uſe of them to the *Latins*, which characters have been altered ſince their firſt invention; and ſuppoſing that theſe *Latin* letters were uſed in the moſt flouriſhing times by the *Romans*, yet the *Roman* letters were corrupted by the *Goths*, *Lombards*, *Franks*, &c.

LETTERS *Patents* [are ſo called from their being open] are writings ſealed with the great ſeal of *England*; whereby a man is authorized to do or enjoy any thing, that otherwiſe of himſelf he could not do.

LETTERS *of Reſpite*, a letter iſſued out by the king in favour of honeſt and unfortunate debtors, againſt too rigorous creditors, whereby payment is delay'd for a certain time.

LEVA'NA, a goddeſs that had an altar, and was worſhipped at *Rome*; ſhe was thought to lift up young children from the ground. As ſoon as the infant was born, the midwife laid it on the floor; then the father took it up in his arms and embraced it; and without this ceremony was performed, the children were ſcarce thought legitimate.

LEUCO'CHRYSOS [λευκόχρυσ⊙, *Gr.*] a ſort of jacinth ſtone, of a golden colour, with a ſtreak of white.

LEUCO'GÆA [λευκογαι⊙, *Gr.*] a precious ſtone of a white colour; called alſo Galactites.

LEUCOPHTHAL'MOS [λευκόφθαλμος, *Gr.*] a precious ſtone reſembling the white of an eye.

LEV'ELLERS, people in *Oliver Cromwel's* army, who were for having an equal ſhare in the adminiſtration of the government between the nobility and commonality.

LEV'ER [in *Mechanicks*] is one of the 6 powers; the *Lever* differs from the common ballance in this, that the center of motion is in the middle of a common ballance; but may be any where in the *Lever*.

LEVI'ATHAN [לויתן, *Heb.*] a whale, or, as ſome ſuppoſe, a water-ſerpent of a vaſt bigneſs.

LEVI'ATHAN [in a *Metaphyſical Senſe*] the devil.

LEVIT'IÇAL [*Leviticus*, L.] belonging to the tribe of *Levi*, or to the prieſts office, which was the peculiar inheritance of that tribe, under the *Moſaical* diſpenſation.

LEV'ITY [*levitas*, L.] lightneſs, inconſtancy, fickleneſs.

LEVITY [with *Philoſophers*] is oppos'd to gravity

Abſolute LEVITY } a quality which
Poſitive LEVITY } ſome ſuppoſe to be the cauſe why bodies that are lighter in ſpecie than water, do ſwim up to the ſurface of it; but it appears by experiments, that *Gravity* and *Levity* are only *relative*, and not *comparative* things.

LEVITA'TION, the property directly oppoſite to graviation. *L.*

LE'VITES [of *Levi* one of the 12 *Tribes*] principally means men of the *Tribe* of *Levy*, employ'd in the loweſt

of the miniſterial offices of the tabernacle and temple, whereby they were diſtinguiſhed from the prieſts, who being deſcendents from *Aaron*, were likewiſe of the tribe of *Levy* by *Kohath*, but were employ'd in the higher offices.

Their offices were the ſtudy of the law, ſinging and playing on inſtruments in the temple, and they were the ordinary judges of the country; but always in ſubordination to the prieſts; theſe *Levites* had no portion of land allow'd them as an inheritance at the diviſion of the land of *Canaan*, but in lieu thereof they had their ſubſiſtance from the tithe of *Corn*, *Fruit* and *Cattle*, throughout *Iſrael*; out of which they themſelves paid tithes to the prieſts; they had 48 cities with paſtures, fields, gardens, *&c.* allow'd them for their habitation, out of which 13 were allow'd to the prieſts, and 6 of theſe were privileged places or cities of refuge.

To LEV'Y [in a *Law Senſe*] is to ſet up or erect, as to levy a mill.

To LEV'Y, is alſo to caſt up or cleanſe, as to levy a ditch.

LEWD'NESS, wickedneſs, debauchedneſs.

LE'WIS *d'or*, a golden *French* coin in value 24 livres, now ſettled at 17 *s.* ſterling.

LEXICOG'RAPHER [λεξικογράφος, of λέξις a word, and γράφω to write, *Gr.*] a writer or compiler of a lexicon or dictionary. *L.*

John of LEYDEN, alias *John Buckhold*, an anabaptiſt, a ſubtle, eloquent man, well vers'd in the ſcriptures, by trade a tailor; having with many others of his partizans reviled the ſenate at *Munſter* and choſe another among themſelves, they ſiez'd on *Maurice* church and burnt it; drove out the inhabitants and converted their effects to their own uſe. While theſe things were tranſacting this *John of Leyden*, feigned himſelf dumb, and making ſigns for a table book, he wrote down 12 names (as he pretended) by the command of God, who were to be the 12 elders of *Iſrael*, he aſſuming the ſupreme magiſtracy to himſelf, afterwards pretending a command from God, that he ſhould be made a king, and was accordingly inveſted with *Regalia*, and appointed all proper officers under him. His titles were *the King of Juſtice*, *the King of the new Jeruſalem*. He openly profeſs'd polygamy, and took 3 wives to himſelf.

In the year 1536 this mock king being apprehended, was faſtened to a ſtake, and had his fleſh pull'd from his bones piece meal by 2 executioners with red hot pincers.

LI'AR [leoȝoſne, *Sax.*] a teller of untruths.

LIAR [on *Ship-board*] he who is firſt catch'd in a lie on a monday morning, who is proclaimed at the main-maſt, *liar*, *liar*, *liar*; whoſe puniſhment is to ſerve the under-ſwabber for a week, to keep clean the beak-head and chains.

LIBAN'OMANCY [λιβανομαντία, *Gr.*] a divination by frankincenſe, which if it preſently catch'd fire, and ſent forth a grateful odour, was eſteemed a happy omen; but if the fire would not touch it, or any ſtinking ſmell, contrary to the nature of frankincenſe, proceeded from it, it was thought to forbode ill.

LIBA'NUS [λίβανος, *Gr.* לבנון, *Heb.* of mount *Libanus*, a hill in *Syria*, 125 miles in length] the frankincenſe tree which grows plentifully on that great mountain.

LI'BEL, a little book, a petition or bill of requeſt.

LIBEL, a writing containing injuries, reproaches or accuſations againſt the honour and reputation of any perſon.

A *Libel* in a ſtrict ſenſe, is a malicious defamation and aſperſion of another, expreſſed neither in printing or writing, and tending either to blacken the memory of one that is dead, or the reputation of one that is alive; and in a larger ſenſe any defamation whatſoever.

LIBELLAT'ICI, certain Chriſtians in the primitive church ſo called, becauſe to ſave their lives and eſtates they procured atteſtations from the Heathen magiſtrates, that they had obey'd the edicts of the emperors in ſacrificing to idols, and for this purpoſe they either privately by themſelves or by other perſons declared, that they renounced their faith, and ſo delivered themſelves, either by mony or favour from the laſh of the law, which required this renunciation to be done in publick.

The African church refuſing to admit ſuch perſons into their communion, till after a long ſeries of penance, which penances being very ſevere, they frequently addreſs'd themſelves to confeſſors or martyrs to obtain by their interceſſions a relaxation of theſe church puniſhments.

LI'BER [of *Liber*, L. free] profane authors make mention of ſeveral *Bacchus*'s or *Dionyſius*'s, *Cicero* names 3; the firſt the ſon of *Jupiter* and *Proſerpina*; the ſecond the ſon of *Nile*, who is ſaid

to

to have kill'd *Nyſa*; the third the ſon of *Caprius* who reigned in *Aſia*, and was the author of the *Labæan* laws; the fourth was the ſon of *Jupiter* and the moon; the fifth the ſon of *Niſus* and *Thione*; and the ſon of *Jupiter* and *Semele* the moſt celebrated of them all, who was the *Theban Bacchus*.

The poets give the following account of his birth: *Semele* being with child of *Bacchus* deſired *Jupiter* to come and viſit her, as he did *Juno*, that is to ſay with thunder and lightening. *Jupiter* granted her requeſt; but the ſplendor of his appearance was inſupportable to her, ſhe either died of the fright or was ſtifled by the flames. *Jupiter* took young *Bacchus* out of *Semele*'s womb, and incloſ'd him in a hole that he had made in his thigh, when the time was come for his production, then *Jupiter* took him out and gave him to *Mercury*, who carried him to *Nyſa* in *Arabia*, where he was brought up by the *Muſes*.

Bacchus is the god of wine, ſome pretend that he planted the vine, and taught men to extract the juice of the grape. He is ſaid to have made ſeveral conqueſts and performed ſeveral journeys into *Arabia* and to *India*.

The *Ivy* is conſecrated to him as well as the vine, and ſeveral particulars are obſerved in his life, which have perſuaded ſome learned men, that part of his hiſtory has been confounded with that of *Moſes*.

For example: *Bacchus* is ſaid to have been the ſon of the river *Nile*; that he was of an uncommon beauty, that he was ſhut up in a box and expos'd upon the water; that he had two mothers, and was born out of his father's thigh

Moſes in a certain ſenſe was the ſon of *Nile*, having been expos'd and found upon the river in a kind of box made of ruſhes. He was of an extraordinary beauty, and had for his firſt mother the wife of *Amram*, and for his ſecond the daughter of *Pharaoh*, and the latin verſion of *Gen.* 45 and 26. is rendred, *Egreſſi ſunt de femore ejus.*

Bacchus was bred up by nymphs in the mountains of *Nyſa* in *Arabia*; *Moſes* was brought up by the care of *Pharaoh*'s daughter in the land of *Goſhen* between *Egypt* and *Phenicia*, in like manner as *Bacchus* in the mountains of *Nyſa*.

He firſt made great conqueſts, and undertook great voyages. He had *Bacchanalians* in his army advanced as far as *India*, and while he was in the light the *Indians* were in darkneſs.

Moſes was at the head of the men and women of his people in *Arabia* about mount *Sinai*, which country is ſometimes call'd the *Indies*.

The female *Bacchanalians* who accompanied *Bacchus* with their drums and cymbals deſcribe very well the female *Iſraelites* who coming out of the red ſea, fell a dancing and playing on theſe inſtruments.

We know that the *Egyptians* were for three days in ſuch darkneſs as might be felt, whereas the land of *Goſhen* where the *Iſraelites* were there was the cleareſt light.

Bacchus is ſaid to have paſſed the rivers *Orontes* or *Hydaſpes* dry ſhod, having firſt ſtruck them with his *Thyrſus*.

That his ivy rod crawled along when it was thrown upon the ground. That the *Bacchanals* who accompanied this god, produced water out of a rock by ſtriking it with the *Thyrſus*: It is farther added that ſtreams of wine, milk and honey, were ſeen to flow, wherever they paſſed.

Theſe are particulars that ſuit ſo well with *Moſes*, that it is impoſſible not to know him by them.

Bacchus is ſometimes repreſented with horns. *Moſes* had rays upon his face. which in ſcripture are termed horns.

Theſe and many others, are ſo many marks of reſemblance borrowed from the ſacred hiſtory, and applied to *Bacchus*.

LIB'ERAL *Arts*, ſuch as are fit for gentlemen and ſcholars; in oppoſition to *Mechanical Arts*: ſuch as depend more on the mind than that of the hand; that conſiſt more in *Speculation* than *Operation*, as *Grammar*, *Rhetorick*, *Painting*, *Sculpture*, *Architecture*, *Muſick*.

LIB'ERALNESS [of *liberalitas*, L.] generoſity, bountifulneſs.

LIBERA'LIA, feſtivals in honour of *Bacchus*, ſo called, as ſome ſay, of *Liber Bacchus*, who being reputed the god of wine, ſetting the minds of perſons free from cares: But *Varro* derives it from *liber*, *adj.* ſignifying free, becauſe during this time, the prieſts were free from their function. Old women performing the ceremonies and ſacrifices of the *Liberalia*. L.

LIBER'TAS, liberty, freedom, leave; a privilege by grant or preſcription to enjoy ſome extraordinary benefit. *L.*

LIBERTAS [among the *Romans*] the goddeſs of *Liberty*, who had a temple at *Rome*, in which ſhe was worſhipped by the *Romans*, as ſhe was alſo by the *Greeks*, under the name of *Eleutheria*; ſhe

ſhe was repreſented in the form of a virgin, clothed in white, holding in her right hand a ſceptre, and in her left a hat, with a cat before her.

LIBERTI'NE [with the *Romans*] a perſon legally ſet free from ſervitude.

LIBERTINE [in the *Civil Law*] a perſon who is manumiſed and ſet free from bondage, to which he was born.

LIB'ERTINES, a ſect ſpoken of in the new teſtament. Some authors ſuppoſe them to be the ſect of the *Jews*, deſcended from thoſe who were carried away captive by *Pompey*, *&c.* to *Rome*, and afterwards recovered their liberty.

LIBER'TINISM, the ſtate of him that of a ſlave is made free.

LIBERTINISM [with *Divines*] is a falſe liberty of belief and manners, which will have no other dependence but on particular fancy and paſſion; a living at large, or according to a perſon's inclination, without regard to the divine laws.

LIB'ERTY [*libertas*, L.] a being free from obligation, ſervitude or conſtraint.

LIBERTY [of *Conſcience*] a right or power of making profeſſion of any religion a man ſincerely believes.

LIBERTY *to hold Pleas*, ſignifies to have a court of one's own, and to hold it before a mayor or bailiff, *&c.*

LIBERTY [in *Ethicks*] is a faculty of the will, by which all requiſites of actions being given, it may chuſe one or more out of many objects propos'd, and reject the reſt: Or, if one object only be propoſed, it may admit that, or not admit it; may do it, or not do it.

LIBERTY [in *Speaking*] a free or eaſy way of expreſſion.

LIBERTY *of the Tongue* [in *Horſemanſhip*] is a void ſpace left in the middle of the bit, to give place to the tongue of a horſe, made by the bits arching in the middle, and riſing towards the roof of the mouth. The various form of this *Liberty* of the *Bit*, gives name to the bit.

LIBID'INOUSNESS [of *libidinoſus*, L.] luſtfulneſs.

LIBITI'NA [of *libendo*, L.] ſome ſay was *Proſerpina*, others will have her to be *Venus*; ſhe had a temple in *Rome*, in which the funeral pomp was kept, and ſacrifices were there offered to her for the dead: The furniture for the funerals was laid up there, to put perſons in mind of mortality: She alſo preſided over birth as well as death; the birth being the firſt ſtep to death.

LIB'ITUM } at your pleaſure
Ad LIB'ITUM } [in *Muſ. Books*] you may if you pleaſe. *L.*

LIB'LONG, a ſort of herb.

LI'BRA [with *Aſtron.*] one of the 12 ſigns of the zodiack, whoſe characteriſtick is (♎).

LI'BRAL [*libralis*, L.] of or pertaining to a pound in weight or coin.

LIBRA'RIAN, a perſon who looks after a library.

LIBRA'RII, thoſe perſons who ſubſcribed in legible and beautiful characters, what had been written by the notarii, in notes and abbreviations.

LIBRA'TION *of the Moon* [*Aſtron.*] an apparent irregularity or trepidation of the moon, by which ſhe ſeems to librate or ſhake about her own axis, ſometimes from *Eaſt* or *Weſt*, and ſometimes on the contrary.

LIBRATION *of the Earth* } [*Aſtron.*]
Motion of LIBRATION } is that motion whereby the earth is ſo retained in its orbit, as the axis of it continues conſtantly parallel to the axis of the world.

LICE. See *Louſe*.

LI'CENCES [in *Painting*] are the liberties which the artiſt takes in diſpenſing with the rules of perſpective, and the other laws of his art.

Poetical LICENCE, is a liberty which poets take of diſpenſing with the ordinary rules of grammar; which licences were anciently greater to the *Greek* poets than are now allow'd.

LICEN'TIATE, with us is generally uſed of a phyſician, who has a licence to practice granted him by the college or biſhop of the dioceſe.

LICEN'TIOUSNESS [*licentioſus*, L.] looſeneſs, lewdneſs, diſorderlineſs.

LICH *Wake* [of lice, *Sax.* a dead corps, and pacian, *Sax.* to watch] the cuſtom of watching the dead every night till they were buried.

LICK'ORISHNESS [of *liquoritia*, L.] aptneſs to lick, taſte, or eat tid bits; or the love of dainties, *&c.*

LIE' [in *French Heraldry*] is uſed to expreſs the ſtrings that are to any thing, which the *Engliſh* expreſs by ſtringed.

To LIE *under the Sea* [with *Mariners*] is ſaid of a ſhip, when her helm being made faſt a lee, ſhe lies ſo a hull, that the ſea breaks upon her bow or broad ſide.

LIEGE *Homage*, a vaſſal who was obliged to ſerve his lord towards all, and againſt all but his own father.

LIE'GANCY } [*ligeance*, F.] moſt
LI'GEANCY } commonly taken for

a true and faithful obedience of a ſubject to a ſovereign prince; alſo the engagement of the ſovereign to protect his ſubjects; ſometimes it is uſed to ſignify the dominion or territory of the liege lord.

LIENTER'ICK [*lientericus*, L.] one that is ſick of a lientery.

LIFE, a hiſtory or relation of what a man has done in his life-time.

Animal LIFE } the life of living
Senſitive LIFE } creatures, conſiſting in the exerciſe of the ſenſes.

Vegetative LIFE, the life of trees or plants, or that faculty by which they grow.

LIFE'LESS [lipleaꝛ, *Sax.*] without life, dead; alſo dull, ſtupid, *&c.*

LIFE'LIKINS, a kind of oath, as *Adz lifelikins*, upon or by my life.

LIG'AMENTS [*ligamenta*, L.] thoſe things that tie or bind one part to another.

LIG'ATURES [in the *Greek* tongue] characters made to expreſs two or more *Greek* letters together.

LIGATURE [with *Surgeons*] bandage, or fillets of cloth or linnen, for binding the arm and facilitating the operation of bleeding.

LIGATURE [with *Myſtick Divines*] a total ſuſpenſion of the ſuperior faculties or intellectual powers of the ſoul.

LIGATURE [with the natives of *Marcaſſar*, *Siam*, &c.] a kind of bandage or charm for curing diſeaſes; alſo a chain for binding up a woman to a man, or a man to a woman, ſo as to put it out of her power to have to do with any other man, and out of the power of the man to have to do with any other woman; he being thereby rendred impotent to all other women, and all other men impotent to that woman. Some of their philoſophers pretend that this *Ligature* may be effected by the drawing of a knot, the ſticking of a knife in the wall, or the ſhutting of a lock at the time the prieſt is joining the couple together; and that it may be diſſolved by the ſpouſes urining thro' a ring.

LIGE [in *Horſes*] a diſtemper, being little bladders or puſtules under the lips.

LIGHT [leohꝛ, *Sax.*] is either the ſenſation that riſes from beholding any bright object, as the ſun, a lamp, *&c.* called primary light; or elſe it is the cauſe of that ſenſation, as it is an action or property of that luminous or light body.

LIGHT [*levis*, L.] not heavy; alſo quick, nimble; alſo trifling.

LIGHT [with *Aſtrol.*] a planet is ſaid to be light, *i. e.* nimble, compared with thoſe that move ſlower.

LIGHT *upon the Hand* [in *Horſemanſhip*] is ſaid of a horſe that has a good tractable mouth, and does not reſt too heavy upon the bit.

LIGHT *Bellied* [ſpoken of a *Horſe*] is one that has flat, narrow and contracted ſides, which make his flank turn up, like that of a grey-hound.

Secondary LIGHT, a certain action of the luminous body on the medium between that and the eye, by means whereof one is ſuppoſed to act on the other.

LIGHT [by *ſome*] is underſtood to mean that action of the *Medium*, that is interpoſed between us and the *luminous* object; but others underſtand it of that train of rays, which coming forth from thence pervades the *Medium* before it can come to affect the eyes.

To LIGHT'EN *a Horſe* [in *Horſemanſhip*] is to make a horſe light in the forehand, *i. e.* to make him freer and lighter in the forehand than behind.

To LIGHT'EN [of leohꝛ, *Sax.*] to render of leſs weight.

LIGHT'ENING [liꝛunȝ, *Sax.*] a flaſhing of light or fire out of the clouds.

LIGHT'NESS [*levitas*, L. liꝛtinȝneſſe, *Sax.*] the want of weight, which cauſes the haſting of a body upwards, by reaſon of its rarity and ſpirituality, *&c.*

LIGHTNESS [of leohꝛneſſe, *Sax.*] the oppoſite of darkneſs.

LIGHTS [in *Ships of War*] are of uſe by way of diſtinction. The *Admiral* of a fleet carries 3 lights on the poop, and one on the main-top; the *Vice Admiral* carries 2 on his poop and one on his main top; the *Rear Admiral* carries 1 on his poop and 1 on his main-top. The *Vice Admiral* of each particular ſquadron carries only 2 on his poop, but none on his main-top; the *Rear Admiral* of each ſquadron carries only 1 on his poop. When the whole fleet carry their lights, the *Rear Admiral* carries 2 lights, the one hoiſted a yard above the other on the enſign ſtaff; and if it be foul weather and dark night, every ſhip carries a light.

LIGHTS [in *Architecture*] the opening of doors, windows, and other places through which the light has paſſage.

LIGHTS [in *Painting*] thoſe parts of a piece that are illumined, or that lie open or expoſed to the luminary, by which the piece is ſuppoſed to be enlightened, and which, for that reaſon, are painted in light, vivid colours.

LIGNES'CENT [of *lignum*, L. wood] growing wooden, becoming wood.

LI'GURE [ſo called from its likeneſs to *Ligurian* amber] a precious ſtone, mentioned *Exodus* xviii, 19.

LIKE'NESS [ȝelicneſſe, *Sax.*] reſemblance.

To LIKE [of ȝelican *or* licean, *Sax.*] to approve of.

LIKE'LINESS, worthineſs to be liked, comelineſs; alſo probability.

LIKE'LIHOOD [of ȝelic-heopaþ, *Sax.*] probability.

LILIA'CEOUS [*liliaceus*, L.] of, pertaining to or like lilies, of the lily kind.

LIL'ITH [לילית, prob. of ליל night, *Heb.*] the *Jews* have a notion that ſhe was *Adam*'s firſt wife, and by pronouncing the name of God flew away into the air. This *Lilith* they imagine to be a ſpectre, that kills or carries away young children in the night; and therefore, as a charm againſt her, it is a cuſtom to throw into the four corners of a chamber, where a *Jewiſh* woman lies in, a paper with theſe words in it, אדם וחוה הוץ לילית, *&c.* i. e. *Adam* and *Eve*, *Lilith*, get thee out.

To LIMB [of lim, *Sax.*] to pull limb from limb.

In LIM'BO, in priſon. *L.*

LIM'BUS [with *Mathem.*] the limb or utmoſt edge of an aſtrolabe, or other mathematical inſtrument. *L.*

LIMBUS *Patrum* [according to the notion of the *Roman Catholicks*] the place where the deceaſed patriarchs reſided till the coming of our Saviour; and alſo the place where our Saviour continued, from the time of his death to his reſurrection; and where the ſouls of infants who die without baptiſm are received; who have not deſerved Hell, as dying in innocence; nor are fit for Heaven, becauſe of the imputation of original ſin.

LIME *Tree* [with *Botan.*] a tree bearing ſweet flowers; the linden or teyl-tree.

LIMEN'TIUS [of *limen*, L. a threſhold] the God of threſholds among the *Romans*.

LIM'ITARY [of *limes*, L.] belonging to the limits or bounds.

LIMITS *of a Planet* [*Aſtron.*] the greateſt excurſion or diſtance from the ecliptick.

LIMNIA'DES, the nymphs of the lakes.

LI'MOUS [*limoſus*, L.] full of mud.

LIMP'NESS, limberneſs.

LIMPITUDE [*limpitudo*, L.] clearneſs, pureneſs.

LINES [in *Military Art*] ſignify the poſture of an army drawn up for a battle; the front being extended as far as the ground will allow, to prevent its being flanked. Theſe lines are 1. the van; 2 the main body; 3. the rear.

LINE *of the two Syſygies* [*Aſtron.*] a right line, ſuppoſed to be drawn thro' the centre of the earth and the real place of the ſun.

Equinoctial LINE [in *Dialling*] is the common place, where the equinoctial and the plane of the dial do mutually interſect one another.

LINE [in *Fencing*] is that directly oppoſite to the adverſary, wherein the ſhoulders, the right arm and the ſword ſhould always be found, and wherein alſo the 2 feet are to be placed, at a foot and an half diſtance from each other; and in this poſition he is ſaid to be in line.

LIN'EAMENTS [*lineamenta*, L.] fine ſtrokes or lines obſerved in the face, and forming the delicacy thereof; or that which preſerves the reſemblance and occaſions the relation of likeneſs or unlikeneſs to any other face, or the features or proportion of the face, drawn out as it were in lines.

LINGUA'CIOUS [*linguax*, L.] long-tongued, blabbing, talkative.

LINGUA'CIOUSNESS, talkativeneſs.

LINT [of linen, *Sax.* or *linteum*, L.] fine linnen ſcraped to a ſort of tow.

LIN'TER [in *Anatomy*] the inner rim of the ear, the ſame as *Scapha*. L.

LIN'UM *incombuſtible* [*i. e.* flax that will not be conſumed by burning] a mineral ſubſtance of a whitiſh ſilver colour and of a woolly texture; conſiſting of ſmall threads or longitudinal fibres, endued with that admirable property of reſiſting fire, and remaining unconſumed in the moſt intenſe heat. It is called alſo *Amianthus* and *Aſbeſtos*. See *Incombuſtible Cloth*.

LI'ON [*leo*. L. λεων, *Gr.*] a wild creature, accounted the king of beaſts; his hair is ſhaggy, and inclines to a reddiſh or deep yellow colour; the fore-part of his head or face is of a form inclining to ſquare, his eyes large and fierce, his noſe flat, his mouth wide, the neck (if a male) covered with a buſhy mane, his belly ſlender; his legs and thighs large and nervous, his tail large, long

and very ſtrong; his forefeet have 5 claws, his hind feet 4; his tongue is ſharp and armed with 2 rows of rugged points like nails, with which he licks or tears his meat off the bones; he ſtales and ingenders backwards, the lioneſs or female has no mane.

A *Lion* being looked upon as the king of beaſts, is eſteemed the moſt magnanimous, the moſt generous, the moſt bold, and the moſt fierce of all four-footed beaſts; and therefore has been choſen by heralds, to repreſent the greateſt heroes, who have been endued with theſe qualities.

The *Lion* [*Emblematicelly*] is uſed to repreſent vigilancy; ſome being of opinion, that he never ſleeps. And he alſo repreſents command and monarchical dominion: and alſo the magnanimity of majeſty, at once exerciſing awe and clemency, ſubduing thoſe that reſiſt, and ſparing thoſe that ſubmit.

LION [in *Blazonry*] in blazoning a lion, their teeth and talons muſt always be mentioned, they being their only armour, and are in coat armour for the moſt part made of a different colour from the body of a beaſt; and therefore ſpeaking of their teeth and talons, you muſt ſay they are armed ſo and ſo.

A LION [*Hieroglyphically*] wiping out with his tail the impreſſions of his feet, was a repreſentation of the great Creator, covering over the marks of his divinity by the works of nature, and hiding his immediate power, by the viſible agency of inferiour beings.

LIONCEL' [with *Heralds*] a ſmall lion; ſo called, to diſtinguiſh it from one that is full grown; for there may be ſeveral lions in a coat, or an ordinary, and ſtill be of their full ſize; but the *Lioncel* is expreſs'd to be but a little lion.

LIONNE' [in *French Heraldry*] ſignifies rampant, when they ſpeak of a leopard in that poſture, which they ſay is peculiar to the lion.

LIQUABI'LITY } capableneſs of
LI'QUABLENESS } being melted.
LIQUA'TION } [with *Apothecaries*] an ope-
LIQUEFAC'TION } ration, by which a ſolid body is reduced into a liquid: or the action of fire or heat on fat, fuſible bodies, which puts their parts into motion.

LIQUEFI'ABLE [*liquabilis*, of *liquefio*, L.] capable or eaſily to be melted.

LIQUES'CENTNESS [of *liqueſcens*, L.] aptneſs to melt.

LIQU'ID *Effects and Debts*, are ſuch as are not really exiſting; but ſuch as there can be no diſpute about.

LIQU'IDNESS [of *liquidus* L.] liquid quality; the property of fluidity or quality of wetting other bodies immerged in it.

LIQUIDS [with *Philoſophers*] ſuch bodies which have all the properties of fluidity; the ſmall parts of which are ſo figured and diſpoſed, that they ſtick to the ſurface of ſuch bodies as are dipt in them; which is uſually called wetting.

LIQU'IDATED [*liquidatus*, L.] made moiſt or clear; alſo ſpoken of bills made current or payable; payed off, cleared,

LIQUIDA'TION, an aſcertainment of ſome dubious or diſputable ſum; or of the reſpective pretenſions which 2 perſons may have to the ſame liquid or clear ſum,

LIQUIDATION [in *Trade*] the order and method which a trader endeavours to eſtabliſh in his affairs.

LISIE'RE [in *Fortification*] the ſame as *Berme* or *Foreland*.

LIST'LESNESS [q. *luſtleſneſs*] want of will or inclination.

LIST'ED [of *lez* or *leſiere*, F.] having or being made of, or reſembling the liſt of cloth. *Milton*.

LIST'ENING [hlyſtan, *Sax.*] is ſaid to be performed by extending or bracing the tympanum of the ear, which puts it into ſuch a condition, as that it will be more affected by any tremulous motion of the external air.

To *enter the* LISTS [of *lice*, a liſt] is to engage in a fight or diſpute.

LIT'ANY [of λιτανία, *Gr.*] a general ſupplication or prayer, ſung or ſaid in churches; eſpecially one in the common prayer book of the church of *England*, appointed to be ſaid or ſung on certain days.

LITANY [*litania*, L. of λιταί, *Gr.* prayers] are ſupplications and publick prayers, uſed in a ſolemn manner, to invoke God and the ſaints for mercy; uſed in proceſſions in popiſh countries, on *Corpus Chriſti* day; and in ſeveral countries and towns on various days.

LI'TÆ [λιταί, Gr. prayers] the daughter of *Jupiter*, or mediators betwixt Gods and men, for obtaining what was deſired either of Gods or men; they are repreſented lame, wrinkled, and ſquint-eyed; which is meant of prayers; lame, as not immediately granted; ſquint-eyed, as looking to by ends; and wrinkled, as requiring labour and aſſiduity.

LIT'ERALNESS [of *literalis*, *L.*] the being according to the letter.

LI'THARGE [of λιθος, a ſtone and ἀργυρος Gr. ſilver] a ſort of ſcum or droſs that ariſes from the purifying of gold and ſilver with lead, the common ſort is only the lead it ſelf, blown by the blaſts of very large bellows, off the teſts in refining furnaces, where they are extracting ſilver out of lead; which is effected in the following manner.

Having duly prepared the teſt, and ſet it into the furnace, and the lead deſigned to be refined having firſt been aſſay'd, it is put into the teſt by degrees, and then melted or fuſed by a ſtrong fire blown with bellows, upon which it runs down upon the middle of the teſt, and the bellows being kept continually blowing, the upper part is forced out at a hole in the oppoſite ſide of the furnace in the mean time; the ſilver ſeparates, and ſettles itſelf in the center of the teſt; and the lead that is blown off falls into the kiln or hole under the furnace, and becomes a ſort of large grained powder, ſomething like coarſe ſawduſt, and of a colour inclining to red or yellow; by this operation about one pound in forty of the lead evaporates.

LITHE'NESS [liðeneſſe, *Sax.*] ſuppleneſs, limberneſs.

LITHOI'DES [λιθοειδης, *Gr.*] the bone of the temples, which in the upper part toward the ſagittal ſuture, is equally circumſcribed with the ſcaly agglutinations; but behind with the parts or additions of the ſuture lambdoides and the ſixth ſeam, which ſevereth the lower parts thereof from the *Sphenoides*, and the fore-part from the upper jaw.

LITHOMANCY [λιθομαντια of λιθος and μαντια, *Gr.* divination] was a ſort of divination performed by a precious ſtone called *Siderites*, which they waſh'd in ſpring water in the night by candle-light; the perſon that conſulted it, was to be purified from all manner of pollution, and to have his face covered; this being done, he repeated divers prayers, and placed certain characters in an appointed order, and then the ſtone moved of itſelf, and in a ſoft gentle murmur, or (as ſome ſay) in a voice like that of a child, returned an anſwer.

LITIG'IOUSNESS [of *litigioſus*, L.] contentiouſneſs, delight in law-ſuits.

LIT'ORAL *Shells* [with *Naturaliſts*] ſuch ſea ſhells which are always found near the ſhore, and never far off in the deep.

LITO'TES [among *Rhetoricians*] a figure, when leſs is ſpoken than is intended, *L.* as, *I do not deſpiſe*, inſtead of, I take delight in. *I cannot praiſe you*, which implies, I have juſt grounds to diſpraiſe. *I cannot praiſe you enough*, I ſhall never be able to make you amends.

To LIT'TER [of *litiere*, F.] to ſpread ſtraw for beaſts to lye down on; alſo to throw things about an houſe.

LITUITS *Skin* [in *Heraldry*] that fur which conſiſts of one colour alone, is white, and in doubling is taken for this ſkin.

LIT'TLE [lytel, *Sax.*] ſmall.

LIT'URGY [λειτουργια, Gr.] is uſually underſtood of the communion ſervice of the *Greek* church, and that which goes by the name of the maſs in the church of *Rome*.

The *Liturgies* are various, according to the diverſities of nations who profeſs the Chriſtian religion.

The *Greeks* have 4 *Liturgies*, *viz.* thoſe of St. *James*, St. *Mark*, St. *John Chryſoſtom* and St. *Baſil*; but they ordinarily uſe only the two laſt; and moſt of the eaſtern people are credulous enough to believe that thoſe *Liturgies* were really compos'd by the perſons, whoſe names they call them by.

There are more *Liturgies* in the *Syriack* than in the *Greek* tongue, the *Jacobins* reckoning up 40 different ones, all in manuſcript, to whom they give as many different names.

The *Armenians* have their *Liturgy* in the old *Armenian* language which was compoſed, by one of their patriarchs named *John*, who liv'd ſome time after the council of *Calcedon*, as *Gallanus* relates.

The *Ethiopian Liturgy* is in the old *Ethiopick* tongue, tho' both they and the *Syrians* call their *Liturgy*, *Chaldaick*.

The *Neſtorian Liturgies* are in *Syriack*.

The *Liturgies* of the *Coptick* are in *Coptic* or *Egyptian*, which is now ſcarcely underſtood by any body; and for that reaſon there is an *Arabick* verſion in their manuſcript copies.

The *Maronites* have 12 *Liturgies* in their miſſal, which they printed at *Rome* in 1592.

LITURGY, anciently the *Liturgies* conſiſted of very few ceremonies and prayers; but by degrees came to be greatly clogg'd with ſuperſtitious repetitions.

The Engliſh LITURGY was firſt compos'd, approv'd and confirm'd by parliament in the year 1548, and the offices for morning and evening are ſtill in the ſame form that they were put in at firſt;

firſt; except that there was no confeſſion nor abſolution; the office beginning with the *Lord's-prayer*, and the 10 commandments were omitted in the communion ſervice; the offertory was made of bread and wine mixt with water, and in the prayer for the church of Chriſt, thanks were given to God for his wonderful grace declared in his ſaints, the bleſſed Virgin, patriarchs, prophets, apoſtles and martyrs; and they commended the ſaints departed to the mercy of God and peace.

Liturgies are different, according to the different nations and religions in the world.

LIT'UUS [with *Medaliſts*] a ſtaff uſed by augurs in form of a croſier.

To LIVE [*Sea Term*] is to endure the ſea.

LIVE'LINESS [liꝛelicneꝛꝛe, *Sax.*] vivaciouſneſs, *&c.*

LIVE-*long*, an herb.

LIVE'LIHOOD [of liFe and heaꝛoꝺ, *Sax.* the head] a way of living.

To ſtand at LIV'ERY, is to be kept at livery ſtables.

LIVERY [in *Deed*] is when the *Feoffer* takes the ring of the door, or a twig, or a turf of land, and delivers it to the *Feoffee*, in the name of the *Seizin* of the land.

LIVERY [in *Law*] is when the *Feoffer* ſays to the *Feoffee*, being in the view of the houſe or land, *I give you yonder houſe and land to you and to your heirs, and therefore enter into the ſame, and take poſſeſſion of it accordingly.*

LIV'IDNESS [of *lividus*, L.] black and blueneſs.

LI'VOR [with *Surgeons*] a kind of leaden or dead bluiſh colour in any part of the body, cauſed by a ſtroke or blow. *L.*

LIXIV'IATE *Salts* [with *Chymiſts*] the fixed ſalts of plants, drawn by calcining the plant, and then making a lye of aſhes and water.

LIZ'ARD [*lizarde*, F. *lacerta*, L.] a little creeping creature, of a green colour, much like an evet, but larger, very common in *Italy* and other hot countries.

LOAD'STONE [prob. of læꝺan to lead, and ꝛtan, *Sax.* a ſtone, *q. d.* leading-ſtone] is digged out of iron mines, the virtues of it are,

1. That when it is in a free poſition, without any thing to hinder it, it will direct itſelf to the poles of the world.

2. It will draw another loadſtone to itſelf, and ſometimes alſo will repel it.

3. By being touch'd with iron, it communicates to it not only the virtue, which itſelf has of pointing to the poles of the world, but alſo that virtue by which it attracts iron; ſo that ten or a dozen needles, or as many buckles, may be made to hang together like a chain.

A loadſtone being made thoroughly hot in the fire, loſes its attractive virtue.

Some authors write, that by the help of the magnet or loadſtone, perſons may communicate their minds to a friend at a great diſtance; as ſuppoſe one to be at *London*, and the other at *Paris*; if each of them have a circular alphabet, like the dial-plate of a clock, and a needle touched with one magnet, then at the ſame time that the needle at *London* was moved, that at *Paris* would move in like manner, provided each party had ſecret notes for dividing words, and the obſervation was made at a ſet hour, either of the day or of the night; and when one party would inform the other of any matter, he is to move the needle to thoſe letters that will form the words, that will declare what he would have the other know, and the other needle will move in the ſame manner. This may be done reciprocally.

LOAM'INESS, fulneſs of loam, or loamy nature.

LOBES [with *Botan.*] the diviſion of the bulk of ſeeds, which uſually conſiſts of two parts, as is plainly ſeen in beans, peas, *&c.*

LOB'STERS [*Hieroglyphically*] two lobſters, fighting one with another, repreſented ſedition in a common-wealth: and becauſe land-lobſters are ſaid to be great enemies to ſnakes and ſerpents, therefore the *Egyptians* put them to ſignify a man of temperance, who ſuppreſſes his luſts and wicked affections, that are moſt dangerous ſerpents to his ſoul.

LO'BULE [*Anat.*] a little lobe.

LO'CAL *Problem* [with *Mathemat.*] is ſuch an one as is capable of an infinite number of different ſolutions, as where the point which is to ſolve the problem may be indifferently taken within a certain extent, *i. e.* any where, in ſuch a line, or within ſuch a plane or figure, *&c.* which is termed a geometrical *Locus*, and the problem is ſaid to be a *local* or *indeterminate* one.

LOCAL *Cuſtoms*, are thoſe peculiar to ſome lordſhip or other diſtrict, and not agreeable to the general cuſtoms of the country.

LO'CALNESS,

LO'CALNESS, the being of a thing in a place.

LOCK [of a river] is a place where a current or ſtream is ſtopp'd by floodgates, or to reſerve a quantity of water in a canal or reſervoir, to ſwell and increaſe the natural depth and courſe of the river; and render it fitter for the bringing down loaded barges, lighters, &c.

LOCK, an humorous word for chance, as he *ſtands a queer lock*, i. e. he has but an indifferent chance.

LOCK [with thieves] a perſon who buys or receives their ſtollen goods.

LOCKS [for *Horſes*] are pieces of leather about the breadth of two fingers, turned round and ſtuffed on the inſide, to prevent their hurting the paſterns, about which they are clapp'd.

LO'CUS *Primarius, i. e.* the primary place [with *Philoſ.*] is that part of the abſolute and immoveable ſpace of extended capacity to receive all bodies, which a particular individual body takes up.

LOCUS *Secundarius, i. e.* the ſecundary place [with *Phil.*] is that apparent and ſenſible place, in which we determine a body to be placed, with reſpect to other adjoining or neighbouring bodies.

LOCUS *Geometricus*, a line by which an indeterminate problem is ſolved. Thus if a right line ſuffice for the conſtruction of the equation, it is called *Locus ad rectum*; if a circle, *Locus ad circulum*; if an ellipſis, *Locus ad Ellipſum*, &c.

LO'CUST [*locuſta*, L.] a miſchievous inſect, that eats up and ſpoils all green plants.

LODE'MERGE [in the laws of *Oleron*] the ſkill or art of navigation.

LODE-WORKS [in the ſtannaries or tin mines in *Cornwall*] works performed in the high grounds, by ſinking deep wells, call'd ſhafts. See *Stream works*.

LODG'ING [of ȝeloȝian, *Sax.* or *loger*, F.] a place of habitation or repoſe for a time.

LOGARITH'MICK *Spiral* [with *Mathem.*] is a ſort of *Spiral* line, which may be conceived to be form'd much after the manner with other ſpirals. As ſuppoſing the radius of a circle to move uniformly through the circumference, while a certain point moves from the extremity of this radius towards the center, with a motion retarded in a geometrical proportion; the mark of this point will form the logarithmical ſpiral.

LO'GICAL *Diviſion*, is an oration or ſpeech, explaining a thing part by part.

LO'GICALNESS, argumentativeneſs, the being according to the rules of logick.

LOGI'CIAN, one ſkilled in the art of logick.

LO'GICK [λογικὴ of λόγος, Gr.] is the art of guiding our reaſon in the knowledge of things; as well for our own inſtruction, as that of others. It conſiſts in the reflection which men have made on the four principal operations of the mind, *viz. conceiving, judging, reaſoning* and *diſpoſing*.

LOGODÆ'DALY [*logodædalia*, L. of λόγος, Gr. a word, and *Dædalus*] a goodly ſhew and flouriſh of words, without much matter.

LOGODÆ'DALIST [*logodædalus*, of λογοδαίδαλος, Gr.] an inventor or forger of new words, and ſtrange terms.

LOGOGRI'PHE [of λόγος a word, and γρίφος, Gr. a net] a kind of ſymbol or riddle propos'd to ſtudents for a ſolution, in order to exerciſe and improve the mind. It is for the moſt part ſome equivocal alluſion, which being taken literally, ſignifies ſomething quite different from what is intended by it.

LOIMOG'RAPHER [of λοιμὸς a peſtilence, and γράφω, Gr. to deſcribe] one who writes about, or deſcribes peſtilences.

LONCHI'TES, a comet, which bears reſemblance to a lance or ſpear; the head being of an oval form, the ſtream of its rays, or the tail, being long, thin, and pointed at the end.

LONG-*Jointed* [ſpoken of a *Horſe*] is one whoſe paſtern is ſlender and pliant.

LONG-WORT, the herb *Angelica*.

LONGITU'DINAL, extended lengthwiſe.

Keep your LOOF, is a direction to the man at the helm to keep the ſhip near the wind.

LOOF *Tackle* [in a *Ship*] a ſmall tackle ſerving to lift all ſmall weights in and out of a ſhip.

A LOOK, a caſting the eye, beholding, ſeeing; a form of countenance, as *an angry look*.

LOOKING GLASSES were ſometimes uſed by magicians in their ſuperſtitious and diabolical operations; and there are thoſe who affirm that *Solomon* and *Alexander* had ſome of them, by the help of which they knew all things natural, and ſometimes even ſupernatural things.

The way of divining by looking-glaſſes was known among the ancients.

It is ſaid they would hood-wink the eyes of a child, and notwithſtanding he ſhould ſhew in a looking glaſs what people

people had a mind to be acquainted with.

The ſorcerers of *Theſſaly*, who boaſted that they could draw down the moon, wrote the particulars, upon which they were conſulted on a looking glaſs, and he who conſulted them read the anſwer; not upon the looking-glaſs, but in the moon; which was ſaid they procured to deſcend from Heaven.

Pauſanius ſpeaks of a looking glaſs, made uſe of in order to know whether ſick perſons ſhould recover or not. The looking glaſs was faſtened to a pack-thread, and let down gently to the ſurface of the water, ſo that the circle or extremity, or the edge of it touched the water; then they preſented their prayers, with burning incenſe to the goddeſs, and in the looking glaſs, they are ſaid to ſee the ſick perſons in the condition in which they were to be after their ſickneſs, either dead or in health.

Looking glaſſes were antiently made of braſs finely poliſhed, and frequently of a round or oval form.

LOOP [in the *Iron Works*] about 3 quarters of a hundred weight of iron: melted and broken off from a ſow, in the fire of the finery.

Shingling the LOOP, is the breaking off this loop from the ſow, and working it into a bloom.

LOOSE *Strife*, willow-herb or willow-weed, which is ſo called by country people, becauſe there goes a tradition of it, that if it be held to cattle when fighting, it will part them.

LOQUA'CIOUSNESS [*loquacitas*, L.] talkativeneſs.

LORD *in Groſs* [being a private perſon] is when a man makes a gift in tail of his lands, to hold of him and dies, his heir is ſaid to have but a ſeignory or lordſhip in groſs.

LORD, a mock word or name given to men or boys, who are hunch-back'd.

LORD [with *Aſtrologers*] that planet that has moſt teſtimonies of fortitude in a revolutional figure.

LORD *of the year* [with *Aſtrologers*] the planet that has the greateſt ſtrength in a figure of a perſons nativity, and ſo becomes the principal ſignificator of his temperament, manners, affections, *&c.* called thence *Lord of the Geniture*.

LORET'TO, is ſeated upon an eminence, about a league and half from the gulf of *Venice*. The *Roman Catholicks*, believe that the chappel is that which was the houſe of the *Virgin Mary* at *Nazareth*, and that it was brought to that place by angels.

They tell us, that the *Chriſtians* being driven out of *Paleſtine*, about the year 1291; this houſe whole, except the foundation, was taken up by angels and brought to *Dalmatia*, which is about 800 leagues from *Nazareth*, and about midnight was ſet upon an hill, which was the cauſe of great admiration; while it ſtood there the miniſter of a neighbouring place called St. *George Terſacte*, had a revelation that this was the chapel of *Nazareth*, upon which the governour ſending 4 perſons of character to *Nazareth*, to examine into the truth of the fact; they at their return affirmed that they had meaſured the foundation of the walls, and they anſwered exactly to the meaſure of the chapel, and that the chapel had diſappeared that very day at *Nazareth*, on which it was firſt ſeen in *Dalmatia*.

This chapel having ſtood 3 years and 7 months in *Dalmatia*, was in the year 1294 taken up again by angels, and tranſplanted over the *Adriatick* ſea, in length 150 miles and ſet down in a wood belonging to one *Lauretta*, and that after it had ſtood there 8 months it had another remove to an eminence, at about the diſtance of a league and half, and placed upon ground that belonged to 2 brothers, who each claimed the property of the chapel; and to put an end to this diſpute the angels about 4 months after gave it another remove to the place where it now ſtands.

The treaſure and wealth of this chapel is ſaid to be ineſtimable, there are continually 10 golden lamps and 40 ſilver ones burning: An infinite number of jewels, golden angels, cups of ſapphire, crowns ſet with diamonds; and an inconceivable quantity of maſſy gold.

LO'REY, an article in the chamber of accounts in *France*, which ordains, that if a combat be accepted, and afterwards taken up by the conſent of the lord of the fee, each of the parties ſhall pay 2*s.* 6*d.* and the party overcome forfeit 112 ſhillings.

LOR'IMERS } [prob. of *lorum*, L. a
LOR'INERS } thong or bridle] a company of artificers, who make horſe bits, ſpurs, *&c.* and other things for horſes,

LORIMERS, were incorporated about the year 1488, and are a maſter, 2 wardens, about 50 aſſiſtants and no livery. Their armorial enſigns are *azure* on a chevron *ar-*

gent between 3 curbits *or*, as many boſſes *ſable*. Their hall is on *London-wall*.

LOSS [of leſan, *Sax.* to loſe] loſing, damage.

LOTE *Tree* [*lotos*, *L.* λωτὸς, *Gr.*] a tree, bearing broad jagged leaves, full of veins, the upper part being green, and the other whitiſh.

LO'THERWIT, a penalty or fine anciently impoſed on thoſe that committed adultery or fornication.

LOTH'SOMNESS [laðianꝑom, *Sax.*] hatefulneſs, nauſeouſneſs.

LO'TIONS [in *Med.*] remedies that are of a kind between a bath and a fomentation, uſed to waſh the head or any part affected.

LOT'TERY [lotteꝑia, *Sax. lotterie*, *F.*] a play of chance, in the nature of a bank, wherein are put tickets for ſums of money, mixt with many more blank tickets, which tickets being mixt together, and drawn at a venture, each perſon has the value of the lot drawn to the number of his ticket. There are alſo lotteries of goods, which are much after the ſame manner.

LO'VAGE, an herb.

LOVE [in *Ethicks*] is a friendly motion to mankind; but the moraliſts tell us, muſt not be thrown away on an ill object, nor procure baſe and unworthy fuel to its flames, nor hinder the exerciſe of other duties.

Family of LOVE, a ſect which ſprang up firſt in *Holland*, but afterwards appear'd in *England*, in the year 1580; and under the pretence and ſhew of great ſanctity gain'd proſelytes among the common people; and in order to appear the more particular, they uſed many odd and out of the way expreſſions; ſome of their opinions were, *That none were elect, but thoſe that were admitted into their family; and that it was lawful for them to ſwear to an untruth before a magiſtrate, for their own conveniency, or before any other perſon who was not in their ſociety.*

Theſe notions were maintain'd and ſpread in books written in *Dutch*, and afterwards were tranſlated into *Engliſh*, entitled, *The Goſpel Kingdom. Documental Sentences. The Prophecy of the Spirit of Love; and the publiſhing of the Peace upon Earth*; By H. N. who tho' a long time conceal'd, was at laſt found to be one *Henry Nichols* of *London*, who affirmed that he did partake of God, and God of his human nature; theſe books were burnt by order of queen *Elizabeth*, who uſing alſo ſome ſeverities towards the profeſſors, they dwindled away.

LOVE *Socome*, a grinding of corn at their lord's mill freely, out of love to their lord.

LOVE, the name of a certain flower.

LOVE *Apple*, a root in *Spain*, that inclines to a violet colour.

LOVE'LINESS [in lufelic and neſſe, *Sax.*] quality deſerving love.

LOVE'LY [luflicendlice, *Sax.*] amiable.

LOV'ER, a tunnel in the roof or top of the houſe to avoid ſmoke.

LOUND [lound, *Sax.*] ſignifies a plain among trees.

LOU'SY [luſig, *Sax.*] infeſted with lice.

LOU'SINESS, louſy condition, a being infeſted with lice.

LOW-COUNTRIES, ſeveral provinces of *Germany*, lying next the ſea, which by time and great pains have been much enlarged by damming and banking out the ſea, and the great rivers the *Rhine*, the *Scheld*, the *Meuſe* and the *Iſſel*, more and more by degrees to prevent their inundations, which are the moſt threatening when the north weſt wind drives violently upon the coaſt when the rivers overflow their banks, and when the tides, of the new and full moon happen at the ſame time; when theſe three circumſtances happen together, the waters ſwell ſo as to threaten the deſtruction of the whole country.

And accordingly great damages have been done at times by inundations, ſuch as could never be repaired; the laſt great one happened in the year 1682, when the ſeveral damages in all the provinces were computed at 100 millions; and by which the prince of orange loſt an eſtate of 50000 crowns *per annum*.

LOW'ING [of hloꝛan, *Sax.*] bellowing like a cow, *&c.*

LOWR'ING [loeren, *Du.*] frowning, looking ſowr or grim, alſo beginning to be overcaſt with clouds.

LOW'WINES [with *Diſtillers*] are the whole quantity of ſpirit, weak, and ſmall, mix'd together.

LOY'AL [ſpoken of a *Horſe*] a horſe is ſaid to be loyal, who freely bends all his force in obeying and performing any manage he is put to; and does not defend himſelf, nor reſiſt, altho' he is ill treated.

LOYAL *mouth* [of a *Horſe*] an excellent mouth, of the nature of ſuch mouths, as are uſually called mouths with a full reſt upon the hand.

LOY'ALNESS [*loyauté*, F.] fidelity, faithfulneſs; eſpecially to a ſovereign prince or ſtate.

To LOY'TER, to tarry, to ſtand trifling, to ſpend time idly.

LOZ'ENGE, a ſquare cake made of preſerved herbs, in the ſhape of a diamond cut, or quarrel of glaſs.

LOZENGE [in *Heraldry*] is uſed to contain the coat armour of all unmarried gentlewomen and widows, as ſome ſay, becauſe it is the figure of the ancient ſpindle; or, as others ſay, becauſe the ſhields of the *Amazons* were of that form: It is the form or ſhape of a pane of window-glaſs, before the ſquare came ſo much in faſhion, and has two obtuſe angles, as in the figure.

LOZENGE } [in *Heral-*
LOZENGY } *dry*] is a ſhield or an ordinary of all lozenges, as in the figure.

LO'ZENGE [in *Geometry*] a figure, the two oppoſite angles of which are acute, and the other two obtuſe, as in the figure.

LUBRI'CIOUS [*lubricus*, L.] ſlippery, uncertain, not concluſive; as a *lubricious Hope*, *a lubricious Argument*, *&c.*

LUBRI'CIOUSNESS [*lubricitas*, *L.*] ſlipperineſs, uncertainty, fickleneſs.

LUCA'RIA [of *lucus*, *L.* a wood or grove] a feſtival celebrated by the *Romans* in a wood, where they retired and concealed themſelves, after they had heen defeated, and were purſued by the *Gauls*.

LU'CENT [*lucens*, *L.*] bright, ſhining.

LU'CERN, a wild beaſt in *Ruſſia*, almoſt as big as a wolf; the ſkin of which has a very rich fur, of colour between a red and brown, and ſomething mailed like a cat, intermixed with black ſpots.

LU'CID *Intervals*, the fits or paroxyſms of mad perſons, wherein the phrenſy leaves them in poſſeſſion of their reaſon.

LU'CIDNESS [*luciditas*, *L.*] brightneſs.

LU'CIFER [according to the *Poets*] the ſon of *Jupiter* and *Aurora*.

LUCIFER [with *Aſtronomers*] the bright ſtar *Venus*, which in a morning goes before the ſun, and appears at the break of day, and in the evening follows the ſun, and is then call'd *Heſperus* or the evening ſtar.

LUCIFE'RIANS, a name given to the adherents of *Lucifer* of *Cagliari*: St. *Auſtin* ſays that he had read, they held the ſoul's propagation from the parents; but could not aſſure the truth thereof. Theſe ſectaries were in being in the time of *Theodoſius* the great.

LUCIF'EROUS *Experiments* [among *Naturaliſts*] ſuch experiments as ſerve to inform and enlighten the mind, as to ſome truth or ſpeculation in philoſophy, phyſick, *&c.*

LUCIF'UGOUS [*lucifugus*, *L.*] that ſhuns the light.

LUCI'GENOUS [*lucigena*, *L.*] born or begotten in the day time.

LUCI'NA [with the *Poets*] a name of *Juno*; or, as others ſay, of *Venus*, ſuppoſing her to aſſiſt women in labour, whom they invoked for a ſafe delivery.

LUCK'INESS [of *luck*, *Du.*] fortuneteneſs.

LUCK'Y, fortnnate.

LU'CRATIVENESS, gainfulneſs.

LU'CRATIVE *Intereſt* [in *Civil Law*] is ſuch as is paid, where there hath been no advantage made by the debtor, and no delay nor deceit in him.

LUCRIF'ICK [*lucrificus*, *L.*] gaining, making gain.

LUCTIF'EROUSNESS [*luctifer*, *L.*] ſorrowfulneſs or mournfulneſs.

LUCTIF'ICK [*luctificus*, L.] cauſing ſorrow or mourning.

LU'DICROUSNESS [of *ludicrus*, L.] ſportiveneſs; triflingneſs.

LU'DI *compitales* [among the *Romans*] were ſolemnized in the *Compitæ*, *i. e.* the croſs-ways and ſtreets. *Servius Tullius* inſtituted them in honour of the houſhold gods or familiar ſpirits, it being given out he himſelf was begotten of one of the *Genii*.

LUFF [*Sea Term*] See *Loof*.

LUGU'BRIOUS [*lugubris*, L.] mournful, ſorrowful.

LUKEWARM'NESS [plæc-peapm and nerre, *Sax.*] a being between hot and cold; indifference, regardleſneſs.

LUMINA'RIA [in the ancient *Weſtern* churches] the name of the time of the nativity of our bleſſed Saviour, called *Chriſtmaſs*. L.

LU'MINARY [*luminaire*, F. *luminare*, L.] a light body, or body that gives light; as the ſun, and moon, which are ſtiled *Luminaries* by way of eminency, becauſe of their extraordinary brightneſs, and the great quantity of light that they afford.

LU'MINOUSNESS [of *luminoſus*, L.] lightneſs, fulneſs of light.

LUMP'ISHNESS [of lompſch, *Du.*] a being in lumps or clods; alſo dulneſs, heavineſs.

LU'NA [with *Aſtrol.*] the moon, called *Feminine* and *Nocturnal*; becauſe, borrowing her light from the ſun, ſhe excels in paſſive qualities and moiſture.

LUNA [in *Heraldry*] the moon, is uſed, by ſuch as blazon the arms of monarchs by planets, inſtead of metals and colours, for *Argent* or *Silver*; becauſe the moon is the ſecond reſplendent planet to our ſight, as ſilver is the ſecond in value among metals. And ſome heralds have accounted this way of blazon proper to diſtinguiſh the arms of ſovereigns and thoſe of ſubjects. See the figure.

LUNA [in the *Pagan Theology*, &c.] is ſaid to be the daughter of *Hyperion* and *Thea*, but others ſay the daughter of the *Sun*, the wife of the *Air* and mother of the *Dew*.

They tell us of a time when there was no moon, and that there was a king in *Arcadia* called *Proſelenus* [*i. e.* before the moon] who was before her, and ſhe appeared a little time before *Hercules* encountered the giants.

The poets repreſent her in a party-coloured garment, to ſhew her various aſpects.

A black bull was ſacred to her, to intimate that ſhe is black and horned after her change.

The *Egyptians* held her to be both male and female, and therefore men ſacrificed to *Venus* under the name of *Luna* in the habit of a woman, and women in mens.

The inhabitants of *Caran* in *Meſopotamia*, had this notion, that ſuch as believ'd the moon to be a goddeſs, would be ſlaves to their wives as long as they lived; but thoſe who believed her to be a god would be their maſters.

They imagin'd when the moon was eclipſed, ſhe was brought down to the earth by the charms of magicians, and the method they had to recover her, was by beating drums and brazen inſtruments, which being louder than the charms, might abate their force upon her.

LUNA [in *Aſtronomy*] the loweſt of the 7 planets next to the earth, *Feminine* and *Nocturnal*, is an opake body, having no light in herſelf; but borrowing it from the ſun, by reflecting his light to us. She compleats her courſe in 27 days, 7 hours and 41 minutes; but requires 29 days 12 hours and 44 minutes before the overtakes the ſun.

Hence ariſes a threefold month,

1. Of *peragration* or *periodical month*, in which ſhe finiſhes her revolution.

2. *Synodical month*, *i. e.* the ſpace of time from her parting from and returning to the ſun.

3. *Illumination month*, which is the time ſhe is viſible, which is about 26 days 12 hours.

LUNA [with *Aſtrologers*] is ſaid to be *Feminine* and *Nocturnal*, excelling in paſſive qualities and moiſture, prevails over the brain, bowels, *&c.* and it is found by experience that perſons who are afflicted with madneſs, the fits are more extraordinary and more or leſs violent on the periodical returns of the tides, and as the moon increaſes or declines.

LU'NAR *Cycle* [with *Aſtron.*] is a period or revolution of 19 years, invented to make the lunar year agree with the ſolar: So that at the end of this revolution of 19 years, the new moons happen in the ſame months, and on the ſame days of the month as they did 19 years before; and the moon begins again her courſe with the ſun. This lunar cycle is alſo called the *Golden Number*; the *Circulus Decennovenalis*; alſo *Ennedecateris*, and *Circulus Metonicus*, of *Meton* the *Athenian*, who firſt invented it. *L.*

LU'NARY [*lunaris*, L.] belonging to the moon.

LU'NATICKNESS, lunacy, diſtractedneſs, madneſs.

LU'NATED [*lunatus*, L.] crooked, like a half moon.

LU'NE } [with *Geo-*
LU'NULE } *metricians*]

planes in form of a creſcent or half moon, terminated by the circumference of two circles which interſect each other within, as in the figure.

L'UN *en l'autre* [*Heraldry*] *i. e.* the one in the other, *F.* is the ſame that the *Engliſh* call counterchanged, and is when the eſcutcheon is parted of two colours,

and the charge extends over both; that charge has the upper half, or metal of the lower part of the eſcutcheon, and the lower part of the colour or metal of the upper; or if *Party per pale*, then one ſide is of one colour, and the other of another, anſwering to the two ſides of the field. See the eſcutcheon.

LUNES [with *Falconers*] leaſhes or long lines to call in hawks; called alſo lowings.

LUNETTE' [with *Horſemen*] a half horſe-ſhoo; a ſhoo without the ſpunges (the part of the branches which runs towards the quarters of the foot are ſo called). *F.*

LUNET'TES [in *Fortif.*] are envelopes, counter-guards or mounts of earth caſt up before the courtin, about five fathom in breadth, of which the parapet takes up three. They are uſually made in ditches full of water, and ſerve to the ſame purpoſe as *Fauſ-Brays*; they are compoſed of two faces, which form a re-entring angle; and their platform, being no more than 12 foot wide; is a little rais'd above the level of the water, and hath a parapet three fathom thick. *F.*

LUNETTES [with *Horſemen*] two ſmall pieces of felt made round and hollow, to clap upon the eyes of a vicious horſe, that is apt to bite, or ſtrike with his fore-feet; or that will not ſuffer his rider to mount him. *F.*

LUNI-SOLAR *Year* [with *Aſtronomers*] is one that is compoſed by multiplying the cycle of the ſun and moon together, the product of which being 532, ſhews that thoſe 2 luminaries return to the ſame points again in ſo many years.

LUPERCA'LIA [ſo called, as ſome ſay, of *Lupa*, a ſhe-wolf, which gave ſuck to *Romulus* and *Remus*; or, as others ſay, of λύκος a wolf, becauſe the chief employment of *Pan*, was to drive away ſuch beaſts from the ſheep that he protected] feaſts celebrated by the *Romans*, on the 15th of *February*. The ceremony was thus; firſt a ſacrifice was killed of goats, becauſe *Pan* was ſuppoſed to have goat's feet) and a dog (as being the neceſſary companion of ſhepherds) then two noblemen's young ſons were brought to the *Luperci*, and they ſtained their foreheads with the bloody knife, and others wiped it off with locks of wool dipped in milk: Then they cut the ſkins of the goats into thongs, and ran about the ſtreets all naked but their middle, laſhing all they met in their way with the thongs, becauſe the *Romans* had happily recovered their beaſts, when they ran in this manner after the thieves that had ſtolen them away; while they were ſacrificing to the god *Pan*. The young women, and thoſe that were barren, never endeavoured to get out of their way, but rather to come into it; becauſe they thought a ſtroke from them, was a great helper of conception and delivery.

LUPER'CI, the prieſts of the god *Pan*.

LURCH'ING, leaving a perſon under ſome embaraſſment.

LURE [*leurre*, *F.*] a devicc which falconers uſe, made of leather, in the form of two wings ſtuck with feathers, and baited with a piece of fleſh, to call back a hawk at a conſiderable diſtance; a decoy or allurement.

LU'RIDNESS [of *luridus*, *L.*] black and blueneſs, paleneſs, *&c.*

LUS'TINESS [of ſuſtig, *Teut.*] ſtrongneſs of body; alſo healthineſs.

LUS'TRABLE [*luſtrabilis*, *L.*] that may be purged or purified.

LUS'TRAL [*luſtralis*, *L.*] an epithet apply'd by the ancients to the water uſed in their ceremonies, to ſprinkle and purify the people, cities or armies, defiled by any crime or impurity; a ſort of holy water.

LUSTRA'TION [of *luo*, *L.* to pay] *Heathens*, *Jews* and *Chriſtians* were wont by theſe to purify any thing polluted; either perſon, houſe, city, camp, *&c.*

Sometimes they made uſe of fire and fumigations, as well as ſacrifices, and theſe were either publick or perſonal.

The *Greeks* added an Anathema to theſe, *i. e.* a human victim, upon which they firſt caſt all the imprecations imaginable, and then offered him. See *Luſtrum*.

Servius was the firſt who purified the people, which he did in the following manner; he put them into battle array, and cauſed a bull and an he-goat to paſs round them 3 times, while he ſacrificed.

LUSTRIF'ICK [*luſtrificus*, *L.*] purging.

LUS'TRUM [among the *Romans*] the ſpace of five years or rather 50 months; at the end of which, they from time to time numbered the people, and purified the city. Others derive it from the word *luſtrare* to make a review, becauſe the cenſors review'd the army once in five years. *Varro* derives it from *luo* to pay, becauſe at the beginning of each five years, they paid tribute, that had been impoſed by the ſenate. *L.*

LU'THERANISM, the opinions of *Martin Luther* a *German* divine, who about the year 1517 began to oppoſe the Church of *Rome*, by preaching againſt the licentious uſe or rather abuſe of indulgences; which giving great provocations to the court of *Rome*, he proceeded from one point of doctrine to another; upon whith a great many of the nobility and clergy, as well as of

of the laity joining with him, effected the reformation of ſeveral whole electorates and kingdoms. His opinions are now held by moſt Proteſtant churches, ſome few particulars excepted.

LU'THERNS, windows over the cornice in the roof of a building, ſtanding perpendicular over the naked of the wall, and ſerving to enlighten the upper ſtairs.

LUXA'TION [with *Anat.*] is a looſening of the tendons or ligaments, ſo that the bones continue not firm in their natural ſituation or place; or when a bone abſolutely goes out of its proper cavity into another place. *L.*

LUXU'RIANCY } [*luxuria*, L.]
LUXU'RIANTNESS } abundance, as luxuriancy of words.

To LUXU'RIATE [*luxuriare*, L.] to abound, to exceed, to grow rank.

LYCAI'A, an *Arcadian* feſtival, reſembling the *Roman Lupercalia*. It was firſt obſerved by *Lycaon*, in honour of *Jupiter*, ſirnamed *Lycæus*. It was celebrated with games, in which the conqueror was rewarded with a ſuit of brazen armour; and a human ſacrifice was offered at this feſtival.

LYCAN'THROPIST [*lycanthropus*, L. of λυκάνθρωπος of λύκος a wolf, and ἄνθρωπος, *Gr.* a man] one troubled with the melancholy frenzy, called *Lycanthropy*, with which perſons that are ſeized, fancy themſelves wolves, and wander in woods and deſart places, howling like wolves; which is ſaid to have been cauſed by the bite of a mad wolf.

LYCEI'A [λυκεία of λύκος, *Gr.* a wolf] a feſtival held at *Argos* to *Apollo*, on account of his delivering the *Argives* from wolves that waſted their country. *L.*

LYEF-*Yeld* [lyef-yeld, *Sax.*] leave ſilver, a ſmall fine or piece of money, which in the *Saxon* times, the tenant paid to the lord of the manour, for leave to plow or ſow, *&c.*

LYMPH'ÆDUCTS. See *Lymphatick Veſſels.*

LYM'PHA [with *Surgeons*] a watery matter, iſſuing from ſinews that are pricked, and other wounds.

LYMPHAT'ICK *Perſons* [*lymphatici*, *L.*] perſons frighted to diſtraction, or thoſe that have ſeen ſpirits or fairies in the water.

LYRE [*lyra*, *L.*] a harp, ſome of which are ſtrung with wire, and others with guts.

LYR'ICK *Verſe*, &c. are ſuch as are ſet to the lyre or harp, apply'd to the ancient odes and ſtanza's, and anſwer to our airs and tunes, and may be play'd on inſtruments.

M

M m, *Roman*; *M m*, *Italick*: 𝔐 𝔪, *Engliſh*; 𝔐 m, *Saxon*; Μ μ, *Greek*; are the 12th letters of the alphabet; and מ ם, the 13th of the *Hebrew*: *M*, in *Engliſh* always keeps its ſound; ſo that *n* following it, is loſt in *Autumn*, *Solemn*, &c.

M [in *Aſtronomical Tables*] ſignifies meridional or ſouthern.

M [in *Law*] was a brand or mark which a criminal, convicted of murder, and having the benefit of the clergy, was ſtigmatiz'd, it being burnt on the brawn of his thumb.

M [in *Latin Numbers*] ſtands for a thouſand.

M̄ with a daſh [with the *Ancients*] ſignified a thouſand thouſand.

M [in *Phyſical Preſcriptions*] ſignifies manipulus or little handful, and at the end of a doctor's *Recipe*, for *miſta*, mix or mingle, or *mixtura*, a mixture.

M is alſo us'd as a contraction, as M. A. *Magiſter Artis.*

MA, the name of one of *Rhea*'s maids, who tended *Bacchus*; alſo *Rhea* herſelf was ſo called.

MAB'BED } dreſs'd looſely, careleſly
MOB'BED } or ſlatternly.

MACARON'ICKS [among the *Italians*] a jumble of words of different languages, with words of the vulgar tongue latiniz'd, or put into *Latin* terminations and forms, as *ſugarizavit*, he ſugared; and *Latin* words put into the form of the modern; a ſort of burleſque poetry made out of their language, and the ſcraps and terminations of divers others. The invention is attributed to one *Theophilus Folangi*, in the year 1520, and to have been ſo called, of *Macarone*, *Ital.* a coarſe, clowniſh man, or of the *Italian Macaroons*, which are a ſort of worms or cakes, made of unleavened flower, eggs and cheeſe, after a clumſy manner by the peaſants; So as the latter were a *Hotch-Potch* of various ingredients; ſo were the *Macaronicks* of *Italian*, *Latin* and *French*, and adorned with natural beauties, pleaſant jeſts and a lively ſtile.

MAC'CABEES, a name given to ſeven brethren among the *Jews*, in the time of *Antiochus Epiphanes*, and in general to all theſe who then ſuffered perſecution for their zeal and conſtancy, in defence

fence of the liberty of their country and the religion of their forefathers.

There are four books of *Maccabees* admitted by the Church of *Rome*; the two firſt they allow to be canonical, and the two laſt as apocryphal.

The firſt book is ſuppos'd to be written originally in *Hebrew* or *Syriack*, which are not extant, but others ſuppoſe the *Greek* to be the original.

It contains an account of the moſt memorable tranſactions of the *Jews* for 40 years, *viz.* from the reign of *Antiochus Epiphanes* to the death of *Simon* the high prieſt: that is, from 3829 to 3869, or 135 years before *Chriſt*: who the author was is not known.

The ſecond book is an abridgment of a larger, compos'd by one *Jaſon*, which contained the hiſtory of the perſecutions of *Epiphanes* and *Eupator* againſt the *Jews*; but the work of *Jaſon* is not extant, and the author of the abridgment is not known; for which reaſon the Church of *England* do not admit them as canonical.

This ſecond book contains a hiſtory of 15 years, from 3828 to 3843 from the execution of *Heliodorus*'s commiſſion, who was ſent by *Seleneus* to fetch away the treaſure of the temple to the victory obtained by *Judas Maccabæus* over *Nicanor*.

The third book contains the hiſtory of *Ptolemy Philopater*, king of *Egypt*, againſt the *Jews* in his kingdom.

The fourth book is ſo little known, that it is not clearly underſtood what it is.

In the old editions of the *Greek* bible there is a book concerning *The government of Reaſon*, which ſome imagine to be it, by reaſon of the inlargements therein upon the hiſtory of *Eleazer* and the ſeven brethren, who ſuffered martyrdom at *Antioch*.

MACHIAVI'LIANISM [of *Nicholas Machiavel*, a politician of *Florence* in *Italy*] a politick principle, not to ſtick at any thing to compaſs a deſign, to break thro' the moſt ſolemn obligations, to commit the greateſt villanies, in order to remove any obſtructions to great and ambitious deſigns; eſpecially in relation to government.

MACHI'NAL [*machinalis*, L.] belonging to an engine.

MACHI'NAMENT [*machinamentum*, L.] an engine.

MACHINE', an engine compos'd of ſeveral parts, ſet together by the art of mechaniſm, as ſprings, wheels, *&c.* for raiſing or ſtopping the motion of bodies, uſed in raiſing water, architecture, military, and many other affairs.

Simple MACHINES', are the ballance, lever, pully, wheel, wedge and ſcrew.

Compound MACHINES, are ſuch as are compounded or made up of ſimple ones.

MACHINE [with *Architects*] an aſſemblage of ſeveral pieces of timber, ſo diſpoſed, that a ſmall number of men, by the help of ropes and pullies, may be able to raiſe vaſt loads of weights.

Hydraulick MACHINE, a machine for raiſing or conducting of water, as a ſluice, pump, *&c.*

Warlick MACHINES [among the *Ancients*] were for launching-arrows, javelins, ſtones, or for battering down walls, as battering rams, *&c.* but now artillery bombs, petards, *&c.* are ſo called.

Dramatick MACHINES, are thoſe where the poet brings ſome deity or ſupernatural being upon the ſtage, either to ſolve ſome difficulty, or perform ſome exploit beyond the reach of human power.

MACHI'NERY, an aſſemblage of machines or engines, by which any thing is performed; alſo contrivance.

MACIA'TION, a making lean. *L.*

MA'CILENCY [*macilentia*, L.] leanneſs.

MACK'LER, a ſeller of weavers goods.

MACRO'BIUS [μακρόβιος of μακρὸς long, and βίος life, *Gr.*] long lived; a proper name.

MACULO'SE [*maculoſus*, L.] full of ſpots or ſtains.

MAD'NESS [ȝemaad, *Sax.*] a kind of delirium without a fever, attended with rage, and a total deprivation of reaſon; alſo enraged, fury.

MAD NEP Wort, *&c.* herbs.

MADIFICA'TION, a moiſtening or wetting, properly the receiving ſo much moiſture, that the body is quite ſoaked thro' by it.

MÆAN'DER [Μαίανδρος, Gr.] a river in *Phrygia*, full of turnings and windings in its courſe, as it is ſaid, to the number of 600; whence any thing that is full of intricacy and difficulty is called a *Mæander*. L.

MÆANDER [with *Architects*] a fretwork in arched roofs, or carved cranks in vaults and caves. *L.*

MÆAN'DRATED [*mæandratus*, L.] turned, intricately wrought.

MÆR, comes from the *Saxon* word Meene, noted. See *Mer.*

MÆMAC-

MÆMACTE'RIA [μαιμακτηρια of μαιμακτης, Gr.] ſacred feſtivals celebrated to *Jupiter*, the rainy or ſhowery.

MÆMACTE'RION [μαιμακτηριων, Gr.] the fifth month among the *Athenians*, being about our *September*.

MAGAZI'NE [*magazin*, F.] is a publick ſtore-houſe; but it is moſt commonly uſed to ſignify a place where all ſorts of warlike ſtores are kept; where guns are caſt; ſmiths, carpenters and wheel-wrights, *&c.* are conſtantly employed in making all things belonging to an artillery; as carriages, waggons, *&c.*

MAG'DALENS, an order of nuns, or rather worn out and penitent courteſans at *Rome*, upon which a revenue was ſettled by pope *Clement* VIII. and made an order that the effects of all publick proſtitutes who died without will ſhould be appropriated to the maintenance of them, and that thoſe that made wills, if they did not leave to them at leaſt one fifth part of their effects, their wills ſhould be invalid.

MA'GI, philoſophers, aſtrologers and prieſts among the *Egyptians* and *Aſiaticks*.

MAGI } [of Μαγοι, Gr. wiſe
MAGIANS } men] the *Magi* of *Perſia* are worſhippers of fire and diſciples of *Zoroaſter*, who they confound with *Abraham*. They have three books which contain the whole of their religion. The names of theſe books are *Zend*, *Pazend* and *Abeſta*. They aſcribe the two former to *Abraham* and *Abeſta*, and is a commentary on the other two.

The tradition of the *Magi* is, that *Abraham* read books in the midſt of the furnace, in which *Nimrod* had ordered him to be thrown.

After their maſter *Zoroaſter*, tho *Magi* maintain that there are two principles in the world; one of good which they call *Oromazd*, and the other evil named *Aherman*.

They worſhip fire in temples call'd *Ateſh Kanah* or *Ateſh Kade*; that is to ſay, the houſe of fire.

There were formerly a great number of theſe buildings upon the mountain *Alborz* in the province of *Adherbigran*, which is *Media*.

To *Fire* they give the name *Bab*, that is to ſay *Part*; becauſe they acknowledge this element as the principle of all things, which ſyſtem among the *Greeks* was embrac'd by *Anaxagoras*.

The *Magi* obſerve a myſterious ſilence, when they waſh or eat, having firſt ſaid certain words. This ſilence, which they never break, makes a part of their religion.

Pythagoras, it is very likely might imitate this ſilence of the *Magi*, as well as the reverence for fire, which he inculcated to his diſciples.

To every month of the year, to every day, and alſo to every ſtar, to the mountains, mines, waters, trees, they aſcribe particular *Genii*, or ſome of thoſe angels who were created before man, and fell into infidelity and diſobedience, and were therefore confined to what they call the country of the *Genii*, not unlike to what is meant by the land of *Fairies*.

As to the 3 books before-mentioned, which the *Guebres* or fire worſhippers impute to *Abraham*, really belong to *Ibrahim Verdouſt*, who is called *Zoroaſter* by the *Greeks*. Theſe books are very rare and unknown, becauſe the *Guebres* keep them religiouſly ſecret among themſelves, and never communicate them to ſtrangers. They are written in the antient *Perſian* language and have not been yet ſeen in *Europe*.

Tho' theſe philoſophers maintained 2 principles in nature, the one good and the other evil; the firſt being repreſented by light, and the other by darkneſs; both owned as gods, and addreſſed by them with prayers and adorations; yet they are divided in their opinions; becauſe ſome thought both to be from all eternity; and others maintained that only the good principal was eternal, and that the evil one was created.

They alſo agree that theſe 2 principles are in continual oppoſition to each other, which is to continue to the end of the world, when the good principle will have the upper hand; after which each will has his own world; that is, the good with all good people about him, and the bad one with all the wicked people, will likewiſe govern in his world.

The *Magi* paid divine honours to light, to the ſun, to the conſecrated fire in their temples, and even to the fire in their houſes; before which they performed all the acts of their religion.

On the contrary they had darkneſs in the greateſt abhorence, which they held as the ſymbol of the evil principle, which they hated as we do the devil.

This religion took its riſe among the *Chaldeans*; the knowledge they had acquired in aſtronomy contributed to incline them to it. This it was that obliged *Abraham* to go out of *Chaldea*.

From

From *Chaldea* this worſhip ſpread through the whole *Eaſt*, from thence into *Egypt*, from *Egypt* into *Greece*; and thence among all the nations of the *Weſt*.

The firſt authors of this ſuperſtition were known in the *Eaſt* by the name of *Zabians* or *Sabbeans*. The remains of this ancient ſect are ſtill ſubſiſting in the *Eaſt* by the name of *Sabbeans*, which they pretend to have received from *Sabius* the ſon of *Seth*. They have ſtill among them a book, which they aſcribe to *Seth*, which contains the doctrine of their ſect.

To this ſect of the *Sabbeans* was diametrically oppoſed to that of the *Magi*, who had images and idols in abhorence and worſhipped god only by fire. They had their beginning in *Perſia*, and ſpread as far as the *Indies*, where they are ſtill in being. They acknowledge 2 principles *the one Good and the other Evil.*

What has been ſaid before being but an hypotheſis, which tho' it be probable indeed does not come up to a certainty. We ſhall mention ſomething that may be more depended upon, as being extracted from oriental authors, who have informed us what this ſect of the *Zabians* is, and what were their opinions. See *Zabians*.

MA'GIAN, of or pertaining to the *Magi*.

MA'GICK [*μαγεία*, *Gr.*] is by ſome diſtinguiſhed into four kinds.

MAGICK RODS or *Wands*. Authors relate that the *Chaldeans* had a cuſtom, that when they went upon any undertaking or journey, they wrote upon wands or arrows, which they mingled together in a quiver, the names of the cities they intended to go to, or the things they were to undertake; that afterwards drawing the arrows out of the quiver at all adventures, they were determined as to their undertaking by the inſcription of the arrow whice firſt came forth.

This cuſtom of divining by rods or arrows is very antient in the *Eaſt*.

The *Scythians* and *Alans* divined by means of certain branches of willow and myrtle: The modern *Arabians* at this day make uſe of arrows incloſed in a bag.

Upon one they write Lord *Command me* and upon another the Lord *prevent me*. If the firſt arrow that is drawn out of the ſack has the inſcription Lord *prenent me*, then the thing is intirely omitted.

There is alſo ſomething like this to be found among the *Turks*, *Chineſe*, and anciently among the *Medes* and *Hebrews*. *Tacitus* obſerves it alſo among the ancient *Germans*. They cut a bow of ſome fruit tree into ſeveral pieces, which they mark'd with certain characters and threw them by hazard upon a white cloth. Then the father of the family took up the pieces one after another, and thence by the marks that were upon them took auguries for future events.

Natural MAGICK, a natural philoſophy, or the application of natural active cauſes to paſſive cauſes; by means of which many ſurprizing, but natural effects are produced; but the *Arabians* corrupting it, and filling it with many ſuperſtitious vanities, the name of it began to be underſtood in an ill ſenſe.

Natural MAGICK [according to the deſcription of ſome] is by art and induſtry to produce vegetables before their natural time, as ripe roſes, figs, *&c.* in *February*; alſo the cauſing lightning, thunder, rain, winds, transfigurations and tranſmutations of animals, ſuch as *Roger Bacon* is ſaid to have performed by *Natural Magick*.

Divine MAGICK, which is performed by the immediate grace of the Almighty, and depends on that ſpirit and power, which diſcovers itſelf in noble operations; ſuch as prophecy, miracles; ſuch magicians were *Moſes*, *Joſhua*, the prophets and apoſtles.

Celeſtial MAGICK, attributes to ſpirits a kind of rule or dominion over the planets, a dominion over men, and on this it raiſes a ridiculous kind of ſyſtem, nearly bordering on judiciary aſtrology.

White MAGICK, called alſo *Theurgick*, performed by the aſſiſtance of an angel, which, upon account of religion, enjoins faſting, piety and purity; that the ſoul which is deſirous of commerce with the ſuperior deities, may not be in any thing diverted by the body, being ſinful or polluted.

MAGICK *Geodetick*, magick performed by the aſſiſtance of a Dæmon.

Superſtitious MAGICK, is performed by the invocation of devils; and the effects of it are very evil and wicked, tho' very ſtrange and ſurpaſſing the power of nature; and are ſaid to be performed by means of ſome compact, either expreſs or tacit, with evil ſpirits. But their power is not near to what is imagined, nor do they produce half the effects commonly aſcribed to them.

Mathematical MAGICK, is that which by mathematical learning, and the aſ-

ſiſtance

ſiſtance of the celeſtial influences, produces ſeemingly miraculous works; as, walking and ſpeaking images, as alſo by mechanical ſcience, and rare art, beyond the reach of vulgar capacities. See Biſhop *Wilkins*, &c.

5	10	3
4	6	8
9	2	7

MAGICK *Square*, is when numbers in an arithmetical proportion, are diſpoſed into ſuch parallel and equal ranks, as that the ſum of each row, as well diagonally as laterally, ſhall be equal, as in the ſquare they make 18.

MAGI'CIAN [*magicien*, F. *magus*, L. of *μάγος*, Gr.] the *Perſians* called thoſe *magoi* or magicians, that the *Greeks* called *Φιλοσόφους*; the *Latins Sapientes*; the *Gauls*, *Druids*; the *Egyptians*, *Prophets* or *Prieſts*; the *Indians*, *Gymnoſophiſts*; the *Engliſh Cunning Men*, *Wizards* or *Conjurers*.

Simon the *Samaritan*, was honoured with a ſtatue at *Rome*, for his excellency in the magick art, in the time of *Claudius Cæſar*, with this inſcription, *To* Simon *the holy god*; and *Ceneus* among the *Greeks*, was worſhipped as a god in the days of *Auguſtus*, for his ſkill in the magick art.

MA'GISTERIES [with *Chymiſts*] ſometimes ſignifies reſins and reſinous juices, as the magiſteries of *Jalop*, *Scammony*, &c.

MA'GISTERY [*magiſtere*, F. *magiſterium*, L.] a very fine chymical powder, made by diſſolving and precipitating the matter, as magiſtery of *Biſmuth*, *Coral*, *Lead*, &c.

MAGISTERY [according to Mr. *Boyle*] a preparation of a body (not an analyſis of it, becauſe the principles are not ſpread) whereby the whole, or very near the whole of it, by ſome additament is turned into a body of a different kind.

MAGI'STRATURE, magiſtracy.

MAGNA *Charta* [*i. e.* the great *Paper* or *Charter*] king *John*, to appeaſe his barons, is ſaid to have yielded to laws and articles of government, much like to thoſe of *Magna Charta*. But at this time we find no law written ancienter than this *Magna Charta*, which was granted the 9th year of *Henry* III. and confirmed by *Edward* I. This was approv'd of by the ſubjects as ſo beneficial a law, and of ſo great equity, in compariſon to thoſe which were in uſe before it, that king *Henry* had for granting it the 15th penny of all the moveable goods, of both the temporality and ſpirituality.

It is called the great charter, either becauſe it contained more than many other charters; or becauſe of the great and remarkable ſolemnity in the denouncing excommunication and direful anathemas againſt the infringers of it. For when king *Henry* III. ſwore to the obſervation of this charter, the biſhops holding lighted candles, extinguiſhed them, and then threw them on the ground, and every one ſaid, *Thus let him be extinguiſhed and ſtink in Hell, who violates this charter.* Or elſe, becauſe it contained the ſum of all the liberties of *England*; or elſe, becauſe there was another charter, called *Charta de Foreſta*, eſtabliſhed with it, which was the leſſer of the two.

MAGNANIM'ITY [*magnanimitas*, L.] this the ancients uſed to repreſent hieroglyphically, by a lion rampant.

MAGNANI'MOUSNESS [of *magnanimus*, L.] magnanimity, greatneſs of mind.

MAG'NES *arſenical* [with *Chymiſts*] a compoſition of equal parts of arſenick, ſulphur and antimony, melted together over the fire, and condenſed in manner of a ſtone. It is called *Magnes*, or a *Magnet*, becauſe it is ſuppoſed, being worn, to defend the weather from infection, during the time that malignant diſeaſes reign, and that by its magnetical virtue.

MAG'NETISM [with *Chymiſts*] a certain virtue, whereby one thing becomes effected at the ſame time with another, either in the ſame or a different manner.

MAGNIFI'CENTNESS [*magnificentia*, L.] a largeneſs of ſoul, in conceiving and managing great things; ſtate, greatneſs, generoſity, ſtateline ſs, coſtlineſs.

MAGNIFI'C [*magnificus*, L.] magnificent. *Milton.*

MAG'NIFYING *Glaſs* [in *Opticks*] a little convex glaſs, lens, *&c.* which in tranſmitting the rays of light reflects them ſo, as that the parallel ones become converging, and thoſe which were diverging become parallel; by which means objects view'd thro' them appear larger than when view'd by the naked eye.

MAGNIL'OQUY [*magniloquium*, L.] lofty ſpeech, ſpeaking of great matters.

MAGNIL'OQUOUS [*magniloquus*, L.] ſpeaking big, loud, or of great matters.

Commenſurable MA'GNITUDES [with *Geometricians*] are ſuch as may be meaſured by one and the ſame common meaſure.

MAGOPHONI'A [of μάγος and φόνος, Gr. murther] a feſtival obſerved by the *Perſians*, in commemoration of the maſſacre of the *Magi*, who had uſurped the throne upon the death of *Cambyſes*.

MA'HIM } [in *Law*] is a hurt re-
MAY'HIM } ceiv'd in a man's body, by which he loſes the uſe of any member, that is, or might be a defence to him in battle.

MA'HUM } [*mehaigne*, F.] maim,
MA'HIM } wound, hurt.

MAHOM'ETAN, of or pertaining to *Mahomet*.

MAHOM'ETANISM, is the doctrine of *Mahomet* or the principles of the *Mahometan* religion.

The *Mahometans* acknowledge that both the *Jewiſh* and Chriſtian religion are true; but pretend they are now abrogated; ſince God has communicated himſelf to his prophet *Mahomet*; they alſo alledge that neither the *Jews* nor the *Chriſtians* have at this time any principles of their religion, becauſe their books have been corrupted.

They affirm that *Mahomet* for the ſpace of 23 years, did receive a certain number of papers from God, by the miniſtry of the angel *Gabriel*, out of which he compos'd the *Alcoran*.

The chief article of the *Mahometan* faith is the unity of God; the ſecond that *Mahomet* is the meſſenger of God, who alſo they pretend wrought miracles; as that he drew water out of his fingers, and that marking the moon with his fingers he cleft it.

They ſay alſo that the ſtones, trees and beaſts acknowledged him to be the true prophet of God and that they ſaluted him in theſe words: *You are the true meſſenger and prophet of God.* They tell us likewiſe that *Mahomet* went in the night from *Mecca* to *Jeruſalem*, from whence he aſcended into Heaven; that there he had a view of *Paradiſe* and *Hell*; that he had converſation with God, and at laſt came down from Heaven that very night, and was found at *Mecca* before the break of day.

They believe a general reſurrection of the dead, and that then an *Anti-Mahomet* will appear, and that *Jeſus Chriſt* will deſcend from Heaven to kill him, and to eſtabliſh the *Mahometan* religion.

They ſay the reſurrection of the dead will be in the following manner; that they will appear all naked from head to foot; that the prophets, ſaints, doctors and the juſt will be clothed and carried up to Heaven by angels and cherubims. And that thoſe that remain ſhall ſuffer hunger, thirſt and nakedneſs. That the ſun drawing near them within a mile, will cauſe them to ſweat in a violent manner, and that they will be afflicted with an infinite number of other torments; that in the day of judgment *Good* and *Evil* ſhall be weigh'd in ſcales, and thoſe perſons whoſe *Good* ſhall over-balance their *Evil*, ſhall go into *Paradiſe*; but thoſe whoſe evil ſhall outweigh their *Good*, ſhall be ſent to *Hell*, except the prophets and ſaints ſhall make interceſſion for them.

They alſo ſeem to believe a kind of purgatory, where thoſe whoſe ſins have over-balanced their good actions, tho' they died in the faith, and were not aſſiſted by the interceſſion of the juſt, muſt ſuffer in proportion to their ſins; but ſhall be afterwards taken up into paradiſe.

They hold that there are angels, who are executioners of the commands of God, deſign'd for certain offices both in Heaven and earth, who write down the actions of men in a book; and that the office of the angel *Aſrael* is to receive the ſouls of thoſe that die, and another named *Eſrapis* conſtantly keeps a larpe horn or trumpet in his mouth, ready to ſound it at the day of judgment.

They alſo beſide the general judgment hold a particular one, which they call the *Torment of the Sepulchre*, which is in the manner following; that as ſoon as a perſon is buried, two of the firſt angels, *viz. Manzar* and *Neker* come and aſk the deceaſed queſtions concerning his faith towards God and his prophets, concerning the law and *Kiab*, *i. e.* what way a perſon ought to turn himſelf to pray to God. If they be juſt ones, they will anſwer; our God is the God that created all things, our faith is *Muſlimick*, *i. e.* orthodox, and the place towards which we bow ourſelves in our prayers, is *Kiab*. But the infidels not knowing what to anſwer are conſigned to grievous torments.

They generally hold predeſtination and that both good and evil happen by the particular command of God.

When they pray, at pronouncing the name of God they make a bow and add moſt high, moſt bleſſed, moſt excellent or ſome other ſuch attribute.

In their noon and afternoon prayers they are oblig'd to read low; but their morning and evening prayers with a loud voice. The men in ſaying their prayers ought firſt of all to lift up their hands to the tops of their ears; but the women no higher than their jaws. If they

they chance to ſpeak or laugh in their prayers, ſo as to be heard, they are void; and they are forbid to pray to God in the garment they commonly work in, and which they would not wear, if they were to pay a viſit to a perſon of quality.

The tradition of *Mahomet* commands them to waſh their hands three times, to cleanſe their teeth with a certain ſort of wood, and then to waſh their mouth three times and the noſe as often without intermiſſion, when they have once begun; then to wet their ears with the ſame water they waſh'd their heads with, and whenever they waſh their hands and feet they are oblig'd to begin at the fingers.

MAID'EN [in *Scotland*, &c.] an inſtrument or machine uſed in beheading perſons.

MAIDEN-*Head* [Mæden-habe, *Sax.*] the hymen of a virgin.

MAJES'TATIVENESS } ſtateline ſs.
MAJES'TICALNESS }

MA'JESTY [*majeſtas*, L.] a title of honour, uſually given to ſovereign princes.

MAJESTY, among the old *Romans* was a title given to the ſtate, and the great officers thereof; but was afterwards confin'd to the emperor and imperial family.

In former times the title of majeſty was given to popes and archbiſhops.

The emperors of *Germany* endeavoured to keep the title of majeſty and cloſed crown to themſelves. But *Francis* I. made it common to the kings of *France*.

When *Charles* V. was elected emperor of *Germany*, the kings of *Spain* who before had born only the title of *Highneſs*, took upon them the title of majeſty.

Henry VIII. of *England* was the firſt *Engliſh* king took upon him the title of majeſty, whereas his predeceſſors had only that of *Grace* or *Highneſs*. But at this time it is given to moſt of or all the kings in *Europe*, but to kings or emperors only.

MAIN *of an Horſe*. See *Mane*.

To ſet a MAIN } [of *main*, F. a
To throw a MAIN } hand] to throw with box and dice, &c.

MAJOR *of a fortified Town*, has the charge of the guards, rounds, patrols and centinels.

MAJOR *and* MINOR [in *Muſick*] are ſpoken of the concords, which differ from each other by a ſemi-tone.

MAJORAL'ITY, the time or office of a major or mayor of a city, &c.

MA'IZE, a kind of *Indian*-wheat, which bears an ear a foot, ſometimes a foot and an half long upon a ſtalk of 6 or 8 foot high

To MAKE *Cuſtoms* } [*Law Term*] is
To MAKE *Services* } to execute or perform them.

MAKE *Hawk* [with *Falconers*] an old, ſtanch hawk, who being us'd to fly is fit to inſtruct a young one.

MA'KER [of Macan, *Sax.* to make] one who cauſes, forms or frames.

MALAGNET'TA [with *Apoth.*] grains of paradiſe.

MAL'APERTNESS, ſaucineſs, extraordinary readineſs to give ſaucy language.

MAL'BRANCHISM, the doctrine or ſentiments of father *Malbranch*, a prieſt of the oratory of *France*, and much the ſame as *Carteſianiſm*.

MALEDIC'TION [in old *Deeds*] an imprecation or curſe, which was anciently annexed to grants of lands, &c. made to churches and religious houſes, to deter perſons from attempting to alienate or apply them to other uſes.

MALEF'ICK *Planets* [with *Aſtrologers*] the planets *Saturn* and *Mars*; ſo called on account of the evil effects attributed to them.

MALEF'ICKNESS [of *maleficus*, L.] injuriouſneſs.

MAL'ENDERS [in a *Horſe*] a diſeaſe, being chops or chinks on the bending or joint of a horſe's knee, which ſometimes ſuppurate; when theſe chops appear in the bending of the hough, they are called ſelanders.

MALEV'OLENTNESS [*malevolentia*, L.] ill-will, hatred, ſpight.

MALI'CIOUSNESS [of *malitioſus*, L. *malicieux*, F.] fulneſs of malice, ſpitefulneſs.

MALIG'NANTNESS [*malignitas*, L.] hurtfulneſs, miſchievouſneſs, malignant nature or quality, ill-will.

A MALIG'NANT [*malignus*, L.] an envious, ill-affected perſon.

MALL } [q. *pellere malleo*, to
PALL-MALL } drive with a mallet] a ſort of play or exerciſe with a wooden ball, and an inſtrument called a *Mall*, by which the ball is ſtruck with great force and art, ſo as to run through an iron arch, at the end of a long alley, ſmoothly gravelled and boarded on each ſide. This arch is call'd the paſs, and the alley is alſo call'd the *Mall*.

MAL'LEABLENESS, the quality of being beaten out or wrought with a hammer, and ſpreads, being beaten,

without breaking or cracking, which glaſs will not bear, but gold will, to the higheſt degree of any metal whatſoever.

MAL'LET [*malleus*, L.] a ſort of wooden hammer.

MALOCOTOO'N [q. *malum*, an apple, and *coctona*, L. cotton, becauſe of its downy coat] a ſort of peach, called alſo *Melocotony*.

The Croſs of MA'LTA, which is worn by the knights of St. *John* of *Jeruſalem*, is a croſs of eight points, according to the form in the eſcutcheon hereunto annexed.

MAL'THA [μάλθα of μαλάσσω, Gr. to mollify] pitch and wax melted together: alſo a kind of terrace made of quicklime and hog's-greaſe.

MALVA'CEOUS [*malvaceus*, L.] like, belonging to, or made with mallows.

MALVOISI'N [q. d. *mal* evil, *voiſin* a neighbour, F.] an ancient warlike engine for caſting ſtones, battering walls, *&c.*

MA'MALUKES [prob. of ממלוך, *Heb.* under the dominion of another] a dynaſty which reigned a conſiderable time in *Egypt*. Light horſemen, an order of valiant ſoldiers, who were at firſt *Circaſſian* ſlaves brought up to military exerciſes, in which they were very expert, and were the chief military ſupport of the *Saracens* in *Egypt*; but having killed ſultan *Moudam*, they took upon themſelves the government.

MAM'IN *Tree* [in *Jamaica*] a tree that grows plentifully in the woods, yielding a pleaſant liquor, drunk by the inhabitants, *&c.* call'd *the Planter's Toddy-Tree*.

MAM'MON [ממון, *Syr.* riches or grain, of the *Heb.* המון, *i. e.* plenty, leaving out the (ה) hemantick at the beginning] the God of wealth and riches.

MAN *well the top* [*Sea Term*] is a word of command, when men are ordered to go into the top of a ſhip.

MAN *the Ladder* } [among *Sai-*
MAN *the Ship's ſide* } *lors*] is a word of command, when any perſon of figure is at the ſide of the ſhip, ready to enter or be helped into it.

A MAN'AGE [for *Horſes*] a riding-ground or academy with a pillar fixed in the center of it, to which horſes are tied that are beginning to learn, and pillars ſet up on the ſides 2 by 2, in order to teach horſes to raiſe their fore-legs; the *Manage* is alſo the particular way of working or riding a horſe.

High MANAGE, is the high or raiſed airs, which are proper for leaping horſes.

MAN'AGE [*menage*, F.] the managing of a family of a concern, *&c.*

MANATE' } [about the iſland *Hiſ-*
MINATI' } *paniola*] a fiſh of the whale kind, and ſome of them ſo large that they can ſcarce be drawn by a yoke of oxen.

MANCHE
MAUNCHE
[in *Heral.*] an old faſhioned ſleeve with long hangers to it, as in the figures here annexed. *F.*

MANDARIN', the language ſpoke by the *Mandarins* and in the court of *China*, and is that in *China* that the *Latin* is in *Europe*; the *Mandarins* being always men of letters.

MANDARIN'S, certain *Chineſe* lords, who are commonly governors of ſome province, they are for the moſt part choſen out of the *Loitias*, who are the moſt learned of the ſect of their admired philoſopher *Confucius*.

They are ſo highly reverenced, that no perſon preſumes to ſpeak to them but upon their knees; they are diſtinguiſhed into learned *Mandarins*, who are appointed to be judges, and military *Mandarins*.

Thoſe who are made governors, are appointed to govern ſuch places as are at a great diſtance from the place of their nativity, where they have a very magnificent palace, in the chief hall of which is a ſtatue of their king or emperor, ſtanding upon a lofty pedeſtal; before which the *Madarin* kneels, before he ſeats himſelf upon the bench.

MAN'DIL [among the *Perſians*] a cap or turban, made of a piece of white muſlin, which being firſt wrapped round the head, a piece of ſilk of the ſame length is wrapped round that, ſo that the ſeveral ſtripes or colours of the ſilk ſeem wavy; this is ſo cloſely bound together, that it is ſaid, a cutlaſs wont penetrate it. In rainy weather they cover it with a ſort of caſe made of red cloth.

MANDRAKE [דודאים, *Heb.* μανδραγόρας of μάνδρα, *Gr.* a cave or den, becauſe of its growing near caves and ſhady places; or as ſome ſay, of ανδρὸς γόνυ, *i. e.* the knee of a man] a plant whoſe divided roots bear ſome reſemblance to the legs and thighs of a man. It bears a yellow fruit, called *Mandrake apples*.

MAN'DI

MAN'DY *Thurſday* } [q. *dies. man-*
MAUN'DY *Thurſday* } *dati i. e.* the day of command] the thurſday next before *Eaſter*, ſo denominated from our Saviour's giving a charge to his diſciples before his laſt ſupper. It has been an ancient practiſe in *England*, for the kings and queens on that day to waſh the feet of ſo many poor men as they had reigned years, and to give them a dole of cloth, ſhoos, ſtockings, money, bread, and fiſh; in imitation of our Saviour, who waſhed the diſciples feet at his ordering the Lord's ſupper, bidding them do the like to one another.

MAN'DUCI [among the *Romans*] the name of certain hideous figures of perſons, which were deſigned to entertain ſome and fright others at their plays. The mothers uſed to fright their children with their names, by crying *Manducus venit.*

MAN'EQUIN [with *Painters*, &c.] a little ſtatue or model uſually made of wax or wood, the junctures whereof are ſo contrived, that it may be put into any attitude at pleaſure, and its draperies and folds may be diſpoſed at diſcretion.

MA'NE-SHEET [with *Grooms*] is a covering for the upper part of a horſes head, and all round his neck, which at one end has two holes for the ears to paſs through, and then joins to the halter on the fore-part, and likewiſe to the ſurcingle or long girth on the horſe's back.

MA'NES [were ſo called by *Antiphraſis*, for *Manum* in the old *Latin* ſignified good; ſome again derive the word from *manare* to flow, becauſe all the air between the earth and the circle of the moon, they thought was full of *Manes*, who came out of their manſions to torment mankind] were certain *Roman* deities, which ſome ſuppoſe to have been the ſouls of perſons deceaſed and others, that they were infernal gods, and gods of the dead. Some are of opinion; that the celeſtial gods were thoſe of the living, and the *Manes* the gods of the dead. Others take *Manes* to be the gods of the night, and that the *Latin* word *Mane* was thence derived. *Apuleius* writes, that they were *Dæmons* or *Genii*, which were ſometimes called *Lemures*, of which the good were called *Lares familiares*, and the bad *Larvæ*. The *Manes* were ſuppoſed to preſide over tombs, and had adoration paid to them accordingly.

Feſtus ſays that the *Romans* uſed to invoke the *Manes*, becauſe they believed them favourable unto men; and that they were alſo called *Superior* and *Inferior* gods. Others again take *Manes* for Hell; that is thoſe ſubterraneous places where the ſouls of men both good and bad were to go, from whence the good were to be ſent to the *Elyſian* fields, and the wicked to *Tartarus* or places of puniſhment.

Manes were alſo taken for infernal and ſubterraneous gods, and indeed for all deities whatſoever that had the charge of, and did preſide over the graves of the dead; and in this ſenſe epitaphs have been dedicated to them in theſe words *Diis manibus.*

MAN'FULNESS [of man and fulneſſe, *Sax.*] valour, ſtoutneſs.

MAN'GINESS [*demangeaiſon*, F.] a having the mange, a ſort of itching diſtemper common to dogs.

MANI'A, was accounted the mother of the *Lares*, to whom ſacrifice was offered at a feſtival call'd *Compitalia*, wherein ſlaves were mix'd with their maſters, eat and drank with them and diverted themſelves in the croſs-ways. There was alſo at firſt a cruel cuſtom of ſacrificing children to her for the preſervation of the reſt of the family: But *Brutus* having expell'd *Tarquin*, gave the oracle of *Apollo* another interpretation, and ordered, that inſtead of the heads of men, they ſhould be the heads of poppies and onions.

They alſo placed as many effigies of men and women, ſtuffed with flax or chaff before the doors and in the croſs-ways, as there were free perſons in every houſe, and as many balls of wool as there were ſlaves in it; that ſo neither *Mania* nor the houſhold gods, her ſuppoſed children, might do any miſchief to the living.

MANI'A [*μανία* of *μαίνομαι*, Gr. to be mad, or *μάω* to be carried with violence] a kind of madneſs, by which the faculties of judgment and imagination are depraved, and the patient is poſſeſſed with great rage and anger. L.

MANICHE'ES, a ſect of hereticks who began to infect the Chriſtian church ſo early as about the year 277, whoſe hereſy ſpread very much in the *Eaſt*, eſpecially in *Arabia*, *Egypt* and *Africa*. The ring-leader of this ſect was one *Cubricus*, who from affectation changed his name into that of *Manes*, which ſignifies a veſſel. A rich widow to whom he had been a ſervant, dying without iſſue, left him a great deal of wealth, which (probably) elated him, he aſſumed the title of *Apoſtle* or envoy of *Jeſus Chriſt*, and that he was the paraclete or com-

forter-

ſorter, which *Chriſt* promiſed to ſend; he likewiſe held two principles, the one *good* and the other *bad* to the good one he gave the name of *light*, and becauſe it did nothing but good, and to the other which did nothing but evil he gave the name of *darkneſs*, by the latter of which he ſaid our ſouls were made; they held that *Chriſt* did not aſſume a real, but only an imaginary body; that the law of *Moſes* did not come from God or the good principle, and therefore for that reaſon was abrogated; and as to the *New Teſtament*, tho' they pretended to receive the books, yet they only took ſuch parts of it as they could wreſt to their own opinions; pretending that whatever was inconſiſtent with them had been foiſted in by ſome late writers, who were a ſort of half *Jews*; but they allowed fables and apocryphal books to paſs for apoſtolical writings; and are ſtrongly ſuſpected to have forged ſeveral themſelves.

They ſeemed to be rather a ſect of philoſophers than religious, profeſſing *Aſtronomy* and *Aſtrology*, and pretending to the uſe of amulets and charms.

MAN'ICATED [*mancicatus*, L.] wearing a ſleeve, glove or gantlet.

MANICOR'DIUM, a muſical inſtrument in form of a ſpinnet, its ſtrings are covered with ſcarlet cloth to deaden and ſoften the ſound. It is uſed in nunneries by the nuns to learn to play, and not diſturb the ſilence of the dormitory.

MAN'IFESTNESS, plainneſs, *&c.* to be ſeen, *&c.*

MANIFES'TO, an apology or publick declaration in writing made by a prince, ſhewing his intentions in any enterprize; the motives that induced him to it, and the reaſons on which his right and pretenſions are founded.

MAN'IFOLD [of manig and þeolðan, *Sax.*] a great many.

MANIL'LE } [in *Africa*] one of the
MENIL'LE } principal commodities carried to thoſe coaſts by the *Europeans* to traffick with the *Negroes* in exchange for ſlaves. It is braſs rings in the form of bracelets, which the natives deck their legs and arms with, but the better ſort of them wear the *Manilles* made of ſilver and gold, but theſe are of their own manufacture.

MANIPULA'TION, a term uſed in mines, to ſignify the manner of digging the ſilver.

MANIP'ULUS [among *Apothecaries*] an handful of herbs, roots, flowers, *&c.* *i. e.* as much as one can take up in his hand. *L.*

MAN'NA [with *Phyſic.*] a ſort of ſweet liquor, which drops of itſelf, or elſe is let out by cutting from the branches and leaves of aſh-trees in *Calabria* in *Italy*; or, as others ſay, a kind of dew congealed on trees and plants in *Syria*, *Germany* and *Calabria*, but the *Calabrian* is moſt in uſe.

MANNA. That mentioned by *Moſes* was a little grain white like hoar froſt, round and of the bigneſs of coriander-ſeed. It fell every morning upon the dew, and when the dew was exhaled by the heat of the ſun, the *Manna* appeared alone, lying on the rocks or the ſand. And yet the ſame *Manna* that was melted by the heat of the ſun, when it lay in the field, was of ſo hard a conſiſtence when it was brought into the houſe, that it was uſed to be beaten in mortars, and would even endure the fire, was baked in pans, made into paſte, and ſo into cakes.

And ſtill at this day there falls *Manna* in ſeveral places of the world: In *Arabia*, in *Poland*, in *Calabria*, in mount *Libanus*, in *Dauphine*, and other places.

The moſt common and moſt famous is that of *Arabia*, which is a kind of condenſed hony, to be found in the ſummer time upon the leaves of the trees, the herbs, the rocks or the ſand of *Arabia petræa*, which is of the ſame figure as *Moſes* deſcribes it.

That which is gathered about mount *Sinai* is of a very ſtrong ſmell, which is communicated to it by the herbs on which it falls. It very eaſily evaporates, in ſo much that if 30 pounds of it were to be kept in an open veſſel, there would hardly 10 of it be remaining at the end of 15 days.

Many perſons are of opinion that the *Manna* now to be found in *Arabia* is the ſame as that with which the *Iſraelites* were fed, and that whereas it has a medicinal quality and is purgative and weakening, rather than nouriſhing and ſtrengthening, yet they imagine it might be made habitual to the ſtomach by uſe.

MANNASI' } [about *Jamaica*] a
MANNATI' } certain monſtrous fiſh, called the ſea-cow from its reſembling a cow, that brings forth her young ones alive, and ſuckles them with milk from her dugs; ſhe is an amphibious animal, lives for the moſt part in the water, but feeds on graſs in the fields.

MAN'NER [with *Painters*, *Carvers*, &c.] a particular habit or mode the artiſt has in managing his hand, pencil, inſtrument, *&c.* thus they ſay the manner of *Reuben*, *Titian*, &c.

A good

A good MANNER [in *Painting*, &c.] a habit or peculiar way of painting, agreeable to the rules of art; natural, ſtrong, eaſy and duly proportioned.

A bad MANNER, the contrary of the former.

Grand MANNER } [in *Archit.*]
La Grande MANIERE } is ſaid of an order heroically and gigantically deſigned; where the diviſion of the principal members have all a bold and ample *relievo*.

MANNER [with *Muſic.*] is a particular way of ſinging or playing; which is often expreſs'd by ſaying, *he has a good manner.*

MANOM'ETER } [of μανὸς thin,
MA'NOSCOPE } and μέτρον meaſure, or of σκόπος, Gr.] an inſtrument to meaſure or ſhew the alterations in the rarity and denſity of the air.

MAN'OR } [of *manoir*, F. of *ma-*
MAN'OUR } *nendo*, L. becauſe the lord did uſually reſide there] was a noble ſort of fee anciently granted, partly to tenants for certain ſervices, and partly reſerved for the uſe of the lord's family; a juriſdiction over his tenants for their farms.

The original of manours was this; The king anciently granted a certain compaſs of ground to ſome man of merit, for him and his heirs to dwell upon, and exerciſe ſome juriſdiction, more or leſs, within that circuit; for which the lord performed ſuch ſervices, and paid ſuch annual rents, as was required by the grant. Now the lord parcelling this land out to other meaner men, received rents and ſervices of them; and ſo as he was tenant to the king, they alſo were tenants to him.

The whole *Fee* was called a *Lordſhip*, of old a *Barony*, from whence comes the term *Court Baron*, which is always an appendant to the manour.

Manour at this time, ſignifies rather the juriſdiction or royalty incorporeal, than the *Land* or *Site*; for a man may have a manour in groſs. *i. e.* the right and intereſt of a *Court Baron*, with the perquiſites belonging to it, and another perſon, or others, have every foot of the land.

MAN'SION [in *Law*] the lord of a manour's chief dwelling houſe within his fee; otherwiſe called the capital meſſuage.

MANSLAUGH'TER [man-ɼlæhte, of ɼlæʒan, *Sax.* ſlay] the killing a man without malice propenſe, whether in a recounter or careleſly, and differs both from murther and chance-medly, in that they both import a preſent intent to kill. This offence is felony by the law, but allowed the benefit of the clergy for the firſt time; but the convict forfeits his goods and chattels.

MANSUEFAC'TION, a taming or making gentle. *L.*

MANSU'ETUDE [*manſuetudo*, L.] meekneſs, mildneſs, gentleneſs, tameneſs.

MAN'TELET, a ſhort purple mantle, worn by biſhops in *France* over their *Rochets*, on ſome ſpecial occaſions. *F.*

MAN'TELETS [with *Military Men*] are great planks of wood, in height about five foot, and in thickneſs three inches, which are uſed at ſieges to cover the men from the enemies fire; being puſhed forward on ſmall trucks, and are either ſingle or double.

Single MANTELETS, are compoſed of two or three ſuch planks joined together, with bars of iron, to the meaſure of three foot or three foot and a half broad, to cover thoſe that carry them from the enemies fire. See the figure.

Double MANTELETS, are compoſed by putting earth between two ſuch rows of planks, and are uſed in making approaches and batteries near the place, as others are in making lodgements on the counterſcarp. They are cover'd with iron, and are to cover the ſoldiers from the grenades and fire-works of the place. See the figure.

MANTELLE' [*Heraldry*] is when the two upper ends of a ſhield are cut off by lines drawn from the upper edge of the ſhield to that part of the ſides, where the chief line ſhould part it, ſo forming a triangle of a different colour or metal from the ſhield, as if a mantle were thrown over it, and the ends drawn back, according to the figure. *F.*

MAN'TICE

MAN'TICE [*μαντικὴ*, Gr.] divination or foretelling things to come.

MAN'TLE [of *manteau*, F.] is the ſame in *Engliſh* as *Mantelle*, F. and tho' *Manteau* with us ſignifies a long robe; yet it was a military habit, uſed in ancient times by great commanders in the field, as well to manifeſt their high places, as alſo (being caſt over their armour) to repel the extremity of wet, cold and heat, and withal to preſerve their armour from ruſt, and ſo preſerve its glittering luſtre.

MANT'LINGS [in *Heral.*] as now repreſented about ſhields, are a ſort of flouriſhing: However, they are always ſuppos'd in blazon to be doubled; that is, lined throughout with ſome part of the furs. *French* heralds ſay, that theſe *Mantlings* or *Mantles* were originally ſhort coverings, that commanders wore over their helmets, to defend their head from the weather; and that coming away from battle, they wore them hanging about them in a ragged manner, cauſed by the many cuts that they had received on their heads; and therefore the more hacked they were, the more honourable they were accounted; and that in proceſs of time they were by degrees made deeper, and ſo from the helmet, to hang down below the whole ſhield, and were adorned either according to the honour of the bearer, or fancy of the painter.

MAN'TUA } [*manteau*, F. prob. ſo
MAN'TOE } called from *Mantua*, a dukedom in *Italy*] a looſe gown worn by women, an upper garment.

MANTUR'NA [among the *Romans*] a goddeſs who was ſuppoſed to oblige wives to ſtay at home.

MAN'UAL *Operation* [of *manus*, L.] any thing done or performed by the hand.

Sign MANUAL, the ſigning of a deed or writing under hand and ſeal.

MANUFAC'TURE [of *manus* a hand, and *factura* a making, or *facio*, L. to make] handy-work, or any commodity made by the hand, or things that are the natural product of a country; as woollen cloths, bayze, ſtuffs, hats, *&c.* of wool, linen loth of flax, *&c.* Alſo the place or work-houſe were manufactures are wrought or carried on. *F.*

MANUMIS'SION [of *manus* and *mittere*, to ſend] an enfranchizing or ſetting a ſlave or bond-man free; which in former times was performed before a magiſtrate with divers ceremonies.

MAP [*mappa*, L.] a plain figure, repreſenting the ſeveral parts of the ſurface of the earth, according to the laws of perſpective, or it is a projection of the ſurface of the globe, or a part thereof in *Plano*, deſcribing the ſeveral countries, iſlands, ſeas, rivers, with the ſituation of cities, woods, hills, *&c.*

Univerſal MAPS, ſuch as exhibit the whole ſurface of the earth, or the two hemiſpheres.

MARA'BOUTS, the idolatrous prieſts of *Guinea*, and the country of the *Negroes* in *Africa*: The *Great Marabout* is the ſecond perſon in the kingdom of *Ardres* in *Guinea*, who determines all affairs both ſpiritual and political.

MARAN'ASIN, the king of men, a name given by the *Sidonians* to *Jupiter*.

Parian MAR'BLE, a very fine white ſort of marble, produc'd in the iſland *Paros*, one of the *Cyclades* of the *Archipelago*, of which king *David* is ſuppos'd to have procured great quantities for the building of the temple; and it is ſaid that the magnificent hall where *Ahaſuerus* kept his ſumptuous feaſts was paved with *Parian* marble, interſpers'd with emeralds; and the greateſt part of the moſt ſumptuous edifices of the ancients were made of this marble.

MAR'BLING *of Books* [in *Book binding*] the ſprinkling them with colours on the outſide, and working them with a pencil in imitation of marble.

MARCASIT'ICAL, of or pertaining to, or belonging to, or of the nature of a marcaſite.

MARCAS'SIN [in *Heraldry*] is a wild boar, differing from an old one, not only in ſize, which may not be viſible in arms, but that its tail hangs down; whereas that of an old boar is always turned round in a ring, with only the end hanging. *F.*

MARCEL'LIANISM [of *Marcellus* of *Ancyra* their leader] the doctrine and opinions of the *Marcellians*, who are ſaid to have held the errors of *Sabellius*: the *Marcellians* did not own the three hypoſtaſes.

MARCES'CENT [*marceſcens*, L.] growing withered, fading.

MARCES'SIBLENESS [*marceſſibilis*, L.] withering or fading nature.

MARCH [of the god *Mars*, to whom it was dedicated] now reckoned with us the third month in the year; heretofore it was the firſt and is ſtill reckoned ſo in ſome eccleſiaſtical computations; the year of our Lord beginning on the 25th day of *March*. The ancients uſed

to

to paint *March* tawny, with a fierce aſpect, a helmet on his head, leaning upon a ſpade, holding *Aries* in his right hand, and almond bloſſoms and cions in his left, and with a baſket of garden ſeeds on his arm.

MARCH'ERS } thoſe noble-
Lord MARCHERS } men, who in ancient times inhabited near the borders of *Wales* and *Scotland*, and ſecured the marches and bounds of them, ruling like petty kings by their private laws.

MAR'CITES [ſo called of *Marcus*, who conferr'd the prieſthood and adminiſtration of the ſacraments on women] a ſect of hereticks in the 2d century who called themſelves *Perfecti*, and made a profeſſion of doing every thing with a great deal of liberty and without fear.

MARCOS'SIANS [ſo called of one *Marcus* an *Egyptian*, who was alſo reputed a magician] an ancient ſect of hereticks, a branch of the *Gnoſticks*. They had a great number of apocryphal books, which they held for canonical, out of theſe they pick'd ſeveral idle fables concerning the infancy of *Jeſus Chriſt*, which they put off for true hiſtories. Many of theſe fables are ſtill in credit among the *Greek* monks.

MARCULPHUS, a ſaint to whom the *French* pay a particular regard: the common people there being perſuaded, that ſeven boys being born ſucceſſively without a girl between them, can cure fevers, and even the king's evil, upon praying to St. *Marculphus*.

MA'RESCHAL *de Camp* [in *France*] the ſame as a major general with us; an officer whoſe poſt is next to that of the lieutenant general.

MAR'GENT [*marge*, F. *margo*, L.] the brink or bank of any water, or the blank ſpace about the edges of a page of a book, either printed or written.

MAR'GINATED [*marginatus*, L.] having a margin or margent.

MA'RITATED [*maritatus*, L.] married.

The Congregation of St. MARK [at *Mantua* in *Italy*] a religious order founded by *Albert Spinola* a prieſt towards the end of the 12th century.

Knights of St. MARK [at *Venice*] an order of knighthood conferr'd only on ſuch who have done ſome extraordinary ſervices to the republick.

MARK [*meanc*, *mancus* and *mancuſa*, *Sax.*] among the *Saxons* contained 50 of their pence, which was in value 6*s.* It is not certain at what time it came to be valued at 13 *s.* and 4 *d.* but it was ſo in the year 1194.

MARK *of Gold* [in ancient *Times*] was the quantity of 8 ounces, and was in value 17 *l.* 13 *s.* and 4 *d.* of our coin at this time.

MARK *Weight*, a foreign weight; commonly 8 ounces, and a mark pound is 16 ounces.

MARK [in *France*, *Holland*, *&c.*] a weight uſed for gold and ſilver, containing eight ounces, or 64 drams, or 192 penny weight. When gold or ſilver are ſold by the *Mark*, it is divided into 24 grains, and the grain into 24 primes.

MARKET, a place where any or all ſorts of proviſions are ſold, *Bradon* ſays that anciently markets were to be at leaſt 6 miles and a half and one third of a half diſtant from each other; but that as people increaſed ſo likewiſe did the privilege of keeping markets; anciently it was cuſtomary to have both markets and fairs kept on *Sundays*, and in church-yards, becauſe of the great diſtance of the inhabitants from them; ſo that the buſineſs of religion and trade were carried on together; and tho' this cuſtom was forbid by ſeveral kings, yet it was not entirely ſuppreſs'd till the time of K. *Henry* VI. And there are ſtill ſome remains of this practice in the moſt northern parts of this kingdom.

MAR'MORATED [*marmoratus*, L.] made of, wrought in, covered with marble.

MARMO'REOUS [*marmoreus*, L.] of or like marble.

MA'RONITES } [ſo call'd from one
MA'RONISTS } *Maron* their ring-leader] a certain ſect of Chriſtians in *Aſia*, who were ſaid formerly to have embrac'd the errors of the *Jacobites*, *Neſtorians* and *Monothelites*, but are now brought over to the church of *Rome*. Their language is a kind of corrupt *Syriack*; they have a patriarch (who is a monk of the order of St. *Anthony* and claims the title of patriarch of *Antioch*, and is always call'd *Peter*, (altho' his name be *Thomas*, &c.) archbiſhops, biſhops and about 150 curates; but labour ſo much under the oppreſſion of the *Turks*, that they are forc'd to work for their living; but yet are very much inclin'd to hoſpitality and entertaining pilgrims, according to their mean ability; they are ſtrict obſervers of *Lent*, even according to the ancient rigour, not eating more than one meal a day, nor that before they

have heard maſs, which is not till about four a clock in the afternoon.

They ſhew much reverence to their clergy, the prieſts are diſtinguiſhed by a blue ſcarf they wear about their caps.

They allow none to marry after they are entered into orders; but thoſe that are married may become prieſts. Pope *Gregory* XIII. founded a college at *Rome* for the education of their youth, who having been inſtructed by *Jeſuits* are ſent back into their own country.

Their clergy wear no ſurplices nor cornered caps, keep particular faſts and feaſts; but differ in many particulars from the church of *Rome*. Their ſervice is read both in the vulgar *Language* and *Latin*.

MAROON'ING, ſetting a perſon on ſhore on an uninhabited iſland.

MAROT'IC *Stile* [in *French* poetry] a peculiar, gay, merry, yet ſimple and natural manner of writing; introduced by one *Marot*, and ſince imitated by others. The difference between the *Marotic* ſtile and the *Burleſque*, conſiſts in this, that the *Marotic* is moſt ſimple, but its ſimplicity has its nobleneſs, the *Burleſque* is low and groveling, and borrows falſe and fulſom ornaments from the crowd, which people of taſte deſpiſe.

Letters of MARQUE, letters of repriſal, granted by a king, *&c.* by which the ſubjects of a country are licenſed to make repriſals on thoſe of another.

MAR'QUESS } [ſo called from
MAR'QUIS } March, *Germ. i. e.* a limit or boundary, becauſe anciently they were governors of *Marches* or frontier countries] is an order of nobility between a duke and an earl or count, that was not known in *England* till the time of king *Richard* II. who in the year 1337, created his favourite, *Robert Vere*, who was then earl of *Oxford*, marquis of *Dublin*. The title given to a marquis in writing, is *moſt noble, moſt honourable, and potent Prince*; and by the king he is ſtiled, *Our right truſty, and entirely beloved Couſin*.

The honour of a marquis is hereditary, and the eldeſt ſon of a marquis, is, by the courteſy of *England*, called earl or lord of a place; but the youngeſt ſons are called lord *Robert*, lord *John*, *&c.* A marquis's cap is the ſame with a duke's, and their coronets differ from thoſe of dukes, in that, whereas a duke's is adorned with only flowers and leaves, a marquis's has flowers and pyramids, with pearls on them intermix'd, as in the figure.

MARQUESSE', a marchioneſs or wife of a marqueſs.

MARQUET'TE [ancient cuſtoms in *Scotland*] a right or due, which the women paid to the king or lord, to ranſom themſelves from that infamous cuſtom, by which they were obliged to paſs the firſt night of their marriage with their lords. So called, probably, becauſe the fee was half a mark of ſilver.

MAR'QUETRY, a ſort of chequered inlaid work, made of wood of a variety of colours, in the ſhape of flowers, knots, or other devices. *F.*

Duty or Service of MARRIAGE [in *Antient Cuſtom*] old maids and widows above 60, who held fees in body, or were charged with any perſonal and military ſervices were antiently obliged to marry, that they might render thoſe ſervices to the lord by their huſbands, or to indemnify the lord, which they could not do in perſon.

For the proportion, that marriages bear to births, and births to burials, Mr. *Denham* has given us a table for ſeveral parts of *Europe*, that for *England* in general, is

Marriages to Births as 1. to 4. 36.
Births to Burials as 1. 12. to 1.

From which table it appears that marriages one with another do each produce about 4 births. And by Mr. *King*'s computation, about 1 in 104 perſons marry; and the number of people being eſtimated in *England* at 5 millions and a half, about 41000 of them marry annually.

MAR'RIAGEABLENESS, fitneſs or ripeneſs for marriage.

MARS [with *Aſtronomers*] one of the ſeven planets, whoſe character is ♂.

MARS [according to *Varro*, was ſo denominated of *mares*, L. males; becauſe he preſided over them in battle: but others ſay, of *Mavors*, of *magna*, great things, and *verto* to turn; others from ἄρης of ἀναιρεῖν, *Gr.* killing; or as others will have it from אריה a lion, or ארה he tore in ſunder; and others from *mamers* in the *Sabine* tongue] the god of war, as the poets feign, was the ſon of *Juno*, begotten without the aſſiſtance of her huſband *Jupiter*; for *Juno* being diſpleaſed that her huſband *Jupiter* ſhould bring forth *Minerva*, by the ſtriking of his head; ſhe conſulted with the goddeſs *Flora*, how ſhe might of herſelf bring forth a ſon; *Flora* bad her touch a flower which grew in the field *Olenius*, which ſhe having done, ſhe conceived

and

and bare *Mars*, who being a ſon of diſcontent, was made a god of war and diſcord. He was never grateful to *Jupiter*, and in his minority was nurſed by *Thero*, in the northern climates, that are inclinable to war. He lay with *Venus* the wife of *Vulcan*, who by his craft, had made an iron net, and caſt it about them, as he found them naked; which net was ſo artificially made, that neither of them could diſintangle themſelves; and then he called all the gods to ſee them in that poſture, which cauſed much laughter among them; but at length, by the entreaty of *Neptune*, he ſet them at liberty.

He was repreſented riding in a high chariot, drawn by two furious horſes, by ſome named *Terror* and *Pavor* or fear, with all his armour, offenſive and defenſive. His attendants were three frightful ſpirits, *Apprehenſion*, *Contention* and *Clamour* in tattered garments: Before him flew *Fame* full of eyes, ears and tongues.

He was ſaid by ſome to have been born in *Thrace*, becauſe the people of that country offered human ſacrifices to him, and others offered to him the wolf, the vulture, the dog, the pye, the calf and the horſe. *Juſtin* ſays, the *Scythians* had no other god; but *Herodotus* ſays, they worſhipped other gods, but did allow no temples or ſtatues, but only to *Mars*. The *Romans* had him in high eſteem, becauſe they derived their original from him, and gave out, that *Romulus* was his ſon.

They would not ſuffer his ſtatues and images to be erected in their city; but without it, to intimate their inclination to foreign, rather than civil war. His prieſts were called *Salii* (of *Saliendo*) becauſe they danced and ſkipped about his altars, which were erected under the ſame roof with thoſe of *Venus*, to expreſs the happy influences that the ſtars *Mars* and *Venus* beſtowed on children, when they met in their nativities.

Mars is ſaid to be the firſt prince that invented the diſcipline of war and the forming of armies, and therefore is ſuppoſed to be the ſame with *Nimrod* or *Belus* among the *Aſſyrians*.

MARS [with *Aſtronomers*] the third planet in order deſcending, finiſhing his revolution in two years *fere*, he having the ſun for his centre, when he is acronically oppoſite he appears to be below him, nearer to the earth, and almoſt as large as *Venus*, having a greater parallax than the ſun, *viz.* four minutes at ſome times, ſo that when he is in the loweſt apſis of his orb, a great intenſeneſs of heat may be felt, if it be in the ſummer time, and a great remiſſion of cold, if it be in the winter; and the contrary when he is in his apogæum. The diſtance between them being computed at 1690280 miles.

MARS [with *Aſtrol.*] is called the leſſer unfortunate, becauſe of its ſcorching and drying qualities.

MARS [with *Heralds*] ſignifies *gules*, or red, aſſign'd him on account of his being ſo much concerned in blood, according to heathen *Theology*.

MARSH [mepꝛc. *Sax.* marſche, *Du. marais*, F.] a ſtanding pool of water mixt with earth, whoſe bottom is very dirty, which dries up and diminiſhes very much in the ſummer; alſo low lands, that are ſometimes overflowed by the ſea or rivers; or that are well watered with rivers, ditches, &c.

To MAR'SHAL [*Milit. Aff.*] to lodge to put in due order or rank, to draw up according to the rulers of the military art.

MAR'SHALLING [in *Heraldry*] is diſpoſing of all perſons and things in all ſolemnities and celebrations, coronations, interviews, marriages, funerals, triumphs, and the like; alſo an orderly diſpoſing of ſundry coat armours, pertaining to diſtinct families, and of their contingent ornaments, with their parts and appurtenances in their proper places.

MART *Town*, a large town, that is noted for a great fair, to which people of ſeveral nations reſort, as *Frankfort* in *Germany*, &c.

MAR'TAGON [with *Floriſts*] a flower, a kind of lily.

MAR'TIALNESS [of *martialis*, L.] warlikeneſs.

To MAR'TINATE [a *Canting Term*] to tranſport a perſon into foreign plantations, or baniſh him from his native country for offences committed.

MART'LETS [in *Heraldry*] are what are called *Martinets*, ſmall birds, whoſe feet are ſo ſhort, they are ſeldom to be ſeen, and their wings ſo long, that ſhould they pitch upon a level, they would not be able to riſe; wherefore they alight not but upon places aloft, that they may take flight again, by throwing themſelves off. See the figure.

MAR'TYRED [*martyriſé*, F. of μαρτυρίζεις, Gr.] having ſuffered martyrdom.

To MAR'TYRIZE [μαρτυρίζω, Gr.] to put to death on the account of religion, or for bearing teſtimony to the truth.

MARTYROL'OGY [μαρτυρολογία of μάρτυρ a martyr, and λόγος, Gr. a ſpeech, *&c.*] a hiſtory of martyrs; alſo a regiſter anciently kept in religious houſes, wherein was an account of the donations of benefactors, and the days of the month and year when they died, *&c.*

MARTYROL'OGIST, one who writes a hiſtory of martyrs.

MAR'VELLOUS [*merveilleux*, F.] wonderful.

MAR'VELLOUSNESS, wonderfulneſs.

MAS'CHIL [משכיל, *Heb.* inſtruction] a term in the title of ſeveral pſalms, ſignifying he that inſtructs or makes to underſtand.

Some interpreters think, but without reaſon, that it ſignifies an inſtrument of muſick. It is more probable that it ſignifies an inſtructive ſong.

Some ancient *Rabbins* thought that in repeating the pſalms that have this inſcription they always added an explication to it.

Some of the fathers have thought that the word *Maſchil* expreſſes the profound meaning of the pſalm.

But others on the contrary ſay, that it ſhews the clearneſs and perſpicuity of the pſalm, and that it has no need of any particular explication.

MAS'CLES [in *Heraldry*] *maſcles*, F. ſome ſay that *Maſcles* repreſent the holes or marſhes of nets; others, that they repreſent ſpots in certain ſtints about *Roſes*, and are called *Maſculæ* in *Latin*, which ſmall ſtints being cut in two, this figure appears on the inſide of them.

MAS'CULINE *Rhimes* [in *French* poetry] ſuch as are made with words which have a ſtrong, open and accented pronunciation, as *amour*, *joul*, *moil* and *ſort*; whereas feminine rhimes are ſuch as have an *e* feminine in their laſt ſyllable, as *pere*, *mere*, &c.

MASCULINE *Planets* [with *Aſtrol.*] are *Sol*, *Mars*, *Jupiter*, *Saturn*; but *Mercury* is a kind of hemaphrodite.

MAS'CULY [in *Heraldry*] full of maſcles.

MASH [of *miſceo*, L. to mingle] a mixture.

To MASK, to put on a maſk, or put on a diſguiſe; to go to maſks or maſquerades.

MA'SONS were incorporated about the year 1419, having been call'd the *Free Maſons*; a fraternity of great account, who have been honoured by ſeveral kings, and very many nobility and gentry being of their ſociety.

They are governed by a maſter and two wardens, 25 aſſiſtants, and there are 65 on the livery, the fine for which is 5*l.* and that for ſtewards 10*l.*

Their armorial enſigns are, *Azure* on a chevron between three caſtles *argent*, a pair of compaſſes ſomewhat extended of the firſt. Creſt a caſtle of the 2d.

Their hall is in *Baſing-Lane*.

MA'SONRY [*maçonnerie*, F.] maſons work; the art of hewing, cutting or ſquaring ſtones, and fitting them for the uſes of building; alſo the aſſembling and joining them together with mortar.

Bound MASONRY, is that wherein the ſtones were placed one over another like tiles, the joints of the beds being level, and the mounters perpendicular.

Greek MASONRY, is that, where after two ſtones are laid, which make a courſe, another is laid at the end, which makes two courſes.

MASONRY *by equal Courſes*, the ſame as bound maſonry, only that the ſtones are not hewed.

MASONRY *by unequal Courſes*, is made of unhewn ſtones, and laid in bound work; but not of the ſame thickneſs, nor obſerving any equality.

MASONRY *fill'd up in the Middle*, is made of unhewn ſtones thrown in at random upon mortar.

Compound MASONRY, is formed of all the reſt.

Free MA'SONS } a very ancient
Accepted MASONS } ſociety or body of men, ſo called, either for ſome extraordinary knowledge of maſonry which they are ſuppoſed to be maſters of; or becauſe the firſt founders of the ſociety were perſons of that profeſſion. Theſe are now in all or moſt nations in *Europe*; what the end of their ſocieties is, yet remains in ſome meaſure a ſecret, unleſs that they tend to promote friendſhip, ſociety, mutual aſſiſtance and good fellowſhip; or what *Samuel Prichard* has lately publiſh'd in his pamphlet, entitled, *Maſonry Diſſected*.

MAS'O-

MAS'ORAH [מסרת, *Heb. i. e.* tradition] criticiſms of the *Jewiſh* rabbies, on the *Hebrew* text of the bible; conſiſting of various readings; and an account in what form every word is met with through the ſcripture; alſo a computation of all the verſes, words and letters of it.

MAS'ORITES [of מסרת, *Heb.* tradition, or מסורת to bend] a name given to thoſe rabbins, who, under *Eſdras* the ſcribe, purged the *Hebrew* bible of the errors crept into it in the *Babyloniſh* captivity; divided the canonical books into 22, and thoſe 22 books into chapters, and the chapters into verſes; diſtinguiſhed the manner of reading from that of writing, which they call the *Keri* and *Cetib*; made the punctation, that ſupplies the want of vowels, *&c.* Theſe continued 130 years, and ended in rabbi *Simon the Juſt*, who went to meet *Alexander* the *Great* in his pontifical robes. *Capellus* denies this, eſpecially as to the invention of the *Hebrew* points, and aſcribes it to the *Maſorites* of *Tiberius*, 400 years after *Chriſt*.

MASQU'E a covering for the face; a viſard. *F.*

MASQUE [with *Architects*] certain pieces of ſculpture, repreſenting ſome hideous form; groteſque or ſatyrs faces, uſed to fill up or adorn ſome vacant places.

MASS [in *Mathematicks*] the matter of the body cohering with it, *i. e.* moving and gravitating along with it; and is diſtinguiſhed from its bulk or volumn, which is its expanſion in length, breadth and thickneſs.

MASS *of Blood* [with *Anat.*] all the blood in a human body.

MASS [with *Apothecaries*] every phyſical compoſition of powders, and other ingredients wrought into one lump.

MASS [with *Surgeons*] an oblong and ſharp pointed inſtrument, which is put into a trepan, that it may ſtand more firmly.

MASS [with *Latin Authors*] is generally uſed to ſignify all kinds of divine ſervice, or a leſſon of that ſervice; but in the *Romiſh* church, it ſignifies an oblation, which they call *Maſs*, and frequently liturgy, or church ſervice; but eſpecially what they call the unbloody ſacrifice of the body, and blood of our Saviour *Jeſus Chriſt*, which is offered upon the altar, under the ſpecies of bread and wine.

The word *Maſs* taken in this ſenſe, is not to be found in any place of ſcripture; but is ſaid to have been us'd ever ſince the third century, by the *Latin* fathers, and other eccleſiaſtical authors.

It is in vain to ſeek its etymology; either in *Greek* or *Hebrew*, as ſome have done.

Miſſa is deriv'd from *mitto* to ſend. *Miſſa* has been us'd for *miſſio*.

And as at the concluſion of the *Maſs* of the *Catechumens*, that is after the goſpel was read, and after the ſermon; as alſo after the ſacrifices and prayers were ended, the prieſt or the deacon ſent the people away by pronouncing with a loud voice *Ite miſſa eſt* or *Miſſio eſt*. You may all return home.

High MASS } is that ſung by cho-
Grand MASS } riſters, and celebrated with the aſſiſtance of a deacon and ſub-deacon.

Low MASS, is that wherein the prayers are all barely rehearſed without any ſinging, and performed without much ceremony, or the aſſiſtance of any deacon or ſub deacon.

The MASS *of the Beatæ*, or the *Maſs of our Lady*, is that perform'd and offered to God, by the interceſſion of the virgin *Mary*.

Beau MASS } a maſs rehearſed
Perfumed MASS } every day, at which the ladies and *Beau-monde* of the place attend.

Common MASS, or maſs of the community in a monaſtery, is a maſs celebrated at certain hours, whereat the whole body or community aſſiſts.

MASS *of the Holy Ghoſt*, a maſs which is celebrated at the beginning of any ſolemnity, or eccleſiaſtical aſſembly, beginning with the invocation of the *Holy Ghoſt*.

Holy-day MASS, is ſuch on which certain prayers or lectures are read ſuitable to the day.

MASS *of Judgment*, a maſs wherein a perſon clear'd himſelf of any calumny by ſome proof agreed upon.

MASS *of the Dead*, a maſs perform'd at the requeſt of the deceaſed, which begins with *Requiem*, thence called a *Requiem*.

MASS *of a Saint*, is that wherein God is invok'd by the interceſſion of ſome ſaint.

MASS *of Security*, a maſs anciently rehearſed at examination of *Catechumens*, when enquiry was made as to their diſpoſition for baptiſm.

Votive MASS, an extraordinary maſs beſides that of the day, rehearſed on ſome extraordinary occaſion.

Dry MASS, is one wherein there is no conſecration.

MASSA'LIANS, a ſect of Hereticks who appear'd in the Chriſtian church, about the year 361. Their authors were certain monks of *Meſopotamia*, who growing weary of labour, which at that time was a conſiderable part of their diſcipline, they pretended that prayer alone was ſufficient without good works, that it afforded them ſtrength to reſiſt all temptation, that it put the devil to flight and rooted out ſins; they held that men had two ſouls, the one of which was heavenly, and the other a devil, who was expell'd by prayer, and thence were call'd *Euchites*, of Ευχη, *Gr.* prayer.

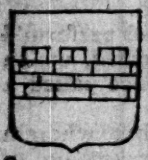
They gave it out that they could propheſy, and pretended that they could ſee the Trinity with their bodily eyes, and that they became ſo far like to God, that in ſuch condition they did not ſin, even in their thought; they fancied that the Holy Ghoſt deſcended upon them viſibly, at the time of their ordination, at which time they pretended they danced on the devil. They diſſolved marriages, and perſuaded children to leave their parents to follow them; and forbad the giving alms to any but thoſe of their own ſect.

The men wore their hair long like women, and went clothed in magnificent robes.

MASSES [in *Painting*] are the large part of a picture, containing the great lights and ſhadows; ſo that when it is almoſt dark, we can only ſee the maſſes of a picture, *i. e.* the great lights and ſhadows.

MAS'SIVE } [*maſſif*, F.] not delicate,
MAS'SY } as a maſſive column is, one which is too ſhort for the order it bears.

MAS'SINESS } ſolidity, weighti-
MAS'SIVENESS } neſs, bulkineſs.



MASSONE' } [in *He-*
MASSONE'D } *raldry*] is when an ordinary is repreſented in the manner of a ſtone wall, with all the joints between the ſtones appearing, as they generally do in ſtone buildings; and ſo the import of the word is, as much as done in maſon's work. See the figure.

MASSORA [מסורא, *Heb.* tradition] a performance on the *Hebrew* bible by ſome ancient *Jews*, *Rabbins*, to ſecure it from any alteration, and to be a *Hedge to the Law*; by numbering the verſes, words and letters of the text, and marking all the variations of it.

MAS'SORITES, *Jewiſh* doctors, authors of the *Maſſora*.

MAST [mæſt, *Sax.*] of a ſhip; alſo the fruit of the oak, beech, cheſnut, *&c.*

Fore-MAST [of a *Ship*] ſtands in the fore-part or fore-caſtle. and is about 4-5ths of the main-maſt in length.

Miſen MAST [of a *Ship*] ſtands aft in the ſternmoſt part of it, and is in length about half that of the main-maſt.

Top MASTS [in a *Ship*] are thoſe maſts that are fixed upon the main, fore, miſen-maſts and bow-ſprit.

Top Gallant MASTS [in a *Ship*] are thoſe fixed to the head of the main and fore-top-maſts; they carry flag-ſtaves on their tops, whereon are hanged the flags, pendants, *&c.*

Jury MAST [in a *Ship*] is a maſt made of yards, or other pieces of timber ſpliced or fiſhed together, woulding them with ropes. This maſt is ſet up, when in a ſtorm or fight a maſt is born over-board, till they can be provided with a better.

Armed MAST [in a *Ship*] is a maſt made of more than one tree.

Over MA'STED } a ſhip is ſaid ſo to
Taut MASTED } be, when her maſts are either too long or too big, which makes her lie too much down by the wind, and labour too much a hull.

Under MASTED, a ſhip is ſaid ſo to be, when her maſts are either too ſmall, or too ſhort, which hinders her from bearing ſo much ſail as is requiſite to give her true way.

MAS'TER *of the Ordnance*, a great officer, to whoſe care all the king's ordnance and artillery is committed.

MASTER *Wort* [with *Botaniſts*] an herb, whoſe leaves reſemble *Angelica*, except that they grow on leſſer ſtalks and lower.

MAS'TERLESS, ungovernable, unruly, having no maſter.

MASTICA'TION, a chewing, which action breaks the meat to pieces, by the help of the teeth; ſo that by that means being mix'd with the ſpittle, it is prepared both to be the more eaſily ſwallowed and digeſted in the ſtomach.

MASTIGA'DOUR [with *Horſemen*] a *ſlabbering Bit*, a ſnaffle of iron, all ſmooth; and of a piece, guarded with *Pater-Noſters*, and are compoſed of 3 halfs of great rings, made into demi-ovals of unequal bigneſs, the leſſer being incloſed within the greater, which ought to be about half a foot high. A *Maſtigadour* is mounted with a head and two reins.

MATCH [with *Gunners*] a ſort of rope made of ſuch combuſtible ſtuff, that being once lighted, it will burn on by degrees, and regularly, without ever going out, as long as any of it is left.

MATCH-MAKERS, thoſe perſons who mediate between men and women to encourage them to marry.

MATCH'LESNESS [of match, leaſ and neſſe, *Sax.*] uncapableneſs of being matched or equalled.

To MATE [Mate, *Sax.*] to amaze or aſtoniſh, to daſh, daunt or put out of countenance.

To MA'TE, to match, to pair, or equal.

MATEOTECH'NY [ματαιοτεχνία, *Gr.*] a vain or idle ſcience.

MATE'RIALISTS, an ancient ſect, who being poſſeſſed with this principle, out of nothing comes nothing, had recourſe to eternal matter, on which they ſuppoſed God wrought in the creation.

MATE'RIATED [*materiatus*, L.] made of matter.

MATER'NAL *Affection* [*Hieroglyphically*] was repreſented by the pelican, which is ſaid to ſtrike blood out of its own breaſt to feed its young.

MATER'NALNESS, motherlineſs, motherly affection.

MA'TH [with *Husbandmen*] a mowing, as *Aftermath*, after-graſs, or ſecond mowing of graſs.

MATH'EMA [μάθημα, Gr.] the mathematicks or mathematical arts.

MATHEMAT'ICAL *Compoſition*, is the ſynthetical method, or that which proceeds by certain degrees or ſteps, from known quantities in the ſearch of unknown, and then demonſtrates, that the quantities ſo found will ſatisfy the proportion.

MATHEMAT'ICKS [*mathematiques*, F. *artes mathematicæ*, L. τέχναι μαθηματικαὶ, Gr.] in its original ſignification comprehended any kind of diſcipline or learning; but now the word is uſually applied to ſome noble ſciences, which are taught by true demonſtration, and are exercis'd about *Quantity*, *i. e.* whatſoever is capable of being numbered or meaſured, which is compriz'd under numbers, lines, ſuperficies and ſolids.

Pure MATHEMATICKS, are *Arithmetick* and *Geometry*, and conſider the quantity abſtractedly, and without any relation to matter.

Simple MATHEMATICKS, the ſame as pure mathematicks.

MATH'ESIS [μάθησις of μανθάνω, *Gr.* to learn] the mathematicks.

MAT'INS [in the *Romiſh* church] the firſt part of the daily ſervice.

MATRA'LES [among the *Romans*] a feſtival obſerved by the matrons on the firſt of *June*, in honour of the goddeſs *Matuta*, or *Ino*, the wife of *Athamas*, king of *Thebes*. They only entered the temple with a ſlave, and their ſiſters children; the ſlave they cuff'd in memory of the jealouſy of *Ino*, and pray'd for their ſiſters children, but not for their own.

MA'TRASS [with *Chymiſts*] a bolt-head, a long, ſtrait necked veſſel of glaſs, fitted to the noſe of an alembick, and frequently uſed in diſtillation, and are alſo call'd receivers, of this form.

MA'TRICE [with *Dyers*] is applied to the firſt ſimple colours, whence all the reſt are derived and compoſed, as black, white, blue, red and fallow or root colour.

MA'TRICE } [*Anat.*] that part of
MA'TRIX } the female of any kind, wherein the fœtus is conceived and nouriſhed till the time of its delivery.

To MA'TRISATE [*matriſatum*, L.] to imitate the mother.

MA'TRIX [of μήτρα, *Gr.* the mother] the matrice, *L.*

MATRIX [with *Surgeons*] that part of the womb in which the child is conceived.

MATRIX } any thing ſerving for
MATRICE } the place of generation of a body, whether organical, as the matrix of animals; or inorganical, as thoſe of vegetables, metals or minerals.

MA'TRON [*matrone*, F. *matrona* of *mater*, L.] a virtuous, prudent, motherly woman, that keeps her family under good goverment or diſcipline, and ſuch an one, as to chaſtity and exemplary life, to whom young virgins may be ſafely committed to be educated.

MATRON [of an *Hoſpital*] a grave woman that looks after the children.

MA'TRONS [in a *Law ſenſe*] married women of experience, who had been mothers of children; ſuch as are empannelled upon juries on convicts, who plead their bellies.

MATRO'NAL [*matronalis*, L.] of or belonging to a matron.

MATRONA'LIA [among the *Romans*] the feaſt of the matrons, inſtituted by *Romulus*, and celebrated by the *Roman* women in honour of *Mars*; to whom they thought themſelves oblig'd for the happineſs of bearing good children; a favour which he firſt conferred on

on his miſtreſs *Rhea*; during the time of which, the men ſent preſents to the women, as the women in like manner did to the men on the *Saturnalia*. It was obſerved on the firſt of *March* for pregnancy, the year then beginning to bear fruit.

MATROS'SES [in a *Train of Artillery*] a ſort of ſoldiers next in degree under the gunners, who aſſiſt them about the guns, in traverſing, ſponging and firing, loading, *&c.* They carry fire-locks, and march along with ſtore waggons, as a guard, and alſo as aſſiſtants in caſe a waggon ſhould break, *&c.*

MAT [*matta*, L.] ruſhes interwoven to lay on floors, and for various other uſes.

MAT'TER [with *Natural Philoſophers*] is a ſolid, diviſible and paſſive ſubſtance call'd body, and firſt principal of natural things; which is extended into length, breadth and thickneſs; which is capable of putting on all manner of directions and degree of ſwiftneſs.

Nude MATTER [in *Law*] is the naked or bare allegation of a thing done, to be proved only by witneſſes, and not by a record, or any ſpecialty in writing under ſeal.

MATU'RA, the goddeſs of ripe corn.

MATURE'NESS [of *maturitas*, L.] ripeneſs of fruit or years, the arrival of any thing to its juſt degree of perfection.

MATURES'CENT [*matureſcens*, L.] waxing ripe.

MATUR'NA, a heathen goddeſs worſhipped by the *Romans*, as one whoſe office was to oblige the bride to ſtay at home.

MATU'TA [in the old *Roman* language, ſignified good] ſhe had a temple at *Rome* built by *Servius Tullius*. Some ſay ſhe was *Ino*, the nurſe of *Bacchus*, and wife of *Athamas*; others will have her to be *Aurora*. L.

MATUTIL'IA [ſo called of *Matuta*] feaſt in *May*, conſecrated to *Matuta* or *Leucothoe*. All maid ſervants except one were excluded from thoſe feaſts, and this one, every matron was to ſtrike on the cheek, becauſe *Matuta* was plagued with jealouſy, that her huſband loved her maid better than he did her.

MAU'DLED } [prob. of *matutinus*
MAU'DLIN } L. of the morning] beſotted or diſordered by drinking ſtrong liquors, eſpecially in a morning.

MAUSOLÆ'UM, a ſtately ſepulchre built by *Artemiſia*, queen of *Caria*, for *Mauſolus* her huſband, whom ſhe lov'd ſo dearly, that beſides his edifice, ſhe cauſed the aſhes of his body, after it had been burnt, to be put into a cup of wine, and drank them, to give him a lodging in her heart. This ſepulchre was built by four of the moſt excellent artificers of that time. It was ſquare, 411 foot in compaſs, and 45 cubits high; the ſquare looking to the eaſt was made by *Scopas*; that towards the weſt by *Leochares*; that to the ſouth by *Timotheus*, and that towards the north by *Briaxis*, on the top of it was a brazen chariot, drawn by four horſes with many wonderful and curious inventions. The whole was inrich'd with ſo many rare ornaments, that it was eſteemed one of the greateſt wonders of the world.

MAWK'ISHNESS [of Maga a maw or ſtomach, ꝼeoc ſick, and nerꝼe, *Sax.*] ſickneſs at the ſtomach, ſqueamiſhneſs; alſo a nauſeous taſte.

MAXIL'LAR [*maxillaris*, L.] of or pertaining to the jaw-bone.

MAX'Y [with *Tin Miners*] is what they call a weed of the marcaſite kind, when the load or vein of oar degenerates into this or any thing elſe, that is not tin, they call it a *Weed*.

MAY [of *majores*, ſo called by *Romulus*, in honour of his ſenators; or, as others ſay, from *Maia*, the mother of *Mercury*, to whom ſacrifices were offered in that month] the fifth and moſt pleaſant month in the year with us. The ancients uſed to paint *May* with a lovely aſpect, in a robe of white and green, embroidered with daffodils, haw-thorn and blue-bottles, and on his head a garland of white and damaſk roſes, holding a lute in one hand, and a nightingal on the fore-finger of the other.

MAY *Fly* [ſo called of the month of *May*, wherein it is produced] an inſect called a water-cricket, which in this month creeping out of the river turns to a fly. It lies commonly under ſtones near the banks, and is a good bait for ſome ſort of fiſh.

MAY *Games*, certain ſports or merriments, dancing, *&c.* uſed on the firſt day of *May*, which ſeem to have taken their riſe from the like cuſtoms of the *Romans*, who followed ſuch ſports in honour of *Maja* or *Flora*, the goddeſs flowers.

MAY'OR [anciently, as ſome ſay, mept, rather of miret, *Brit.* to keep or preſerve, than of the *Latin*, *major*; or, as others ſay, of מר, *Hebrew* or *Syriack*, which ſignifies lord, and the old *Saxons* being deſcended of the old *Getmant*,

who

who (as *Berosus* says) descended of the old *Hebrews*, and so had retained many *Hebrew* words; and thence the word *mayor* is deriv'd of מר, which of itself signifying lord, the addition of lord to it is a tautology.

MA'ZY [of maze, *Sax.*] of or belonging to a maze, intricate.

MAZE'MENT [of maze, *Sax.* a gulph] amazement.

MEA'GRE [in a *figurative Sense*] dry, barren, as a meagre stile, a *jejune*, barren, dry stile.

MEA'GRENESS [of mæzne and nesse, *Sax.*] leanness.

MEAL'ED, pulveriz'd or reduced to powder.

MEAL'INESS [mæle, zelic and nesse, *Sax.*] mealy nature, *&c.*

A MEAN [of *moyen*, F.] a middle.

MEAN [in *Law*] the middle between two extremes; and that either first in time, as *his Action was mean*, betwixt the disseisin made to him and his recovery, *i. e.* in the interim or the mean time; or secondly in dignity, as there is a *Lord mean* and *Tenant mean*.

MEAN *Axis* [in *Opticks*] is a right line drawn from the point of concourse of the optick nerves, thro' the middle of the right line, which joins the extremity or end of the same optick nerves.

MEAN *proportional* [in *Musick*] the second of any three proportionals.

MEAN'ING [of mænan, *Sax.* to mean] sense, signification.

MEAN'NESS [prob. of mæne bad, or zemene and nesse, *Sax.*] lowness, pitifulness, poorness, *&c.*

Continual MEANS [with *Arith.*] are when one root or first number is multiplied by itself, and the following numbers likewise by themselves, the numbers taken between one and the number last produced, are called *continual means*; as 2, the root multiply'd by itself produces 4; which 4 multiplied by itself, produces 16, and 16 being squared, produces 256; and so 2. 4. and 16, are continual means between 1 and 256.

MEAS'LES [meslen, *Du.*] a distemper or cutaneous disease, consisting in a general appearance of eruptions, not tending to suppuration, with a fever.

MEASURABLENESS, capableness of being measured.

MEASURE *of a Number* [in *Arithmetick*] is such a number as divides another without leaving any fraction.

MEASURE *of a Line* [*Geometry*] is any right line taken at pleasure.

MEASURE [with *Philos.*] as time is the measure of motion.

MEASURE *Note* } [in *Musick*] is a
Time Note } *Semibreve*; so named, because it is of a certain determinate measure or length of time by itself; and all the rest of the notes are measured by, or adjusted to its value.

MEASURE [in *Poetry*] is a certain number of syllables, which are distinguished and heard separately by the ear from another number of syllables. The union of two or more measures make a verse, and in the variety of measure consists the chief harmony of verse.

MEASURE [in *Geometry*] any certain quantity assumed, as one or unity, to which the ratio of other homogeneous or similar quantities is express'd.

MEASURE *of a Figure* or plane surface, is a square, whose side is of any determinate length.

MEASURE *of a Solid*, is a cube, the sides of which are of any length at pleasure.

MEASURE *of an Angle*, is an arch described from the vertex, *a*, in any place between its legs, as *b c*.

MEASURE *of Velocity* [in *Mechanicks*] is the space pass'd over by the moving body in any given time.

MEASURE *of the Mass* [in *Mechanicks*] is the weight or quantity of matter of it.

MEA'THES [meodo, *Sax.*] mead, a sort of drink made with hony, methegline. *Milton.*

MEAW'ING [*miaulizatio*, L.] the crying of a cat.

MECHAN'ICAL *Science*, is that which is conversant about the outward frame and structure of bodies, and the figures they obtain by workmanship.

MECHAN'ICALNESS, mechanical nature, property, quality.

MECHAN'ICKS [*mechanique*, F. *artes mechanicæ*, L. μηχανικὴ, Gr.] the science of motion, or that part of the mathematicks that shews or demonstrates the effects of *Powers*; or moving forces and applies them to engines, machines, *&c.* and demonstrates the laws of motion, *&c.*

MED'AL [*medaille*, F. of *metallum*, L.] a piece of metal in the form of money, stamped to preserve the memory of some illustrious person, some notable victory, or something that is a peculiar benefit to a nation or state.

Ancient MEDALS, ſuch as were ſtruck between the 2d and the 7th century.

Modern MEDALS, thoſe that have been ſtruck within theſe 300 years.

Conſular MEDALS, ſuch as were ſtruck during the time that *Rome* was govern'd by conſuls, and are ſo called in diſtinction to imperial medals.

Imperial MEDALS *of the upper Empire*, ſuch as were ſtruck from the beginning of *Julius Cæſar*'s reign, to the year of Chriſt, 260.

Imperial MEDALS *of the lower Empire*, are thoſe till the time of the taking of *Conſtantinople*.

Singular MEDALS, are either ſuch as are not found in the cabinets of the curious; but are only met with by chance; or ſuch, of which there is not above one of a ſort extant.

Spurious MEDALS, are ſuch as are counterfeited and put off as antique, when they are not.

Mutilated MEDALS, are ſuch as are not intire, or are defaced.

Redintegrated MEDALS, are ſuch wherein the letters *Reſt* are found, which intimates that they have been reſtored by the emperor.

Dipp'd MEDALS, are ſuch as are ſtruck with pure copper and afterwards ſilvered.

Covered or *Plated* MEDALS, ſuch as have a leaf of ſilver over the copper.

Grain'd or *Indented* MEDALS, are thoſe whoſe edges are cut like teeth.

Countermark'd MEDALS, are thoſe that are cut on the ſide of the head or on the reverſe.

ME'DIATE [*mediatus*, L.] it is a term of relation to two extremes apply'd to a third, which is in the middle.

MEDIA'TION [in *Geom.*] with reſpect to lines, is called biſſection or bipartition.

MEDIATRI'NA, a goddeſs who was ſuppoſed to cure ſick people at her feaſts, which were in *September*, the *Romans* drank new wines mixt with old, which ſerved them inſtead of phyſick.

MED'ICATED, meats or drinks, are ſuch as have medicinal ingredients mingled with them.

MEDI'CINAL *Days* [with *Phyſicians*] thoſe days in which an imperfect and ill criſis of a diſtemper often happens; and are ſo called, becauſe medicines may be given on them. They are reckoned the 6th, 8th, 10th, 12th, 16th, 18th, *&c.*

MEDICINAL *Hours*, thoſe hours proper to take medicines in, of which there are four, *viz.* the *Morning* faſting, about an hour after *Dinner*, about four hours after *Dinner*, and going to *Bed*.

MED'ICINE [*medicina*, L.] an art that aſſiſts nature, and is deſign'd for the preſerving of health in human bodies as much as is poſſible, by the uſe of proper remedies. It is divided into five parts.

1. *Phyſiology*, which treats of a human conſtitution, as it is ſound and well.

2. *Pathology*, which treats of the preternatural conſtitution of our bodies.

3. *Semiotica*, which treats of the ſigns of health and diſeaſes.

4. *Hygiena*, that which delivers rules for the regimen, to be obſerved in the preſervation of health.

5. *Therapeutica*, which teaches the management of diet, and alſo comprehends ſurgery and the art of medicine properly ſo called.

MEDICO-PHYSICAL, of or pertaining to natural phyſick.

MEDITA'TION, deep conſideration; an action whereby we conſider any thing cloſely, or wherein the mind is employ'd in the ſearch of any truth.

MEDITRINA'LIA [of *Meditrina*, a certain goddeſs of phyſick] feaſts celebrated by the *Romans* on the 30th of *September*, and ſo called, becauſe they then began to drink new wine, mingled with the old; which they held to be medicinal, and ſerv'd them inſtead of phyſick. *L.*

ME'DIUM [with *Philoſophers*] is the peculiar conſtitution or frame of any ſpace thro' which bodies move; thus *Air* is the *Medium* in which all living creatures on the land breathe and live; where all meteors breed and move; the *Water* is the *Medium* in which fiſhes live and move.

Ætherial MEDIUM } [according to
Subtil MEDIUM } Sir *Iſaac Newton*] a more univerſal, ærial medium than that particular one wherein we live and breathe, and much more rare, ſubtil, elaſtick and active than air; and by that means freely permeating the pores and interſtices of all other mediums, and diffuſing itſelf thro' the whole creation. And by the intervention of which his opinion is, that moſt of the great *Phænomenas'* of nature are affected.

MEDIUM *Cœli* [with *Aſtrologers*] the middle heaven, the 12th houſe, or the angle of the *South* in a *Scheme*, in which planets and ſtars have the greateſt height they can have, and of conſequence

ſequence dart rays more direct and of greater ſtrength and efficacy.

Logical MEDIUM, is an agreement, reaſon or conſideration, for which any thing is affirmed or denied: or that cauſe why the greater extreme is attributed to or deny'd of the leſs in the concluſion.

Arithmetical MEDIUM, is that which is equally diſtant from each extreme, called *Medium rei.*

Geometrical MEDIUM, is that where the ſame ratio is preſerved between the firſt and ſecond, and the ſecond and the third terms, called *Medium Perſonæ.*

MEDUL'LINE [*medullinus*, L.] of or belonging to marrow.

MEDU'SA [Μηδουσα, Gr.] the daughter of *Phorcus*, by a ſea-monſter call'd *Cetus*, or the whale, as the poets tell us, had hair as yellow as gold; *Neptune*, being enamoured with her beauty, lay with her in *Minerva*'s temple, and on her begat *Pegaſus*; at which *Minerva* being provoked turned her hair into ſnakes, and all that afterwards look'd on it were turned into ſtones. *Perſeus* cut off *Meduſa*'s head, when the ſnakes were aſleep, and carrying it into *Africa*, fill'd it full of ſerpents.

MEEK'NESS [prob. of meca *or* mæca, *Sax.* equal] gentleneſs, quietneſs of temper, not apt to be provoked to anger.

MEGÆ'RA [*Envy*] one of the three furies of Hell; the other being *Alecto*, which ſignifies want of repoſe, and *Tyſiphone*, vengeance, violent death.

MEGALE'SIA [μεγαλήσια, Gr.] the *Megalenſian* games, certain games celebrated by the *Romans*, on the fifth of *April*, in honour of *Cybele*, the grandmother of the Gods. In the proceſſion, the women danc'd before the image of the goddeſs, and the magiſtrates appeared in all their robes. *L.*

MELCHITES [ſo called of the *Hebrew* word מלך, *Melek* a king; this name being given them in deriſion, as being of the religion of the emperor, who preſided over that council] the *Syrian*, *Cophti* or *Egyptian* and other eaſtern *Chriſtians* in the *Levant*, who tho' they are not *Greeks*, yet follow the common doctrine of the *Greek* church, and adhere to the deciſion of the great council of *Chalcedon.*

They have tranſlated the bible into *Arabick*, alſo the councils and *Eutbologion*, with moſt of the divinity books of the *Greeks.* They deny purgatory and ſtrongly oppoſe the popes ſupremacy: and are ſaid not to differ in their faith from the *Greek* church.

MELEA'GRIS [with *Floriſts*] a flower called a fritillary.

MELLIF'LUENT [*melliſluus*, L.] flowing with honey, full of ſweetneſs; alſo eloquent.

MEL'LOWNESS [of meapa and neſſe, *Sax.*] ſoftneſs of taſte, ripeneſs.

MELO'DIOUSNESS [*melodieux*, F.] fulneſs of melody, harmonioufneſs of ſound.

MEL'ODY [μελοδία of μέλος a verſe, and ᾠδὴ a ſong, Gr.] a ſweet air, or pleaſing muſical tune.

MELPOM'ENE [Μελπομένη of μέλπομαι, Gr. to ſing] one of the muſes, to whom the poets aſcribe the invention of tragedy. She was repreſented in painting, *&c.* like a virago, with a grave and majeſtick countenance, cloathed in a mantle of changeable crimſon, having her head adorned with diamonds, pearls and rubies; holding ſcepters, with crowns upon them, in her left hand, and in her right hand a naked poniard; and at her feet crowns and ſcepters lying.

MEM'BER [in a *Metaphorical Senſe*] a part of a body eccleſiaſtick, civil or politick, as a member of *Chriſt*, of a ſociety, of parliament, *&c. L.*

MEM'BERS [*membra*, L. *membres*, F.] the outward parts of the body, that grow, as it were branches from the trunk of a tree.

The MEMBERS *of a Man*, are divided into ſimilary or ſimple and compound.

Similary MEMBERS [with *Anatom.*] are the bones, which in a human body, are to the number of 306, of which 70 go to compoſe the head, 65 to the back and breaſt; 84 to the two ſhoulders, arms and hands; and 90 in the two thighs, haunches, legs and feet.

Beſides bones, there are cartilages, the ligaments, tendons, fibres, or ſmall fillets, ſtrait, traverſing in roundneſs and oblique.

Alſo veins (which are reckoned equal to the number of the days in the year, *i. e.* 365) the arteries, nerves and fleſh; in theſe are included the kernels, the entrails (in their ſubſtance) the bowels and the muſcles, which are accounted in number 415. To theſe may be added the ſkin, fat and marrow.

Compound MEMBERS [with *Anatom.*] are of two ſorts, external and internal.

External Compound MEMBERS [with *Anatom.*] are the head, breaſt, belly, arms and legs.

Internal Compound MEMBERS [with *Anatom.*] are of three ſorts, *Natural*, *Vital* and *Animal*. Of the laſt,

The natural internal Compound MEMBERS [with *Anatom.*] are thoſe that ſerve the lower belly, as the nutritive faculty or power, *i. e.* the firſt digeſtion, by which the food is converted into chyle or ſuck. Theſe are the pipe or paſſage from the mouth to the ſtomach and the bowels. Others ſerve the ſecond concoction, and cauſe the chyle to convert into blood and nouriſhment, and ſeparate the excrements; 2 thoſe that ſerve the middle belly, as the heart lungs, *&c.* called vitals, which ſee. And the

Animal Internal MEMBERS [with *Anatom.*] they are diſpoſed in 5 ranks, *viz.* the outward and inward ſkin of the brain, the ſmaller ſtreams of it, *i. e.* the marrow of the back-bone and the nerves: the organs or inſtruments of exterior ſenſe, *viz.* the eyes, ears and noſtrils: The fuliginous and phlegmatick excrements.

MEM'BRANE [*membrana*, L.] a ſimilar part of an animal body; being a thin, white, flexible expanded ſkin, formed of ſeveral ſorts of fibres interwoven together, ſerving to cover or wrap up ſome certain parts of the body.

MEMBRA'NOUS [*membraneus*, L.] of, or pertaining to, or full of membranes.

MEM'BRED [in *Herald.*] *membré*, F. is a term by which they expreſs the limbs and legs of a bird: When the beak and legs are of a different colour from the body, they ſay, beaked and membred of ſuch a colour.

MEMBRET'TO [with *Architects*] a pilaſter that bears up an arch. They are often fluted, but not with above ſeven or nine channels. They are commonly uſed to adorn door-caſes, galleries, fronts and chimney-pieces, and to bear up the corniſhes and friezes in wainſcot. *Italian.*

MEMOIR'S [*memoires*, F.] hiſtories written by ſuch perſons who have had a hand in the management, or elſe have been eye-witneſſes of the tranſacting of affairs, containing a plain narration, either of the actions of their prince or ſtateſmen, or of themſelves; alſo a journal of the acts and proceedings of a ſociety, as thoſe of the royal ſociety, *&c.*

MEMOIRS [*memoires*, F. *memorialia*, L.] papers deliver'd by ambaſſadors to the princes or ſtates, to whom they are ſent upon any occaſion.

MEMO'NA [among the *Romans*] a goddeſs, who (as they fancied) nouriſh'd embryos or unborn children and defended them from all accidents.

MEM'ORABLENESS [of *memorabilis*, L.] worthineſs of remembrance, famouſneſs, notableneſs.

MEM'ORY [*memoria*, L. *memoire*, F.] a power or faculty of the mind, whereby it retains or recollects the ſimple ideas, or the images and remembrance of the things we have ſeen, imagined, underſtood, *&c.* The moſt that can be ſaid of it is, that it is an extraordinary and uſeful, natural faculty and endowment: ſome perſons have ſo excelled the common part of mankind in it, that hiſtorians tell us, that *Cyrus*, emperor of *Perſia*, could call all his ſoldiers in his numerous army by their names. And that *Seneca*, the philoſopher, could recite 2000 names at the firſt hearing of them. Pope *Clement* the VI. had ſo good a memory, and what was ſo abſolutely his own, he never forgot it. *Zuinger* aſſerts, that a young man of the iſland of *Corſica*, could readily recite, after once hearing, 36000 words of all ſorts, either backwards or forwards, or any way, and taught this ſcience to others.

MEMPHI'TES [ſo called of *Memphis*, in *Egypt*] a ſort of ſtone famed for this property, that being pulveriz'd and ſmear'd on a part of a body to be amputated, it will deaden it ſo that the patient ſhall feel no pain in the operation.

MENAN'DRIANS [ſo called of *Menander*, a diſciple of *Simon Magus*, and a magician] St. *Irenæus* repreſents him, as pretending to be the firſt virtue, hitherto unknown to the world, and to have been ſent by the angels for the ſalvation of all mankind; and taught that none could be ſaved, unleſs he was baptized in his name.

MEN'DICABLE [*mendicabilis*, L.] that may be begged.

MEN'DICANTS [of the *Romiſh* Church] certain religious orders, *viz.* the *Carmelites*, *Cordeliers* and *Auguſtines*, to which may be added the *Capuchins*, *Recollects*, *Minims*, and others of a later date; four of which having no lands, go from houſe to houſe begging alms, which in a manner, conſidering all things, may juſtly be call'd robbing or plunderimg the people.

This ſeems to be politically kept up to be a continual charge upon the people, who under the notion of a voluntary or free gift, are oblig'd to be at a greater charge, than any charge that the church or ſtate could with any ſhew of

of reaſon or pretence of juſtice lay upon them for their maintenance.

MEN'DICATED [*mendicatus*, L.] begged, obtained by begging.

MEND'ING [*emendens*, L.] repairing a thing worn out or damaged; reforming in manners; growing better in health.

MENE [of Μὴν *Gr.* a month, or μήνη, *Gr.* the moon] an Heathen goddeſs, worſhipped (as St. *Auſtin* ſays) by the *Roman* matrons and maidens, as preſiding over their monthly courſes; but ſome underſtand her to be the moon.

MENGRE'LIANS, Chriſtians of the *Greek* religion, who do not baptize their children till the eighth year, and enter not into the church (the gentlemen eſpecially) till the 60th (or as others ſay, the 40th) but heard divine ſervice, ſtanding without the church.

MENI, an ancient goddeſs of the *Jews*, which the prophets *Iſaiah* and *Jeremiah* reprove them for worſhipping; the one under the name of the *Queen of Heaven* or the *moon*, and the other under that of *Meni*, which is ſuppos'd to be the ſame with *Aſtarte* and *Venus Cœleſtis*. See Jeremiah

A MENIP'PEAN [of *Menippus*, a ſatyrical or crabbed philoſopher] a ſatyr both in verſe and proſe.

MEN'NONITES [ſo called of one *Memnon Simonis* of *Friſia*] a ſect of Anabaptiſts in *Holland* in the 16th century; their tenets were, that the *New Teſtament* is the only rule of faith; that the terms of Perſon and Trinity are not to be uſed in ſpeaking of the Father, Son and Holy Ghoſt; that the firſt men were not created juſt; that there is no original ſin; that *Jeſus Chriſt* had not his fleſh from his mother *Mary*, but from the eſſence of his father; that it is not lawful for *Chriſtians* to ſwear or exerciſe any office of magiſtracy, nor uſe the ſword to puniſh evil-doers, nor to make war upon any terms; that a *Chriſtian* may attain to the height of perfection in this life; that the miniſters of the Goſpel ought not to receive any ſalary; that the ſouls of men after death reſt in an unknown place. But they afterwards broke into ſeveral ſects, one of which were call'd *Galenites*, which ſee.

MENOLO'GION [μηνολόγιον, Gr.] an account of the courſe of the moon, an almanack. *L.*

MEN'SES [*i. e.* months, *q.* καταμήνια τὰ ἐμμηνία, *Gr.*] the monthly courſes of women, or purgations, which in young maids uſually begin about the age of 12 or 14; but ceaſe in thoſe that are paſt bearing.

MEN'STRUOUSNESS, menſtruous quality or condition, or ſuch as is common to women in their monthly courſes.

MEN'STRUUM [of *menſis*, L. a month] and is thence derived by *Chymiſts*, becauſe they ſay that a mixt body cannot be compleatly diſſolved in leſs than forty days; and thence forty days is called a *Chymical* or *Philoſophical Month*. A diſſolving liquor that will diſſolve and ſeparate the parts of hard bodies, which will eat thro' hard metals and diſſolve ſtones, as *Vinegar*, *Aqua-Fortis*, &c. *L.*

MEN'SURAL, of, or pertaining to meaſure.

MEN'SURABLENESS [of *menſurabilis*, L.] capableneſs of being meaſured.

MEN'TAL [of *mens*, L.] belonging to the mind.

MEN'TULATED [*mentulatus*, L.] having a large *Penis*.

MERA'CEOUS [*meraceus*, L.] pure, clear, without mixture, ſpoken of wine, *i. e.* as it is preſſed out of the grape, neat.

MER'CENARINESS [of *mercenarius*, L.] mercenary diſpoſition or nature.

MER'CERS were incorporated *Anno* 1393, and conſiſt of 4 wardens, and about 40 (but uncertain) aſſiſtants, and 283 on the livery, for which the fine is 53 *l.* 4 *s.* This is the firſt of the 12 companies. Their arms are *gules*, a demi-virgin with her hair diſhevelled, crowned, iſſuing out (and within an orb) of clouds all proper. The motto, *Honor Deo*. Their hall is in *Cheapſide*.

MER'CHANDIZING [*merchandiſant*, F.] dealing as a merchant, trading, traficking.

MERCHANT TAILORS, the patent for the arms of this company (then call'd tailors and *Linnen Armourers*) was granted *Anno* 1480. And in 1501 they were incorporated by *Henry* VII. by the name of *Merchant Tailors*, and their ſupporters were granted them in the year 1585. They are governed by a maſter, 4 wardens, and about 40 aſſiſtants, and there are on the livery 485, the fine for which is 15 *l.* Their armorial enſigns are *argent*, a tent royal be-

tween

tween 2 parliament robes *gules*, lined *ermine*; on a chief *azure* a lion of *England*. Creſt a holy lamb in glory proper. Supporters two camels *or*. The motto, *Concordia parvæ res creſcunt*. Their hall is in *Thread-needle-ſtreet*.

Merchant Tailors is derived of *merchandes tailleures*, of *tailler*, F. to cut; *mercatores ſciſſores*, L. for when incorporated into a company, they do not ſeem to have been tailors, *i. e.* makers of clothes, by the addition of the words *merchandes* of *merchander*, to buy and ſell, to merchandiſe; and *mercator*, L. of *mercari*, of the ſame ſignification in *Latin*, and *merchant* in *Engliſh*; but rather woollen drapers or mercers that cut cloths, ſtuffs and ſilks for ſale; and the *Latin*, expreſſing the word tailor by *ſciſſor*, favours this notion; but if it muſt have reference to dealers in apparel, it rather appears they were ſaleſmen, than working tailors, by the addition of the word *merchant*, which is not added to any other handicraft. Some ſay they were honoured with the additional title of *merchant*, by king *Henry* VII. who was a brother of that company, as were ſix kings more, *viz.* king *Richard* II. and III. king *Edward* IV. king *Henry* IV. V. and VI.

MER'CHANTABLENESS [of *merchander*, F. and *habilis*, L.] ſaleable, fit for ſale, traffick or the market.

MERCHE'TUM [in *Scotland*] a commutation of money or cattle anciently given to the lord to buy off that old, impious cuſtom of the lord's lying the firſt night with the bridal daughter of a tenant; which word was afterwards uſed for the fine tenants paid to their lord, to have leave to marry their daughters.

MER'CIFUL [of *merci*, F. of *merces*, L. a reward, and *full*] full of pity or commiſeration.

MER'CIFULNESS, fulneſs of pity, *&c.*

MER'CILESS [of *merci* and *leſs*, L.] void of mercy, cruel.

MER'CILESNESS, cruelty.

MERCU'RIAL *Phoſphorus*, a light ariſing from the ſhaking mercury *in vacuo*.

MERCU'RIUS *Vitæ* [*the Mercury of Life*] a chymical preparation made of butter of antimony, waſhed or diluted in a great quantity of warm water till it turn to a white powder. *L.* The ſame is by chymiſts alſo called *Algarot*.

MER'CURY [of the *Philoſophers*] a pure, fluid ſubſtance, in form of common mercury, ſaid to be in all metals, and capable of being extracted from them.

MERCURY [in *Aſtronomy*] the leaſt of all the planets, and alſo the loweſt except the moon. Its characteriſtick is ☿.

MERCURY [with *Herbaliſts*] a plant, of which there are two ſorts, *viz.* Dog-mercury, and Good-harry, or *Bonus Henricus*.

MERCURY [in *Heraldry*] in blazoning by planets, ſignifies *purple* or *purpure*.

MERCURY [ſo called, as ſome ſay, as tho' *medicurius* of *medium* the middle, and *curius quaſi currens*, *i. e.* running or ſtepping in between; becauſe ſpeech, of which this deity is made preſident, runs to and again between two perſons converſing together; others derive the name of *Mercury*, q. *mercium curam*, as one taking care of merchandize, he being ſuppoſed to be the god of merchants] he was, as the poets feign, the ſon of *Jupiter* and *Maia*, the daughter of *Atlas*, who bears the heavens up with her ſhoulders, and was born upon mount *Cyllene* in *Arcadia*. His common office was to be the common meſſenger and interpreter of the gods, and therefore had wings on his head and heels, and a *Caduceus*, which is a rod with two ſerpents twiſted round it, in his hand, in token of peace, and amity. Other of his offices were to guard the ways, and guide the deceas'd ſouls into Hell; and therefore the poets ſay, that none can die till *Mercury* comes to break the tie that unites the body and ſoul together; and according to the opinion of the *Metempſychoſis*, when theſe ſouls have paſſed many years in the *Elyſian* fields, and have drank of the river *Lethe*; he, by virtue of his rod, cauſed them to paſs into other bodies to live again.

To him is attributed the invention of the lute, and a kind of harp which he preſented to *Apollo*. He was accounted the god of eloquence, and alſo of thieves, having been a very dexterous thief himſelf; as appears in his ſtealing his ſword from *Mars*, a pair of tongues from *Vulcan*, *Venus*'s girdle from her, *Neptune*'s trident from him, and *Apollo*'s arrows and his beaſts, when he fed *Admetus*'s cattle. He had alſo contrived to have ſtolen away *Jupiter*'s thunderbolts, but omitted to put it in execution out of fear.

Mercury is ſaid to have had one ſon by his ſiſter the goddeſs *Venus*, who was named *Hermaphrodite*, who happening to meet with the nymph *Salmacis* at a fountain; the gods, at her requeſt, made

made both their bodies but one, in ſuch a manner, that both ſexes were conſerved intire. By this fable the poets would intimate the union that ſhould be between married perſons, who ought to be as one body and one heart.

He was much reverenced by the *Egyptians*, who worſhipped him in the image of a dog, called *Anubis*.

It is very probable that the famous *Triſmegiſtus*, who flouriſhed in the firſt ages of the world, was worſhipped under the name of *Mercury*. His ſtatue was uſually placed in markets, and therefore was called Ἀγοραῖος; he was painted with yellow hair, and a purſe in his hand, to intimate the advantage that is to be expected from learning and diligence. His ſtatues were placed in high-ways, unto which they offered their firſt fruits. His image was ſometimes that of *Hercules Gallicus*, out of whoſe mouth came forth chains of gold, which were joined to the ears of ſeveral little men that ſtood at his feet, to expreſs the power of eloquence that enſlaves the auditors.

The ancients alſo painted him in a coat of flame-colour, with a mantle of pure white, trimmed with gold and ſilver, his hair long, yellow and curled, his cap or hat white, with white wings on it, and on his feet; holding in his hand a *caduceus*, or rod of ſilver, with two ſerpents twining.

MER'CY [in *Painting*, *&c.*] is repreſented as a lady, ſitting upon a lion, holding a ſpear in one hand, and an arrow which ſhe ſeems to caſt away in the other.

MERCY *Seat* [among the *Jews*] a table or cover lined on both ſides with plates of gold, and ſet over the ark of the covenant, on each ſide of which was a cherubim of gold, with wings ſpreading over the *Mercy-Seat*, their faces looking one towards another.

MERDO'SE [*merdoſus*, L.] full of dung or ordure.

ME'RE [mere, *Sax.*] a line or boundary, dividing ploughed lands in a common.

MERETRI'CIOUSNESS [*meretricius*, L.] whoriſhneſs.

MERID'IAN [*linea meridiana*, of *meridies*, L. noon or mid day] the firſt meridian is altogether arbitrary, and therefore aſtronomers and geographers generally make their own meridians. The ancients placed their firſt meridian at *Fero*, one of the *Canary* iſlands; and from the place where the meridian cros'd the equator number'd their longitude, eaſtward, round the whole globe; but ſince the diſcovery of *America*, every nation placeth their firſt meridian at the chief city of their kingdom; and then from that meridian accounts longitude eaſt and weſt upon the equator.

Magnetical MERIDIAN, is a great circle, which the magnetic needle, or needle of the mariner's compaſs only reſpects.

Firſt MERIDIAN [in *Geog.*] is that from which the reſt are reckoned, accounted eaſt or weſt.

MERI'DIONAL [*meridionalis*, L.] lying, or that is towards the ſouth, ſouthern.

MERIDIONAL'ITY *of a Place*, its ſituation in reſpect to the meridian.

MER'IT *of Congruity* [*School* term] is when there is no juſt proportion between the action and the reward; but the goodneſs aud liberality of the beſtower makes up what was wanting in the action.

MERIT *of Condignity* [*School* term] is when there is an abſolute equality and juſt eſtimation, between the action and the reward, as in the wages of a workman.

MERITO'RIOUSNESS [of *meritorius*, L.] deſervingneſs.

MER'LON [in *Fortification*] that part of a parapet, that is between, or is terminated by two embraſures of a battery; ſo that its height and thickneſs is the ſame with that of the parapet, which is generally in length from 8 to 9 foot next the guns, and 6 on the outſide; 6 foot in height, and 18 foot thick.

MER'MAID [prob. of *mare*, L. or *mer*, F. the ſea, and *maid*] a ſea monſter, which is deſcribed by painters and poets with the upper parts of a woman, and the lower of a fiſh.

MERMAID [with *Heralds*] tho' there may perhaps be ſome animals in the ſea, that may bear ſome reſemblance to what is found in coat-armour; yet, as they are painted in ſome bearings, as *gules*, a *Mermaid* proper, attiring herſelf with her comb and glaſs, they are only fancies of painters.

MERMAIDS, whereas it has been thought they have been only the product of painters invention, it is confidently reported that there is in the following lake, fiſhes which differ in nothing from mankind, but in the want of ſpeech and reaſon. Father *Franciſ de Pavia*, a miſſionary, being in the kingdom of *Congo* in *Africa*, who would not believe that there was ſuch crea-

creatures, affirms, that the queen of *Singa* did ſee, in a river coming out of the lake *Zaire*, many mermaids ſomething reſembling a woman in the breaſts, nipples, hands and arms; but the lower part is perfect fiſh, the head round, the face like a calf, a large mouth, little ears, and round full eyes. Which creatures father *Merula* often ſaw and eat of them.

ME'ROBIBE [*merobibus*, L.] one who drinks pure wine without any mixture of water.

MER'RINESS [of myꝛiꝛ and nerꝛe, *Sax.*] chearfulneſs, gayneſs of mind.

MES *Air* [in *Horſemanſhip*] is a manage, half *terra a terra*, and half a *corvet*.

MESENTER'ICK *Plexus* [*Anat.*] a piece of net-work, formed by the branches or ramifications of the *Par Vagum*.

MESENTER'ICK *Arteries* [with *Anatomiſts*] arteries belonging to the meſentery. The upper of which is ſaid to ſpread it ſelf amidſt the ſmall guts, and the under one to paſs on to the lower part of the meſentery.

MESENTERICK *Vein* [with *Anatom.*] the right branch of the *Vena porta*, which extends or ſpreads it ſelf over the guts *Jejunum*, *Ileum*, *Cæcum* and *Colon*.

MESEN'TERY [with *Anatomiſts*] a membranous part, ſituated in the lower belly; which is inrich'd with glandules or kernels, nerves, arteries, veins and veſſels, which carry the juices call'd *Chyle* and *Lympha*, and faſten the bowels to the back, and to one another.

MESOLOG'ARITHM, logarithms of the coſines and cotangents..

MESS [on *Ship-board*] a diviſion of a ſhip's crew, ſometimes 3, 4 or 6, who jointly diet together, for the more eaſy diſtribution of the victuals.

MES'SE, an *Indian* piece of money, in value 1500 petties or 15*d*. *Sterling*.

MES'SENGERS [of the *State*] are officers under the direction of the ſecretaries of ſtate, of which there are 20 always in waiting, who are relieved monthly, and thus diſtributed; four at court, five at each ſecretarie's office, two at the third office for north *Britain*, three at the council office, and one at the lord chamberlain's office, who attend that office, always in readineſs to be ſent with diſpatches, either domeſtick or foreign; either to apprehend perſons accuſed or ſuſpected of high treaſon, or other offences againſt the ſtate, being empowered by the ſecretaries warrant; for the ſafe keeping of which their houſes are made a ſort of priſons; and for the maintenance of the priſoners, the government allow them 6*s*. 8*d*. a day a man, *&c*.

Thoſe which are ſent abroad with any diſparches, their travelling allowances is ſtated, *viz* to *Paris*, *Ireland*, or *Edinburgh* 30, to *Holland* 25 pound, and ſo proportionable for a ſhorter or farther diſtance.

Their ſalaries are 45 pound *per Annum*, and they purchaſe their places, uſually for about the ſum of 300 *l*.

MESSIEUR'S, is a *French* title of honour or civility, is the plural number of *Monſieur*, and with us ſignifies *Sirs*.

MESSUA'GIUM [in *Scotland*] the ſame as a manour-houſe in *England*; the principal place or dwelling-houſe within a barony or lordſhip.

METABA'SIS [with *Rhetoricians*] a figure by which the orator paſſes from one thing to another, as *theſe things are moſt delightful: Nor are theſe things leſs pleaſurable*.

ME'TACISM [with *Gram.*] a defect in the pronunciation in the letter M.

MET'ALS [*metalla*, L. μέταλλα, Gr.] well digeſted and compact bodies generated by the heat of the ſun, and ſubterraneous fires in the bowels of the earth, which are heavy, hard and fuſible, and are capable either of being melted with a very ſtrong fire, or hammered out into thin plates; they are generally reckoned ſeven, gold, ſilver, copper, tin, iron, lead and quick-ſilver. The particles that compoſe theſe metals are ſalt, oil and earth, which being mingled together, and meeting in the long and branchy pores of the inward parts of the earth, are there ſo ſtraitly linked together, that art has not yet found out means to ſeparate them.

Bath METAL } a factitious me-
Princes METAL } tal compoſed of the fineſt braſs, mixed with tin or ſome mineral.

Bell METAL, a compoſition of copper and tin melted together.

METALS [in *Heraldry*] are only two, *Gold* or *Or*, and *Silver* called *Argent*. And it is a general rule in *Heraldry*, never to place metal upon metal, or colour upon colour; ſo that if the field be of any colour, the bearing muſt be of one of the metals.

Over-METAL [in *Gunnery*] in diſparting a piece of ordnance, gunners ſay, it is laid over metal, when the mouth of it lies higher than the breech.

To be laid under METAL [in *Gunnery*] is when the mouth of a piece of ordnance lies lower than her breech.

Right with METAL [in *Gunnery*] when a piece of ordnance lies truly level, point blank, or right with the mark, gunners ſay, ſhe lies right with her metal.

Superficies of METALS [in *Gunnery*] is the ſurface or outſide of a gun.

METALEP'SIS [μετάληψις, Gr.] a participating or taking; alſo a tranſlating or transferring. *L.*

METALLUR'GIST [of μέταλλον metal, and ἔργατης a workman, *Gr.*] a metalliſt, one that works in metals, or ſearches into the nature of them, as chymiſts do.

META'MORPHISTS [of μεταμορφὼ, Gr. to change the form] a ſect of *Sacramentarians* in the 16th century, who affirmed that the body of *Jeſus Chriſt* aſcended into Heaven as wholly deified.

METANGIS'MONITES [of ἄγγος, Gr. a veſſel] a ſort of Chriſtian hereticks, who ſay, that the *Word* is in the father, as one veſſel is in another.

MET'APHOR [μετάφορα, Gr.] is a putting a foreign name for a proper one, which is borrowed from ſomething like that it is ſpoken of; as the king is ſaid to be the *Head* of his *Kingdom*; becauſe the head is the chief of all the *Members*. *Metaphors* ought to be taken from thoſe things that are ſenſible by the body, which the eye often meets with, and of which the mind will form an imago, without ſearching after it.

METAPHYS'ICKS [*ars metaphyſica*, of μεταφυσικὰ, Gr. *q. d.* treating of things above or beyond nature] is a ſcience which conſiders beings, as being abſtracted from all matter; in beings it conſiders two things: 1. The eſſence of it, which ſeems to have a real being, tho' it does not exiſt, as a roſe in the depth of winter. 2. The exiſtence which is actually in being, as the exiſtence of a roſe or tulip, is that by which they now are. In every being it conſiders three properties; the *Unity*, the *Goodneſs* and *Truth* of it. And it alſo treats of *Powers*, *Acts*, *Principles* and *Cauſes*. And in oppoſition to *Ariſtotle*, and others, proves that the world was not eternal; ſo that *Metaphyſicks* may be call'd *natural Theology*, and tranſcends all the other parts of philoſophy.

General METAPHYSICKS, gives an account of being in its abſtract nature; and under this notion it may bear this definition, Being is that which has in itſelf a real and poſitive exiſtence.

METEMPSY'CHOSIS [Μετεμψυχωσις, Gr.] the tranſmigration of ſouls from one body to another, whatever the modern *Jews* may ſay of it, it is not taught in any place, either of the old or new teſtament.

There is great probability that the *Jews* imbibed this notion in *Chaldæa*, during their long captivity in *Babylon*, or from that intercourſe they had with the *Greeks*, who themſelves had borrow'd it from the *Orientals*.

It is certain that at the time of Jeſus Chriſt, this opinion was very common among the *Jews*. This appears plain from their ſaying that ſome thought *Jeſus Chriſt* to be *John the Baptiſt*, others *Elias*, others *Jeremiah*, or ſome one of the old prophets.

And when *Herod* the *Tetrarch* heard ſpeak of the miracles of *Jeſus Chriſt*, he ſaid that *John the Baptiſt* whom he had beheaded was riſen again.

Joſephus and *Philo* who are the moſt ancient and the moſt knowing of all the *Jews*, next to the ſacred authors now extant. Speak of the *Metempſychoſis*, as an opinion that was very common in their nation.

The *Phariſees* held according to *Joſephus*, that the ſouls of good men might eaſily return into another body, after the death of that they had forſaken.

He ſays elſewhere, that the ſouls of wicked men ſometimes enter into the bodies of living men, whom they poſſeſs and torment.

Philo ſays, that the ſouls that deſcended out of the air into the bodies which they animate, return again into the air after the death of thoſe bodies: That ſome of them always retain a great abhorrence for matter, and dread to be plunged again into bodies; but that others return with inclination and follow the natural deſire of which they are influenced.

The *Jewiſh* doctors wrap this doctrine up in obſcure and myſterious terms, they believe that God has determined for all ſouls, a degree of perfection to which they cannot attain in the courſe of one life only. That they are therefore oblig'd to return ſeveral times upon the earth, and to animate ſeveral bodies ſucceſſively, that they may fulfil all righteouſneſs, and practice the commandments both negative and affirmative, without which they cannot arrive at the ſtate to which God intends they ſhall come.

Whence it is, ſay they, that we ſee ſome people die in the moſt vigorous time of their youth? It is becauſe they have already acquired their degree of perfection, and have nothing remaining to be done in a frail and mortal body.

Others like *Moſes*, they ſay, die with reluctance, becauſe they have not yet accompliſh'd all their duties: Others on the contrary like *Daniel* die with ſatisfaction, and even deſire death; becauſe nothing remains for them to do in this world.

The *Metempſychoſis* or revolution of ſouls is performed after two manners.

The firſt is when a ſoul comes into a body already animated; thus it was that *Herod* the *Tetrarch* imagined that the ſoul of *John the Baptiſt* was entered into the body of *Jeſus Chriſt*, in order to work miracles.

At other times they ſay ſouls enter into other bodies already animated, there to acquire ſome new degree of perfection, which they wanted. Thus they ſaid the ſoul of *Moſes* to be united to that of the *Meſſiah*, &c.

The ſecond manner of tranſmigration is when a ſoul enters into a body newly formed, either to expiate ſome crime it had committed in another body, or to acquire a greater degree of ſanctity.

The *Jews* think this revolution is perform'd at leaſt three or four times.

They ſay that ſome ſouls of a more exalted nature have a great contempt for matter, and do not return to animate bodies, but with great reluctance.

Others that are more groſs and carnal, always preſerve an inclination towards the body, and return thither often without any other reaſon, but to gratify this deſire.

They even extend this tranſmigration to brute beaſts, and to inanimate things; and the number is not ſmall of thoſe that maintain this opinion. The moſt famous of the *Jewiſh* doctors have held it, and pretend that *Pythagoras*, *Plato* and *Virgil*, and the ancient philoſophers that eſpous'd it, had derived it from the writings of their prophers.

This notion is very ancient in the *Eaſt*. The *Chineſe* teach that *Xekiah* an *Indian* philoſopher, who was born about 1000 years before *Jeſus Chriſt*, was the firſt broacher of this doctrine in the *Indies*.

That from thence it ſpread into *China*, in the 56th year after *Jeſus Chriſt*.

The *Chineſe* pretend that *Xekiah* was born 8000 times, and that at his laſt birth, he appear'd in the form of a white elephant.

It is upon this principle that the *Indians* and *Chineſe* are ſo little ſcrupulous of putting themſelves to death, and that they ſo often kill their children when they find themſelves under any difficulty of maintaining them.

It is related that a king of this country having had the ſmall-pox, and ſeeing his face to be much disfigured, could not endure any longer to live under ſuch a frightful figure; but ordered his brother's ſon to cut his throat, who was afterwards burnt.

The ſtory of the *Indian* philoſopher *Calanus* is well known, who burned himſelf in the time of *Alexander* the *Great*.

The *Indians* look upon death with much indifference, being perſuaded of the *Metempſychoſis*, which paſſes among them as a thing not to be doubted.

Hence it is that they abſtain from killing any living creature, for fear of violating the ſouls of their fathers, or of ſome near relation inhabiting theſe animals.

They do not ſo much as defend themſelves againſt wild beaſts, and charitably redeem animals out of the hands of ſtrangers, who are about to kill them.

METEM'PTOSIS [with *Mathematicians*] uſed particularly in chronology, expreſſing the ſolar equation, neceſſary to prevent the new moon from happening a day too late: As on the contrary *Proemptoſis* ſignifies the lunar equation, neceſſary to prevent the new moon from happening a day too ſoon.

METEOROLOG'ICAL [of μετεωρολογικός, *Gr.*] of or pertaining to meteors or meteorology.

METEOROS'COPE, an ancient mathematical inſtrument for determining the diſtances, magnitudes and places of the heavenly bodies.

ME'TEORS [*meteora*, L. of μετέωρον, of μετὰ beyond, and ἀείρω, Gr. to lift up, and ſo are denominated from their elevation, becauſe for the moſt part they appear to be high in the air] theſe according to *Deſcartes*, are certain various expreſſions made upon the elements, exhibiting them in different forms; as *ignis fatuus*, *ignis pyramidalis*, *draco volans*, *&c.* Meteors are diſtinguiſhed into three ſorts, *Fiery*, *Airy* and *watry*.

Fiery METEORS, are compoſed of a fat, ſulphurous kindled ſmoak, when this is diverſified according to their figure, ſituation, motion and magnitude. For

when

when this fat is kindled, the ſmoak appears in the form of a lighted candle, it is called by the *Latins*, *Ignis fatuus*, i. e. *Jack in a Lanthorn*, or *Will in a Wiſp* by the *Engliſh*. When it appears like a croſs bar or beam, the *Latins* call it *trabs*. When it reſembles a pillar of fire ſtanding upright, they call it *Ignis pyramidalis*; and when the middle parts are thicker and broader than the ends, they call it *Draco volans*, i. e. a *flying Dragon*; and when it ſeems to ſkip like a goat, appears ſometimes kindled, and ſometimes not, they call it *Capra ſaltans*, i. e. a *skipping Goat*.

Appearing METEORS, are appearances called mock ſuns, mock moons, the meteor called *Virga*, in the form of a rod or fire-brand.

METEREOS'COPIST [of μετέωρον and σκοπέω, Gr. to view] one who ſtudies the difference of ſublime heavenly bodies, the diſtance of the ſtars, *&c.*

METHOD [with *Logicians*] is the art of diſpoſing a ſeries of thoughts, either to find out a truth that is unknown to ourſelves; to convince others of a truth that we know; and this is called *Analiſis* and *Syntheſis*.

Analitical METHOD [with *Mathematicians*] or *Algebra*, is nothing but a general *Analyſis*, of the pure mathematicks; or it is ſo called, becauſe it ſhews how to ſolve queſtions, and demonſtrate theorems, by inquiring into the fundamental nature and frame of things, which is as it were (for that purpoſe) reſolved into parts, or taken all to pieces, and then put together again.

Poriſtical METHOD [with *Mathematicians*] is a method that ſhews when, by what means, and how many different ways a problem may be reſolved.

Synthetical METHOD of *enquiring or demonſtration* [with *Mathematicians*] is when the enquirer purſues the truth, chiefly by reaſons drawn form principles that have been before eſtabliſhed, and propoſitions that have been before proved; and ſo proceeds by a long regular chain, till at length he arrives at the concluſion. This is the method that *Euclid* has followed in his elements, and that moſt of the ancients have followed in the demonſtrations, and is contradiſtinguiſh'd from the analytical method.

Zetetick METHOD [with *Mathem.*] is the analytick or algebraical method of reſolving queſtions; by which the nature and reaſon of the thing is chiefly ſought for and diſcovered.

METOCHE' [μετοχὴ, *Gr.*] a term in architecture uſed for the ſpace and interval between the dentils.

ME'TOPS [μετόπη, *Gr.*] a ſpace or interval between every triglyph in the frize of the *Dorich* order, which among the ancients uſed to be adorned with the heads of beaſts, baſons, vaſes, and other inſtruments uſed in ſacrificing; alſo the ſpace between the mortice holes of rafters and planks.

METOPOS'COPIST [of μετωποσκοπία of μέτωπον the forehead, and σκοπέω, *Gr.* to view, *&c.*] one who tells the nature or inclinations of men, by looking in their faces.

ME'TRA, it is related, that *Metra*, the daughter of *Eriſicthon*, could change her ſhape whenever ſhe pleaſed. The reality of the fable is, *Eriſicthon* was a man of *Theſſaly*, who having ſpent all, was reduced to poverty. He had a daughter named *Metra*, a very beautiful woman, ſo handſome, that whoever did but ſee her fell in love with her. But in thoſe days men did not hire miſtreſſes with money; but inſtead of it, ſome gave horſes, ſome cows, ſome ſheep, or whatſoever *Metra* demanded. Upon this the *Theſſalians*, ſeeing that all theſe neceſſaries of life were ſcraped together for *Eriſicthon*, ſaid *Metra*, was his horſe, his cow, and every thing elſe. *Palæphatus*.

ME'TRICE [μετρικὴ, Gr.] that part of ancient muſick, employ'd about the quantities of ſyllables.

MET'TLESOM [of *metallum*, L. and ſom, *Sax.*] full of vigour, ſprightly.

MET'TLESOMNESS, briſkneſs, livelineſs.

MEUM *and* TUUM [*i. e.* mine and thine] ſignifies property; that which of right or juſtice belongs to, or is the peculiar property of any perſon or perſons, whether obtained by legal conveyance, as an inheritance or a legacy, or by purchaſe or acquiſition, by labour, merit, *&c. L.*

MEW [*hieroglyphically*] a ſea-mew, being a bird ſo very light, as to be carried away with every wind, was by the ancients put to repreſent an unconſtant perſon, and one unſettled in his mind.

MEZU'ZOTH [מזוזות, *Heb.*] are certain pieces of parchment that *Jews* hide or fix in the door poſts of their houſes according to *Deut.* 6. 9. and 11, 13, where that they ſhould not forget the laws of Gods, it is ſaid, *thou ſhalt write them on the poſts of thy houſe and on thy gates*; to fulfil this command literally, and to avoid the ſcoffs and ridicule of *Gentiles*, the *Rabbins* direct that they

they write it on parchment, and incloſe it in ſomething; therefore they write the foregoing ſentence on ſquare pieces of parchment, prepared on purpoſe, and with a particular ſort of ink, and in a character of a ſquariſh form, *Deut.* 6. 4, 5. *Hear O Iſrael the Lord our God is one Lord &c.* Then having left a little ſpace they add *Deut.* 11 and 13. *And it ſhall come to paſs if thou ſhalt hearken diligently to my commandments, &c.* as far as, *thou ſhalt write them, &c.* Then they roll up the parchment and put it in a caſe, and write on the end of it שדי which is one of the names of God; theſe they fix at the doors of their houſes, chambers, and all the moſt frequented places of their habitations; ſometimes theſe are fixed to the right ſide of the knockers of the doors, and when they go in and out they touch them with the end of one of their fingers, which they afterwards kiſs devoutly.

MEZ'ZANINE [in *Architect.*] an *Entreſole*, or little window, leſs in height than breadth, ſerving to illuminate an *Attic, &c.*

MI'CE, of *Mouſe*; which ſee.

MICH'AELMASS, the 29th day of *September*, a feſtival appointed by the church to be obſerv'd in honour of St. *Michael* the *Arch-angel*, who is ſuppos'd to be the chief of the hoſt of Heaven, as *Lucifer* is of the infernal, and as he was ſuppos'd to be the protector of the *Jewiſh* church, ſo he is now eſteem'd the guardian and defender of the Chriſtian church.

The church of *Rome* celebrate three apparitions of St. *Michael*, which they ſay, have happened long ſince the primitive times of Chriſtianity. The firſt is one that, they ſay, happened at *Chones* or *Caloſſus* in *Phrygia*; which feſtival they celebrate on the 6th of *September*, tho' they do not pretend to know the exact time of the appearance.

The ſecond is one on mount *Gargarus* in *Italy*, in the kingdom of *Naples*, about the end of the fifth century; this feſtival they obſerve on the fifth of *May*, and that of the dedication of the cavern, on which he appeared on the 29th of *September*.

The third appearance of St. *Michael* is pretended to be to *Aubert* biſhop of *Auranches*, upon a rock call'd the tomb, in the bay between *Normandy* and *Britany*, where at this day the abbey of St. *Michael* is expos'd to the ſea. This apparition is related to have been on the 16th of *October*, *Anno Chriſti* 706.

MI-COUPE' [in *Heraldry*] is a term uſed by *French* heralds, when the Eſcutcheon is parted *per feſſe*, only half way a croſs, where ſome other partition meets it; and in blazon it ought to be expreſt, whether ſuch partition is to be *a Dexira* or *a Siniſtra*.

MICROM'ETER [of μικρος and μετρον, Gr. meaſure] an aſtronomical inſtrument made of braſs, having a movement, a plate divided like the dial-plate of a clock, with an index or hand, *&c.* which may be fitted to a large teleſcope, and uſed in finding the diameters of the ſtars.

MI'CROPHONES [of μικρὸς and φωνὴ a voice, Gr.] an inſtrument magnifying ſmall ſounds.

MICROS'PHÆRUM [μικροσφαιρον, Gr.] the plant ſpikenard with a ſmall leaf, the leaſt and beſt of the three ſorts. *L.*

MICROACOUS'TICKS [of μικρὸς little, and ἀκούω, Gr. to hear] inſtruments to help the hearing and magnify ſounds.

MICROSCOP'ICAL, of or pertaining to a *Microſcope*.

MI'DAS [*i. e.* μηδὲν ἰδὼν, *i. e.* ſeeing or knowing nothing] a rich king in *Phrygia*, who reigned about *A. M.* 2648, in the time that *Deborah* judged *Iſrael*, who (according to the poets) having entertained *Bacchus* as his gueſt, aſk'd of him that he might have this faculty, that all he touched might be turned into gold; which being granted, he turned his palace, utenſils, *&c.* and alſo his meat into gold, as ſoon as he came to touch it: at laſt, ſeeing his folly, he deſired to have this gift taken from him again, and was ordered to waſh himſelf in the river *Pactolus*, where having waſhed away all his golden wiſh, *Pactolus* was hence called *Chryſorrhoa*, *i. e.* flowing with gold. After this, he being judge between *Pan* and *Apollo*, which of them ſang beſt, he gave his verdict for *Pan*; at which *Apollo* being provoked gave him aſſes ears. The moral of the fable is taken to be, that *Midas* being a tyrant, and having many hearkeners, and tale-bearers, by them he knew all that was done and ſpoken in all his kingdom, as if he had long ears to hear what every one ſaid; and by his turning all into gold is ſignified, that he uſed to oppreſs his ſubjects, the better to ſtore his coffers, which is often and as fooliſhly waſh'd and waſted away, as it is gotten by cruel and unlawful means.

MIDDLE *Baſe* [in *Heraldry*] is the middle part of the baſe, repreſented by the

the letter H in the escutcheon. See *Escutcheon*, letter *E*.

MIDDLE *Chief* [in *Heraldry*] is the middle part of the chief, represented by the letter G, in the escutcheon *Ibid.*

MID'DLING [of middle, *Sax.*] indifferent, between two extremes.

MID-HEAVEN [in *Astron.*] that point of the ecliptick, which culminates, or is in the meridian.

MIGHT'INESS [mihtinerre, *Sax.*] powerfulness.

MIGRA'TION, a removing or shifting the habitation, the passage or removal of any thing out of one state or place into another, particularly of colonies of people, birds, &c. into other countries.

MILD'NESS [milcneſſe, *Sax.*] gentleness of temper.

MILE, a certain space or measure, whereby we express the distance of places one from another; to which all other measures of length in any other nation are referred, as to the integer of which they are parts, which varies being of different lengths among different nations or people; which having been exactly calculated according to *Rhinland* feet, which are the general way of reckoning throughout the *North*, the proportions are as follows.

The miles of *England* contain	5454
Of *Scotland* — — — —	6000
Of *France* — — — —	5250
Of *Spain* — — — — —	7090
Of *Burgundy* — — — —	6000
Of *Flanders* — — — —	6666
Of *Holland* — — — —	8000
Of *Muscovy* — — — —	3750
Of *Italy* — — — — —	5000
Of *Lithuania* — — — —	18500
Of *Poland* — — — —	19850
Of *Sweden* — — — —	30000
Of *Germany* the small — —	20000
The middlest — — — —	22500
The largest — — — —	25000

MILEGUET'TA, cardamum grains.

MIL'ITARY *Exercises*, are the evolutions or various manners of ranging and exercising soldiers.

MIL'ITARY *Column*, a column, on which is engraven a list of the troops of an army, imploy'd in any expedition.

MILITARY *Fever*, a kind of malignant fever frequent in armies, by reason of the ill food, &c. of the soldiery.

MILITARY *Way*, a way made for the passage of an army.

MIL'KY, of the nature of milk.

MILKY WAY [called in *Latin*, *Via lactea* and in *Greek* Γαλαξιας] is a circle to be seen in the Heavens in a clear night, and is the only real circle in them. It infolds after the manner of a swaddling band, the constellations of *Cassiopeia*, *Aquila* and part of *Sagittarius*, the tail of *Scorpio*, *Centaurus*, *Argo navis*, the feet of *Gemini*, *Perseus*, &c.

It appears of a whitish or milky colour, and has been found by telescopical observations to be an innumerable multitude of small stars, which by reason of their immense distance cannot be perceived distinctly by the naked eye.

MIL'LAINS [on *Gunter's* line] are the 3d subdivision of the primes, and express the thousandth part of them.

MILLENARIANS } See *Chiliasts*.
MILLENARIES }

MILLEN'NIUM [of *mille* and *annus*, L.] the 1000 years reign of Christ here on earth.

MIL'LEPEDES, insects call'd hog-lice or sows. *L.*

MIL'PHOSIS [μιλφωσις, Gr.] the falling off of the hair of the eye-brows.

MILRI'NE [in *Heraldry*] as a cross *Milrine*, is a cross that has the four ends clamped and turned again, as the *Milrine* itself is that carries the millstone, and is formed as that is also, only the *Milrine* hath but two limbs, whereas the *Cross Moline* hath four.

MIMOG'RAPHER [*mimographus*, L. μιμόγραφος, Gr.] a writer of wanton matters, jests or buffoonry.

MIMOL'OGY [μιμολόγια, Gr.] a making of rhymes.

MIMOL'OGER [μιμολόγος, Gr.] one who recites rhymes.

MINA } [μνᾶ, Gr. of מנה, *Heb.*] a
MNA } species of *Hebrew* mony, which properly signifies *one part or ounce*. *Ezekiel* tell us Chap. 45, 12. that the *Mina* or *Mana* was valued at 60 shekels, which in gold make of our *English* money about 54 pounds 15 shillings; and in silver almost seven pounds.

The *Greek* or *Attick Mina*, is valued at 100 drams, or about two pounds seventeen shillings *sterling*. They had also a lesser *Mina* valued at 75 drachma.

To go MIN'CING, is to walk with a wanton, tripping gate or jetting gesture, tossing or holding up the head with a proud air.

MIND'FUL [mindful, *Sax.*] regardful, thinking on.

MIND'LESS [mindleaſ, *Sax.*] regardless.

MIND'FULNESS [mindfulneſſe, *Sax.*] regardfulness, observance.

MINE [*minera*, L. *minere*, F.] a place where metals, *&c.* are dug. Mines or metals are chiefly found under mountains, and especially in places that face the *East* and *South* sun.

That ground which is rich in mines, is generally barren, and sends forth noxious steams and vapours, prejudicial to the health of mankind, and the growth of vegetables.

It is not improbable, but the finding out of metals in mines was owing to the conflagration of woods; and *Aristotle* relates, that some shepherds in *Spain* having set a wood on fire, found melted silver run down the same place.

MINE [in *Gunnery*] a hole or pit dug, by pioneers under any place or work, having a passage or alley about five foot square, with several turnings and windings, at the end of which is the place or hole called the *Chamber of the mine* which is just under the work designed to be blown up, which is filled with barrels of gun-powder, in order to blow it up.

Chamber of a MINE [in *Milit. Affairs*] is the small place at the end of the gallery, like a small chamber, where the barrels of powder are deposited, for blowing up what is proposed to be sprung.

Gallery of a MINE, is the first passage made under ground, being no higher nor broader than to suffer a man to work upon his knees, and which reaches to the chambers.

To MINE [*miner*, F.] to dig cavities in the earth and fill them with gunpowder.

MINERA [in *Medicine*, *&c.*] a term apply'd to those parts of the body, wherein there are collections and coacervations of humours made, which harden from obstructions and cause diseases, as *minera morbi*.

MINERALS [*mineralia*, L. of מן ארץ, *Heb. i. e.* from the earth] mixed and solid bodies, generated of exhalations and vapours, inclosed in the bowels of the earth, which is the matter of which metals are formed in process of time.

Half MINERALS [*mineralia media*, *L.*] are those minerals that are as it were of a middle nature, between stones and metals, such as several sorts of earth, salts and sulphur, as ruddle, black lead, alum, vitriol, *&c.*

MINERAL'OGIST [of *mineralia*, L. and λέγω, *Gr.*] an author who treats of minerals.

MINER'VA [so called of *minando*, threatning] the poets tell us, that *Jupiter* having taken a resolution to bring forth the goddess *Minerva* or *Pallas* alone by himself, without the assistance of *Juno*, *Minerva* came out of his brain in gallant armour, holding a lance in her hand, and dancing a dance called the *Pyrrhick*; which was a warlike dance, invented by *Pyrrhus* the son of *Achilles*. And that *Vulcan* at this time did the office of a midwife, cleaving *Jupiter*'s scull with a sharp hatchet that *Pallas* might creep out. Being thus accoutred, she was held to be the goddess of war, and to be concerned in all battles. They attribute to this goddess the invention of several sciences and useful inventions; as spinning, weaving, the use of oil, the art of colouring cloth, of building, and the like, making her the goddess of wisdom and all arts. The *Athenians* paid her a singular honour and respect, and instituted several solemn festivals in honour of this goddess, which were celebrated with divers rare spectacles and expressions of joy. She refused to be married to any of the gods and led a virgin life. In one of those festivals, the boys and girls used to pray to the goddess for wisdom and learning, of which she had the patronage; and the youths carried their masters their fee or present, which was call'd *Minerval*.

Minerva represents wisdom; that is, skilful knowledge joined with direct practice, comprehends the understanding of the noblest arts, the best accomplishments of the mind, together with all virtues; but more especially that of charity.

The poets make five *Minervas*: The 1st, *Apollo*'s mother; the 2d, the daughter of *Nile*, which was worshipped by the *Egyptians*, in the city of *Sai*; the 3d that beforementionod; the 4th, the daughter of *Jupiter* and *Corypha*; and the 5th, the daughter of *Pallantis*, whom she killed, he attempting to ravish her.

MINERVA [in *Painting*] is represented in a blue mantle, embroidered with silver.

MINERVAL, a present made by scholars to their masters, or rather their schooling money, who also had a vacation during the *Minervalia*.

MINERVA'LIA, pagan festivals observed in honour of the goddess *Minerva*, and celebrated the 19th of *March*, for 5 days successively; the first of which was spent in prayers to the goddess, and the rest in sacrifices, combats of gladiators, acting of tragedies, and reciting pieces of wit; wherein he that obtained the

the victory had a prize given him by the appointment of the emperor *Domitian*.

MIN'IATURE [*migniature*, F.] a painting of pictures in water-colours; alſo very ſmall; a delicate kind of painting, conſiſting of little points or dots, inſtead of lines, commonly done on vellum, with very thin, ſimple water colours.

MIN'IM [with *Printers*] a ſmall ſort of printing letter,

MINIM [with *Muſicians*] a note of ſlow time, two of which make a ſemibrief; as two crochets make a minim, two quavers a crochet, and two ſemiquavers a quaver.

MIN'NIMS [ſo called of *minimus*, L. leaſt, as an intimation of their humility] an order of monks founded by *Francis de Paule*; who for rules preſcribed them the obſervation of the 10 commandments and thoſe of the church, and beſides the vows of poverty and chaſtity, they made another of a continual *Lent*; and prohibited them from riding upon any thing but an aſs; ordered that they ſhould recite for their office 77 times the Lord's prayer and as many *Ave Maria's*; that they ſhould be very regardful of their ſuperiors, and not to enter into nunneries, nor admit any women into their convents unleſs founders, or of the royal blood; that they ſhould not touch or carry any money about them; nor eat fleſh, eggs, butter, cheeſe or any thing elſe coming from milk, except in caſes of ſickneſs, and having beſides theſe preſcribed ſeveral other particular ties, he forbids making any addition or change in his rules, and promiſes eternal life to thoſe that ſhall obſerve them. They are called *Bonnes Hommes* at *Paris*.

MINIMS [of *minima*, L.] little things, pigmies. *Milton*.

MINIOG'RAPHY [*miniographia*, L.] a writing with vermilion.

MIN'ION *of the largeſt Size* [with *Gunners*] a piece of ordnance of three inches and a half diameter at the bore, eight foot in length, and containing 1000 pound weight of metal; carries a ball 3 inches diameter, weighing three pound twelve ounces. The charge of powder is 3 pound 1-4th; and its point blank ſhot is 125 paces.

Ordinary MINION [with *Gunners*] a large gun 3 inches diameter at the bore, in length 7 foot, its weight in metal 800 pound, carries a bullet of 2 inches 1-8th diameter, and weight 3 *l.* and 1-2. The charge of powder is 2 inches and a half, and its point blank ſhot is 120 paces.

MIN'ISTRAL [*miniſtrialis*, L.] belonging to a miniſter.

MINIUM [with *Painters*] red lead; it is made of common lead, calcined in a reverbatory furnace; or elſe of white lead put into an earthen pan, and ſtirred with a ſpatula over the fire.

MINORIES, near *Aldgate*, ſo called of a cloiſter of *minorites*, or friars minors there.

MINORITES, a ſort of friars called alſo *Cordeliers*.

MI'NOS, a king of *Crete*, the ſon of *Jupiter* and *Europa*, as the poets feign, he lived *Anno Mundi* 2670. He firſt gave laws to the inhabitants of *Crete*, and for his juſtice was made chief judge of Hell, and umpire with *Rhadamanthus* and *Æacus*. He married *Paſiphae*, the daughter of *Sol*, and had many children by her. The *Athenians* having out of envy to his ſon *Apon*, on account of his many heroick acts, murdered him, he made fierce war upon them, and compelled them to give ſeven of the ſons of their nobility yearly, to be devoured by the monſter *Minotaurus*, from which cruel tribute *Theſeus* at length delivered them. *Dædalus* made an intricate labyrinth for this *Minos*, where the *Minotaur* was kept.

MINOS was painted with long, brown, curled hair, crowned with a crown of gold, in a robe of blue and ſilver, with buſkins of gold on his legs.

MINOTAU'RUS, a double formed monſter, having partly the ſhape of a man, and partly that of a bull, begotten, as the poets feign, by *Paſiphae*, the wife of *Minos*, and a bull, by the contrivance of *Dædalus*. This monſter was kept by *Minos* in the labyrinth of *Crete*, and was fed with man's fleſh, which was brought to him from *Athens*. The moral is, as ſome ſay, that *Paſiphae* lay with one *Taurus*, a ſervant of *Minos*; others ſay, that ſhe fled away in a ſhip call'd *Taurus*, that had been made by *Dædalus*.

MINT [*mentha*, L. μίνθη, Gr.] an herb well known.

MINT'ED [of *mynetan*, *Sax.*] coined, as money.

MIN'UET, a dance, or the tune belonging to it.

MIN'UTE [in *Geography*] the 60th part of a degree, which in the heavens is ſomething more than an *Engliſh* mile.

MINUTE [in *Architect*] is the 30th part of a meaſure, called a module. See *Module*.

MINUTE *Line* [with *Navigators*] a ſmall, long line tied to a log of wood, having

having ſeveral knots or diviſions at 30 foot diſtance, wound about a reel fixed in the gallery of a ſhip. The uſe of which is, by the help of a minute glaſs, to make an eſtimate, and keep an account of the way or courſe a ſhip runs at ſea.

MI-PARTY [in *French Heraldry*] a term uſed, denoting the eſcutcheon is half way down, parted *per Pale*, and there croſs'd by ſome other partition.

MIQU'ELETS, a ſort of foot ſoldiers inhabiting the *Pyrenean* mountains, armed with piſtols under their belts, a carbine, and a dagger.

MIRAC'ULOUSNESS [*miraculoſus*, L. *miraculeux*, F.] wonderfulneſs.

MIRIF'ICENCE [*mirificentia*, L.] doing wonders.

MIRIF'ICK [*mirificus*, L.] marvellous, wonderfully done, ſtrangely wrought.

MIR'ROUR [*Metaphorically*] a pattern or model, as he is a mirrour of virtue and patience.

MIR'ROURS, are what are commonly call'd looking glaſſes, and are the ſurfaces of any opaque body ſo poliſh'd and regulated, as to be capable of reflecting thoſe rays of light that fall upon them; beſides thoſe mirrours in common uſe made of glaſs, finely ground, poliſhed, and to make them opake, foliated or laid over on the back, with a leaf of tin, fix'd on with quickſilver. Before the invention of glaſs plates, they were made of braſs, ſteel or other metal finely poliſhed.

MIRTH'LESNESS [myꝛ̀ðeleaꝛ, and neꝛꝛe, *Sax.*] melancholineſs.

To MISADVI'SE [of *mis* and *aviſer*, F.] to give bad counſel.

To MISAPPLY' [of *mis* and *applicare*, L.] to apply ill.

MISAPPREHEN'SION, an apprehending wrong.

MISBECOM'ING [of *mis*, *be* and coman, *Sax.*] indecent.

MISBEGOT'TEN [of *mis* and beȝottan, *Sax.*] ill-begotten.

To MISBEHAV'E [of *mis*, *be* and haban, *Sax.*] to behave ill.

MISBELIE'F [of *mis* and ȝeleaꝛa, *Sax.*] a falſe faith, unbelief.

MISBO'DING [of *mis* and bodian, *Sax.*] boding or threatening ill.

To MISCAL'L [of *mis* and kalleȝ, *Sax.*] to call wrong.

MISCELLA'NEOUSNESS [of *miſcellaneus*, L.] mixture or mixedneſs together without order.

MISCHIE'VOUSNESS, hurtfulneſs, detrimentalneſs.

MISCIBIL'ITY, capableneſs of being mingled.

MIS'CIBLE [of *miſceo*, L.] capable of being mingled.

To MISCONCEI'VE [of *mis* and *concevoir*, F.] to underſtand wrong.

MISCON'DUCT [of *mis* and *conduite*, F.] ill-conduct or management.

To MISCOUN'SEL [of *mis* and *conſulere*, L.] to give bad counſel. *Milton.*

To MISCOUNT' [of *mis* and *conter*, F.] to reckon or number wrong.

To MISDEMEAN' [of *mis* and *demener*, F.] to behave amiſs.

MISDO'ING [of miſꝺoen, *Sax.*] ill doing.

MISE [*Law Term*, in a *Writ of Right*] ſignifies the ſame that in other actions is called an iſſue. Accordingly this phraſe, *to join the miſe upon the meer*, ſignifies the ſame as to ſay, to join the *miſe* upon the *clear Right*. *i. e.* to join iſſue upon this point, whether the tenant or demandant has the better right.

MISE, an honorary gift or cuſtomary preſent to a prince of *Wales*, at his entrance upon the principality, of which the county of *Flint*, pay'd 2000 marks, the county of *Cheſter* 5000 marks at the change of every owner of the ſaid earldom, for the enjoyment of the privileges of that palatinate; at *Cheſter* they keep a *miſe* book where every town and village is rated.

MIS'ERABLENESS [*miſerabilis*, L.] wretchedneſs; alſo niggardlineſs, covetouſneſs.

MISERICOR'DIA [in *Law*] an arbitrary fine or amercement impoſed on an offender, and it is called *Miſericordia* or *Mercy*, becauſe it ought to be very moderate, and rather leſs than the offence committed, and the entry is, *Ideo in miſericordiâ*. *L.* alſo ſignifies ſometimes a being quit or diſcharged of all manner of amercements that one happens to fall under the penalty of in a foreſt. *L.*

MISERICORDIA [in *Athens* and *Rome*] a goddeſs who had in thoſe places a temple, which was a ſanctuary or place of refuge to criminals and unfortunate perſons.

MISFASH'IONED [of *mis* and *façonné*, F.] ſhapen wrong or illy.

MISFEA'SANCE [in *Law*] miſdoings or treſpaſſes. *F.*

To MISGIV'E [of miſ-ȝiꝛan, *Sax.*] to apprehend or fear ſome ill.

To MISGOV'ERN [of *mis* and *gouverner*, F.] to rule amiſs.

MISHAP'

MISHAP' [prob. [of miſ, *Sax.* and *happer*, F. to ſnap] a miſchance.

MISHA'PEN [of miſ-ſcapen, *Sax.*] having an ill ſhape.

To MISIMPLOY' [of *mis* and *employer*, F.] to uſe improperly.

To MISINFORM' [of *mis* and *informer*, F. of L.] to inform wrong.

To MISJUDG'E [of *mis* and *juger*, F.] to judge wrong.

To MISINTER'PRET [of *mis* and *interpretare*, L.] to interpret wrong.

To MISLEAD' [of miſ and læban, *Sax.*] to lead the wrong way.

To MISLI'KE [of miſ-ȝelican, *Sax.*] not to like, to diſapprove.

MISMAN'AGEMENT [of *mis* and *menagement*, F.] bad management.

To MISMATCH' [of *mis* and mate, a companion] to put things to others, to which they are not fellows.

MISNA [משנה, *Heb.*] a body of the *Jewiſh* civil law, &c. or rather an explication of the law which the *Jews* believe to be given to *Moſes* by God by word of mouth, beſides the written law; which unwritten law, they ſay was preſerved among the doctors of the ſynagogue, until the time of the celebrated rabbi *Jehuda Hahhodeſh* or the holy, who wrote the *Miſna*, about the year of Chriſt 180; that it might no longer depend on the memories of thoſe to whom it was communicated.

This book is divided into ſix parts, the *firſt* treats about the diſtinction of ſeeds in a field, the trees, fruits, tythes, &c.

The *Second*, regulates the manner of the obſervation of feſtivals.

The *Third*, concerning women and matrimonial caſes.

The *Fourth*, relates to law ſuits, that may happen in the way of trade.

The *Fifth*, is concerning obligations, ſacrifices and whatſoever has any relation to them.

The *Sixth*, treats of the various ſorts of purifications.

MISOG'YNIST [*miſogynus*, L. of μισόγυνος, *Gr.*] a woman-hater.

MISO'GYNY [*miſogynia*, L. of μισογυνία, Gr.] the hate and contempt of women.

To MISPEND' [of miſ-ſpendan, *Sax.*] to ſpend amiſs, to waſte.

MISPRIS'ION *of Clerks* [*Law Term*] is a default or neglect of clerks in writing, engroſſing or keeping records; for which defaults no proceſſes are to be made void in law, or diſcontinued: but are to be amended by the juſtices of aſſize.

MISPRISION *of Felony*, &c. [in *Law*] is the making a light account of ſuch a crime by not revealing it, when a perſon knows that it has been committed; or by ſuffering any perſon who has been committed to priſon, even upon ſuſpicion of it, to be diſcharged before he has been indicted for it. This offence of miſpriſion, is finable by the juſtices before whom the offender has been convicted.

MISPRISION *of Treaſon*, is the concealing or not diſcloſing known treaſon; the puniſhment for which offence is, that the offender ſhall loſe his goods, and the profit of his lands, during the king's pleaſure.

MISPROPOR'TIONED [of *mis* and *proportionné*, F. of *L.*] not proportional.

Congregation of the MISSION [among the *Roman Catholicks*] the directors of a ſeminary for training up youth for prieſts, who are oblig'd to go continually up and down the countries to teach and inſtruct the people of ſmall towns, villages, &c. in the principles of religion and doctrines of the church; but are forbid by the ſtatutes of their order to go where any arch-biſhop, biſhop or provincial reſides, upon a ſuppoſition that there is no want of inſtruction in ſuch places.

MIS'SIONARIES [of the Church of *Rome*] eccleſiaſticks who devote themſelves and their labours to the performance of ſome ſpiritual miſſion for the converſion of infidels, conviction of hereticks, &c. Of theſe, viz. *Jeſuits*, *Carmelites* and *Capuchins*, there are great numbers diſperſed in moſt parts of the world, eſpecially in *Aſia*, *Africa* and *America*, who the better to induce themſelves in *China*, *India*, &c. generally get a ſmatch of phyſick and the mathematicks, by which means they have got footing there.

MIS'SELDINE, MIS'SELTOE, MIST'LETOE } [miſtelta, *Sax.*] a ſort of ſhrub or ſhrubby plant that grows on ſome trees, as the oak, &c, of which the ancients had this notion, that if thruſhes which eat the berries, rooſted all night on it, and dunged upon it, the dung turned to birdline; and thence came the *Latin* proverb, *Turdus ſibi malum cacat*, *i. e.* the *Thruſh* ſhits her own ſorrow.

MISTHOUGHT' [of *mis* and ðoht, *Sax.*] an ill-thought.

MIS'SEN *Maſt*, MIZ'ZEN *Maſt* } [in a *Ship*] is a round piece of timber, that is erected in the ſtern or back part of it; there are in ſome large ſhip

two ſuch maſts, and when ſo, that maſt of the two which ſtands next to the main maſt, is called the *Main Miſſen*, and the other that ſtands near the poop, is call'd the *Bonaventure Miſſen*. The length allowed for a *Miſſen Maſt*, is half that of the *Main Maſt*; or the height of it is the ſame with that of the *Main Top-Maſt* from the quarter-deck; and the length of the *Miſſen Top-Maſt*, is half that.

MISSEN *Sail* [in a *Ship*] the ſail that belong to the *Miſſen Yard*.

MISSEN *Top-Sail* [in a *Ship*] the ſail that belongs to the *Miſſen Top-Sail Yard*.

MISSEN GROSS } a *German* coin, in
Silver GROSS } value two pence halfpenny.

MIS'SION [of the *Pope*] a power or licence given by him, to preach the *Romiſh* doctrines in foreign countries.

To MISTEACH' [of mıꝑ·tæcan, *Sax.*] to teach wrong.

MIS'TRESS [*maitreſſe*, F. *magiſtra*, L.] of an houſe; a kept miſtreſs or concubine, a paramour or ſweetheart.

MISTRUST'FUL [of mıꝑ·tꝛuꝓa and ꝼull, *Sax.*] ſuſpicious, jealous.

MISTRUST'FULNESS, ſuſpicious, temper, jealous-patedneſs.

MISTS [mıꝑt, *Sax.*] vapours hovering over the earth, and ſtaying till they are either drawn upwards by the rays of the ſun, or falling down to the earth by their own weight, where by a leſs degree of cold, they are changed into dew, and by a greater into hoar froſt.

MIST'Y [of mıꝑtıȝ, *Sax.*] as miſty weather.

To MISU'SE [of *mis-uſer*, F.] to abuſe; to make a wrong uſe of.

To MISUNDERSTAN'D [of mıꝑ·unꝺeꝛ and ꝯtanꝺan, *Sax.*] to underſtand amiſs.

MITCH'ELS [in *Maſonry*] *Purbeck*, ſtones for paving, picked all of a ſize from 15 inches ſquare to 2 foot, being ſquar'd and hew'd ready for paving.

MITAIL'LE [in *French Heraldry*] ſignifies that the eſcutcheon is cut only half way athwart, by way of *Bend Siniſter*. See the figure.

MI'THRAS, a great and famous deity of the *Perſians*, who (as ſome of them ſay) was produc'd by the alone heat of luſt from the earth, or as others ſay from a ſtone, and therefore the ſymbol us'd by his devout and ſecret votaries was Θεὸς ἐκ πέτρας, i. e. *God* of a rock, and was accounted a middle deity between *Arimanes* and *Oromaſdes*, or a middle deity between good and bad. They ſacrificed a horſe to him, and generally a white one. And a particular ſort of jewel was conſecrated to this god called *Mithrax*.

MI'TH'RIDATE [*mithridatium*, L. μιθριδάτιον, Gr. of *Mithridates*, king of *Pontus*, the inventor of it, among whoſe papers the receipt of it was found, and carried to *Rome* by *Pompey*] a confection, that is a preſervative againſt poiſon; ſeveral of the ingredients of which are vipers fleſh, opium, agarick, ſquills, *&c.*

MIT'IGATED [*mitigatus*, L.] appeaſed, pacified, aſſwaged.

MI'TRAL [of *mitra*, L.] of, or belonging to, or like a mitre.

MITRANCHE' [*French Heraldry*] ſignifies that the eſcutcheon is cut athwart, but only half way bendwiſe, that is by *Bend Dexter*, for the *Siniſter* is called *Mitaille*. See the figure.

MI'TRE [*mitra*, L. μίτρα, Gr.] an ornament worn by popiſh biſhops and abbots, when they walk or officiate in their formalities or *Pontificalibus*. The pope has four mitres, different in richneſs, which he wears according to the ſolemnity of the feſtival.

MITRE [with *Artificers*] an angle that is juſt 45 degrees.

MIXT *Mathematicks*, are thoſe arts and ſciences which treat of the properties of quantity, applied to material beings or ſenſible objects, as *Aſtronomy*, *Geography*, *Dialling*, *Navigation*, *Gauging*, *Surveying*, &c.

MIXT *Action* [in *Law*] is one that lies both for the thing detained, and againſt the perſon of the detainer.

MIXT *Body* [with *Schoolmen*] is a whole reſulting from ſeveral ingredients, altered or new modified by the mixture.

Perfect MIXT *Bodies*, are the claſs of vital or animated bodies, where the elements or ingredients they are compoſed of, are changed and transformed by a perfect mixture.

Imperfect MIXT *Bodies*, are inanimate bodies, the forms whereof remain ſtill the ſame as of the ingredients which conſtitute them.

MIXT *Mode* [according to Mr. *Lock*] is a combination of ſeveral ſimple ideas of different kinds; as beauty conſiſts of *Colour*, *Figure*, *Proportion*, &c.

MIXTURE [in *Phyſick*] an aſſemblage or union of ſeveral bodies of different properties in the ſame maſs.

MIX'-

MIX'TION, mixture or mixing.

MIX'TURE [in *Drapery*] the union, or rather confuſion, of ſeveral wools of different colours, before they are ſpun.

MIZ'ZLING [of ꝥıꝛꝛ, *q. d.* miſtling] raining in very ſmall drops.

MOAN'FUL [of mænan and ꝼull, *Sax.*] ſorrowful, lamentable, *&c.*

MOB, a woman's night-cap.

To MOB [of *mobile vulgus*, the rabble] to inſult a perſon riotouſly.

MOB'BED, dreſt in a mob, alſo inſulted by a mob.

MOB'ILE [*mobilis*, L.] moveable.

Primum MOBILE [in the *Ancient Aſtronomy*] a ninth heaven or ſphere imagined to be above thoſe of the planets and fixed ſtars.

MOBIL'ITY. Upon *Copernicus* reviving the notion of the mobility of the earth, pope *Paul* V. appointed commiſſioners to examine into the matter, who reſolv'd that ſcholars might maintain the poſſibility of the earth's mobility as an *Hypotheſis*, but forbad the aſſerting it as a demonſtrated and known truth, becauſe they imagined it contradicted ſeveral texts of ſcripture.

MOCCA'DOES, the thrums or ends that weavers make in working fine worſted ſtuffs, which are uſed in darning or mending holes in woollen garments.

MODAL'ITY [with *Schoolmen*] the manner of a thing in the abſtract, or the manner of exiſting.

MODE [*modus*, L. mod, *Sax.*] way, manner, faſhion or garb.

The MODE *of a thing* [with *Logicians*] is that, which being conceived in a thing, and not being able to ſubſiſt without it, determines it to *be after a certain manner*, and cauſes it to be named ſuch. This is alſo called the *manner* of a thing, or *attribute* or *quality*.

Internal MODES [in *Metaphyſicks*] thoſe modes which are inherent in the ſubſtance, as roundneſs in a bowl.

External MODES, are thoſe which are extraneous to the ſubject, as when we ſay a thing is beheld, deſired, loved, *&c.*

Simple MODES, are combinations of *ſimple* ideas or even of the ſame ſimple ideas ſeveral times repeated, a ſcore, a dozen, *&c.*

Mixt MODES, are combinations of ſimple ideas of ſeveral kinds, as *Beauty* conſiſts in a compoſition of colour, figure, proportion, *&c.*

Immediate MODES [with *Schoolmen*] are ſuch as are immediately attributed to their ſubjects or ſubſtantives, as motion is an immediate mode of the body, underſtanding of the mind.

Mediate MODES, are thoſe that are attributed to the ſubject by the intervention of ſome other mode; as ſwiftneſs and ſlowneſs are only attributable to the body in reſpect to its motion.

Eſſential MODES } are attributes,
Inſeparable MODES } without which the ſubſtance cannot ſubſiſt; as wiſdom, goodneſs, *&c.* in God; figure, place, quantity, *&c.* of the body.

Non-Eſſential MODES } are attri-
Separable MODES } butes which affect created ſubſtances, remaining affix'd to them ſo long as is neceſſary, as the *whiteneſs* of *Milk*, *coldneſs* of *Ice*,

Poſitive MODES, are ſuch as give to their ſubſtantives ſomething poſitive, real and abſolute.

Privative MODES, are attributed to ſubjects, when the mind perceives ſome attributes to be wanting therein, and frames a word which at firſt ſight ſeems to denote ſomething poſitive, but which in reality only denotes the want of ſome property or mode; as a privation of light is attributed to a blind man.

MODES *of Spirit*, are knowledge and willing.

MODES *of Body*, are figure, reſt and motion.

MODES *of thickneſs*, the ſame as eſſential attributes.

MODES *of having*, are thoſe whereby any thing may be had by another.

MODE [in *Muſick*] the particular manner of conſtituting the octave, as it conſiſts of ſeveral eſſential or natural notes, beſides the key.

MOD'EL [*modellus*, L. *modelle*, F.] an original or pattern propoſed for any one to copy or imitate.

MODEL [with *Architects*] a kind of meaſure, which is the diameter of the bottom of a pillar in each order, by which the length, *&c.* of it is meaſured, and which is commonly divided into 60 equal parts, called *Minutes*; except in theſe of the *Dorick* and *Tuſcan* orders, where the model is but half the diameter.

MODEL [*modelle*, F. of *modulus*, L.] an original pattern which any workman propoſes to imitate; it is made either of wood, ſtone, plaſter, *&c.* and in architecture ſhould be made by a ſcale, where an inch or half inch repreſents a foot, for the more exact compleating the deſign.

MODEL [in the *Compoſite*, *Corinthian* and *Ionick* orders] is divided into 18 parts, the ſame as *Module*.

MOD'ELLED [*modellé*, F.] framed or fashioned according to the model or pattern.

MOD'ERATENESS [*moderatio*, L.] moderation.

MOD'ERNS [according to some] all those authors who have written since *Boetius*.

MODERN *Astronomy*, takes its beginning from *Copernicus*.

MODERN *Architecture*, the present *Italian* manner of building; or it is rather in strictness what partakes partly of the antique, retaining something of its delicacy and solidity; and partly of the *Gothick*, whence it borrows members and ornaments without proportion or judgment.

MODERN *Medals*, such as have been struck within these 300 years.

MOD'ERNNESS [of *modernus*, L.] newness, the being of late days.

The MODERNS [*les modernes*, F.] persons of later times, in contradiction to the ancients.

MOD'ESTNESS [*modestia*, L.] modesty; modest behaviour, *&c.*

MOD'ESTY [in *Painting*] is represented as a beautiful virgin, clothed in blue.

MODIF'ICABLENESS [of *modificatio*, L.] capableness of being modified.

MODIF'ICATED [*modificatus*, L.] modified.

MO'DIFIED [*modifié*, F. of *L.*] having modality or manner of existence.

MODIFIED [with *Logicians*] a thing is said to be modified, when the substance is considered as determined by a certain mode or manner; as for example, when we consider a *Body*, the idea we have of it represents a *Thing* or *Substance*; because we consider it as a thing that subsists by itself, and has no occasion for any else to subsist it. But when we consider, that this body is *round*, the idea we have of *roundness*, represents to us only the *manner* of being or a *Mode*, which we conceive cannot subsist naturally without the *Body*, the *roundness* of which it is, when we join the *Mode* with the thing, then we consider a round body, which idea represents to us a thing modified.

MODILION [of *modiglione*, It. *i. e.* little model] so called in respect to the greater, which is the diameter of the pillar in the *Dorick* order, a module is half the diameter of the body of the column below, in other orders it is the whole diameter, and is commonly supposed to be divided into 60 equal parts, called *Minutes*.

MO'DISHNESS [of *à la mode*, F.] fashionableness.

MOD'ULE [in *Architecture*] a certain measure of bigness, taken at pleasure, for regulating the proportions of columns, and the symmetry or distribution of the whole building. Modilions are little inverted *Consoles*, under the *Soffit* or bottom of the *Drip* in the *Ionic*, *Composit* and *Corinthian* cornices, and ought to correspond to the middle of the columns. In the *Corinthian* they are always moulded with carved work. In the *Ionic* and *Composit* they are more simple, having seldom any ornament, except one single leaf underneath.

MOIDO'RE, a *Portugal* gold coin, in value 27 shillings *Sterling*.

To MOIS'TEN [of *moiteér*, F.] to make moist.

MOIST'NESS [of *moiteur*, F.] wettishness, dampness.

To MOL'DER [of mold, *Sax.* earth] to turn to earth or dust.

MOLI'NE [in *Heraldry*] as a *Cross Moline*, is a cross that runs round both ways, at all the extremities; but not so wide or sharp as that which is called Anchored.

MOLI'NISTS [so call'd of *Molina* a *Spanish* jesuit, who was reader of divinity lectures for 20 years, in the university of *Evora* in *Portugal*, who died at *Madrid* in the year 1604, aged 65 years] adherents to his opinions, concerning the consistency of grace, with free will, about which he wrote a book which gave rise to the disputes, upon the subjects of grace and predestination, which has made so great a noise in the world, especially by the opposition made against it by the *Dominicans*.

MOLI'TIONS, grindings; also endeavours, attempts.

MOL'LIFYING [*mollificans*, L.] softening, assuaging.

MOL'LIFYINGNESS, mollification, softening quality.

MO'LOCH [מלך, *Heb. i. e.* a king] the idol *Moloch* is the same with *Saturn*, to whom the Heathens sacrificed their sons and daughters, causing them to be burnt alive in a brasen image made for that purpose. The *Ammonites*, whose god this was, obliged all parents, either to offer up their children in this manner, or make them pass between two fires in honour of *Moloch*. And *Herodotus* says, that sometimes men offered themselves voluntarily to be burnt for this god. *Moloch* stood near *Jerusalem* in a beautiful valley, belonging to the children of *Hinnom*, in the midst

midſt of a pleaſant grove, where the *Jews* imitated their profane neighbours. The *Carthaginians* ſacrificed 200 noblemen's children to *Moloch*, when *Agathocles* made war upon them in *Africa*. *Moſes* in ſeveral places forbids the *Iſraelites* to dedicate their children to *Moloch*, by making them paſs through the fire, in honour of that god.

He ordered thoſe to be put to death, who ſhould offend againſt this command; and God himſelf threatens to pour out his wrath, againſt ſuch a man, and to root him out from among his people.

There is great probability that the *Hebrews* were much addicted to the worſhip of this deity, even from before their coming out of *Egypt*, ſince *Amos*, and after him St. *Stephen*, reproaches them, with having carried along with them into the wilderneſs the tabernacle of their god *Moloch*: *Portaſtis tabernaculum Moloch veſtri*. *Solomon* built a temple to *Moloch*, upon the mount of *Olives*, and *Menaſſeh* a long time after imitated his impiety, by making his ſon paſs thro' the fire in honour of *Moloch*. It was chiefly in the valley of *Tophet* and *Hinnom*, to the eaſt of *Jeruſalem*, that this idolatrous worſhip was paid to *Moloch* by the *Jews*, by conſecrating their children to him, and by making them paſs thro' the fire in honour of him.

Some are of opinion, that they contented themſelves by making theſe children leap over a fire ſacred to *Moloch*, in order by this, to conſecrate them to this falſe deity; and by this luſtration to purify them, being an uſual ceremony on other occaſions among the *Pagans*. Others believe that they made them paſs between two fires oppoſite to each other, for the ſame intention. But others maintain that they really burnt their children, by way of ſacrifice to *Moloch*. The ſcriptures will furniſh ſeveral proofs of this. See *Pſalm* cvi. 37. *Iſaiah*, vii. 5. *Ezek.* xvi. 20, 21. xxiii. 37, 39. Where it is poſitively aſſerted, that the *Hebrews* ſometimes ſacrificed their children to *Devils*, to *Moloch*, and to ſtrange gods. And in the ſecond book of *Kings*, it is directly ſaid, that the inhabitants of *Sepharvaim* burnt their children in the fire, to *Anammelech* and *Adrammelech* their gods, which without doubt are the ſame as *Moloch* of the *Ammonites*. However I would not be underſtood to aſſert, that they always really burnt their children in honour of this idol; and perhaps when it is only expreſſed that they made them paſs through the fire, *Luſtrare per ignem*, or *transferre per ignem*, this means in ſome places, the leaping over the flames, or paſſing nimbly between two fires. But we are perſuaded that generally ſpeaking, the worſhippers of *Moloch* immolated or ſacrificed their children, and put them to death in honour of this falſe deity.

The *Rabbins* aſſure us, that the idol *Moloch* was of braſs, ſitting upon a throne of the ſame metal, adorned with a royal crown, having the head of a calf, and his arms extended, as if to embrace any one. When they would offer any children to him, they heated the ſtatue within by a great fire, and when it was burning hot, they put the miſerable victim within his arms, which was ſoon conſumed by the violence of the heat. And that the cries of the children might not be heard, they made a great noiſe with drums, and other inſtruments about the idol. Others ſay that his arms were extended, and reaching towards the ground; ſo that when they put a child within his arms, it immediately fell into a great fire, which was lighted at the foot of the ſtatue. Others relate that it was hollow, and that within it were contrived ſeven partitions, one of which was appointed for meal or flower; in the ſecond there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the ſixth an ox, and in the ſeventh a child, all theſe were burnt together by heating the ſtatue on the outſide.

MOLT'ING } the falling off or
MOULT'ING } change of feathers, hair, ſkin, horns, voice of animals, which happens to ſome annually; and to others at certain ſtages of their lives.

MOLYB'DOMANCY [μολυβδομαντια of μόλυβδος lead, and μαντεια, Gr. divination] a divining, by obſerving the motions, figures, &c. of melted lead.

MOMEN'TUM [in *Mechanicks*] is the ſame with *Impetus*, or quantity of motion in any moving body.

MOMENTA'NEOUSNESS } [of *mo-*
MO'MENTARINESS } *mentaneus*, L.] ſhortneſs of duration or continuance.

MOMEN'TOUSNESS [*momentoſus*, L.] weightineſs of concern; the being of moment or worth.

MO'MENTS [with *Naturaliſts*] are the quantities of motion in any moving body;

body; alſo ſimply, the motion itſelf, which they call *vis inſita*, or the power by which any moving bodies do continually change their places.

MO'MUS [μῶμος, Gr.] diſgrace, reprehenſion] the carping god, who had his beginning from *Sleep* and the *Night*; and tho' he was very ſlothful and ignorant, and would do nothing himſelf, yet found fault with every thing that was done by others. Among others, he is ſaid to have blamed *Vulcan*, for making man without a window in his breaſt, that his wiles might be viſible. Whence all carpers are called *Momuſes*. L.

MOMUS [in *Painting*, &c.] was repreſented in a darkiſh coloured robe, with beard and hair parti-coloured.

MONANGIOPOLYSPER'MOUS [of μόνος alone, ἀγγεῖον a veſſel, πολυς many, and σπέρμα, *Gr.* ſeed] a term apply'd to ſuch plants as have many ſeeds in one ſingle ſeed veſſel.

MON'ARCHY [of μοναρχία of μονός, alone or ſingle, and ἀρχή dominion, *Gr.*] is a ſtate or kingdom governed by a ſingle magiſtrate, in whom the ſupreme power is lodged, which is ſometimes abſolute, comprizing both the legiſlative and executive power, which is commonly called an arbitrary government, ſuch as that of *France*, *Turky*, &c.

A mix'd MONARCHY is one that is tempered by the interpoſition of the eſtates or great men of the realm, both of the nobility and gentry; thus in *England* the executive power is veſted in the king or monarch abſolutely; but the legiſlative power is inveſted in the parliament; but it is to be noted, that the king has a negative power as to the laws propoſed to be obligatory on the people, and alſo the power of proroguing and diſſolving parliaments, but no power to raiſe money, but by laws conſented to by the parliament.

Monarchies by general cuſtom are ſucceſſive from father to ſon, &c. But ſome are elective as that of *Poland*, and there are alſo many inſtances of monarchies where the ſucceſſion has not been hereditary.

MONASTERIES a monaſtery was originally no more than a cell for a ſingle ſolitary monk; but afterwards grew to be houſes for religious fraternities. *Euſebius* biſhop of *Vercelles* firſt brought them into great cities in the *Weſt*; and in the 4th century, St. *Baſil* is ſaid to have formed rules or regulations for monaſtical ſocieties in the *Eaſt*; and in the 6th century the like was done by St. *Bennet* for thoſe in the *Weſt*. Which order in proceſs of time came to be divided into many branches.

Monaſteries were at firſt places of ſtrict diſcipline and auſterity of life, and alſo ſchools for the inſtruction and education of youth. During the ravages of the *Goths* and *Vandals*, the *Huns*, *Franks*, and *Almains*; monaſteries were the only places of ſafe retirement for learned men and repoſitories of all ſorts of learning, and out of them were produced many learned men, well qualified both for the miniſterial function and government, which gaining them the eſteem of all ranks and degrees of people and princes, they obtained great indulgences and privileges; the latter as well as the former receiving their education from them, till about the year 1000, when colledges and univerſities were erected, more eſpecially for learning and the ſciences, and monaſteries were confined chiefly to religious obſervations and reſtrictions; ſo that their eſteem was ſomewhat eclipſed, till about the 13th century the *Mendicant* friars attempted to recover their reputation by mixing philoſophy and ſchool divinity with their other performances.

MONE [of mænan, *Sax.*] grieving and lamenting, bewailing,

MONK [*monachus*, L. of μόνος *Gr.* alone, ſolitary] perſons who according to their firſt inſtitution were ſeparated from the company of men. The origin of a monkiſh life is uſually attributed to *Paul* the hermit, and St. *Anthony*, whoſe example repleniſhed *Egypt* with monks: ſome altogether ſolitary, others in community.

This kind of life afterwards ſpread into *Syria*, *Pontus* and the leſſer *Aſia*. Thoſe of *Egypt* and *Syria* are called by the name of St. *Anthony*; but thoſe of *Aſia* took the name of St. *Baſil*, who brought in *Anthony's* rule. *Athanaſius* coming to *Rome* and publiſhing the life of St. *Anthony*, many embraced this way of living in *Italy*, from whence it ſpread into other provinces.

Monks at firſt lived out of town, moſt of them being lay men, their profeſſion debarring them from eccleſiaſtical functions, all their employment conſiſting in hard prayer and hard labour.

MON'KISH, of or belonging to monks,

MONO'CEROS [μονόκερως, *Gr.*] an unicorn or beaſt that has but one horn; alſo the ſene fiſh. *L.*

MONO'GAMIST, one who is of ſingle marriage.

MO-

MONOL'OGIST [*monologus*, L. of μονολόγος, *Gr.*] one that loves to have all the talk to himſelf.

MO'NOLOGUE } [μονολογία, *Gr.*] a
MONOL'OGY } ſoliloquy, a dramatick ſcene, where only one actor ſpeaks.

MONO'ME [in *Algebra*] a quantity that has but one denomination or name.

A MONOPET'ALOUS *Flower*, uniform and regular [with *Botan.*] is one in which the petal is not divided, or if divided, the ſegments anſwer each other.

MONOPETALOUS *Flower*, difform and irregular, is one in which the parts of the petal do not exactly anſwer one to the other.

MONOPHY'SITES [of μόνος alone or ſingle, and φύσις, Gr. nature] a name given to all the ſectaries in the *Levant*, who will allow of but one only nature in *Jeſus Chriſt*.

MO'NOPS [μονωψ, *Gr.*] a beaſt in *Pæonia*, as big as a bull, who being purſued cloſely, voids a ſort of ſharp and fiery ordure, which if it lights upon the hunter, he dies immediately.

MONOPY'RENOS [of μονος and πυρήν *Gr.*] a kernel which has one ſeed or kernel in the berry, as philyrea, miſletoe, &c.

MONOSPER'MOUS [of μόνος and σπέρμα, *Gr.* ſeed] which bears a ſingle ſeed to each flower, as in *Valerian*, the *Marvel* of *Peru*, &c.

MONOTONI'A [of μόνος and τόνος, *Gr.* tone] the having but one tone; alſo a want of inflection or variation of voice, or a pronunciation, where a long ſeries of words is delivered with one unvaried tone.

MONSEIGNEUR', a title uſed by the *French* to perſons of a higher rank.

MONSIEUR', a title uſed by them ſpeaking to their equals.

MON'SOONS, are periodical winds in the *Indian* or *Eaſtern* ſea; that is, winds that blow one half the year one way, and the other half on the oppoſite points; and theſe points and times of ſhifting are different; in the different parts of the ocean; for in ſome places, the wind is conſtant for three months one way, then three months more the contrary way, and ſo all the year.

MONS'TER [*monſtrum*, L.] a natural birth, or the production of any living thing, degenerating from the proper and uſual diſpoſition of parts in the ſpecies it belongs to, as when it has too many or too few members; or ſome of them are extravagantly large; any thing againſt or beſides the common courſe of nature.

MON'STRANT [*monſtrans*, L.] ſhewing or declaring.

MONSTRIF'ICABLE [*monſtrificabilis*, L.] very large, monſtrous.

MONSTROSITY, monſtrouſneſs.

MON'STROUSNESS [*monſtroſus*, L.] prodigiouſneſs, the being beyond the ordinary courſe of nature.

MONTA'NISTS [ſo called of *montanus*] an heretick in the 2d century, who ſo deceived the world by his hypocriſy, that he was reputed to have the gift of prophecy and doing miracles.

He gave it out that himſelf was the *Paraclete*, or comforter promiſed by *Chriſt*; permitted the diſſolution of marriages to avoid martyrdom, and alſo condemning ſecond marriages as fornication, and ordered a ſevere faſt of 3 *Lents*.

His diſciples aſſerted, that God the father having a deſign to ſave the world by the law and the prophets; but not being able to perform it, aſſumed fleſh, in the womb of the virgin, preached in *Jeſus Chriſt* and ſuffered death in his ſhape.

At laſt he hanged himſelf with *Maximilla*, one of his women ſcholars.

MONT'ANT [in *French Heraldry*] ſignifies the ſame as we do by the moon in her increaſe, when ſhe always faces to the right of the eſcutcheon.

Lunar Synodical MONTH, is the ſpace of time between two conjunctions of the moon with the ſun.

Lunar Periodical, MONTH the ſpace of time, wherein the moon makes her round thro' the zodiack.

Lunar Illuminative MONTH, is the ſpace from the firſt time of her appearance, after the new moon, to her firſt appearance the new moon following.

MONTH *of Apparition* } with *Aſtro-*
MONTH *of Illumination* } *nomers*] is the ſpace of 26 days 12 hours, in which the moon is to be ſeen; the other 3 days in which it is darkened by the ſun being taken away.

MONTH *Decretorial* } alſo conſiſts
MONTH *Medical* } of 26 days 12 hours.

MONTH *of Conſecution* } [with *Aſtro-*
MONTH *of Progreſſion* } *nomers*] is the ſame as ſynodal month, *i. e.* the ſpace of time between one conjunction of the moon with the ſun and another, bearing ſomewhat more than 29 days and a half.

MONTH *of Peragration* } [with *Aſ-*
MONTH *Periodical* } *tron.*] *i. e.* the

the ſpace of the moons courſe from any point of the zodiack, to the ſame again, conſiſting of 27 days, 7 hours and 45 minutes.

MONTH [in *Hieroglyphicks*] was repreſented by a palm-tree, ſending forth a branch every new moon.

MONT-JOYE [among the *French*] a name by which they call heaps of ſtones laid together by pilgrims; in which they ſtick croſſes, when they are come within view of the end of their journey; and ſo thoſe betwixt St. *Denis* in *France* and *Paris*, are called St. *Denis's Mont-joyes*, F.

MONT-JOYE [with *Military Men*] is a banner, ſo *Mont-joye* St. *Denis* is as much as to ſay, the banner of St. *Denis*.

MONTOIR' [in *Horſemanſhip*] a ſtone as high as the ſtirrups, which *Italian* riding maſters mount their horſes from, without putting their foot in the ſtirrup. *Ital.*

MONTOIR [with *Horſemen*] the poiſe or reſt of the foot on the left ſtirrup, F.

MON'UMENT [*monumentum*, L.] a memorial for after ages, either a pillar ſtatue, tomb, *&c.* raiſed in memory of ſome famous perſon or action.

MOOD [mode, *Sax.* mind] diſpoſition humour, temper.

MOOD'INESS [modic and nesse, *Sax.*] doggedneſs, ſullenneſs.

MOODS [*modi*, L.] as the moods in grammar.

MOODS [with *Grammar.*] determine the ſignifications of verbs, as to the manner and circumſtances of what is affirmed or denyed; ſome reckon four, as the *indicative*, *imperative*, the *potential* and *infinitive*; to theſe other add two more, the *optative* and *ſubjunctive*; which are literally the ſame with the *potential*; but are diſtinguiſhed, the *optative* by the adverb, and the *ſubjunctive* by a conjunction.

MOODS [with *Logicians*] are the univerſal affirmative; the univerſal negative; and the particular affirmative, and the particular negative.

MOODS [with *Muſicians*] are four *viz.* 1. The perfect of the more. 2. The perfect of the leſs. 3. The imperfect of the more. 4. The imperfect of the leſs. But theſe moods are now grown much out of uſe, except the laſt, which is called the

Common MOOD, *viz.* that a large contains 2 longs, 4 breves, 8 ſemibreves, 16 minims, 32 crotchets, 48 quavers, *&c.*

MOODS [among the ancient *Greeks*] were five; the uſe of which was to ſhew in what key a ſong was ſet, and how the different keys had relation one to the other. Theſe moods were called after provinces of *Greece*, *viz.* the *Dorick*; *Lydian*, *Ionian*, *Phrygian* and *Æolick*; ſome of which were ſuited for light and ſoft airs, others to warlike tunes, and others to grave muſick.

Dorick MOOD [in *Muſick*] conſiſted of ſlow tun'd notes, and was proper for the exciting perſons to ſobriety and piety.

Ionick MOOD, was for more light and ſoft muſick; ſuch as pleaſant, amorous ſongs, jiggs, courants, ſarabands.

Æolick MOOD, was of an airy, ſoft and delightful ſound, ſuch as our *Madrigals*, and was uſeful to allay the paſſions by means of its grateful variety and melodious harmony.

The Lydian MOOD, was a ſolemn grave muſick, and the compoſition or deſcant was of ſlow time, adapted to ſacred hymns, *&c.*

The Phrygian MOOD, was a warlike muſick, fit for trumpets, hautboys, and ſuch like martial inſtruments; in order to animate and raiſe the minds of men to undertake military atchievements.

MOO'DY [modic, *Sax.*] ſullen, *&c.*

MOON

MOON [mona, *Sax.*] one of the ten ſecondary planets, being the earths ſatellite or attendant, being only 60 ſemidiameters of the earth remov'd from it, which traverſes through the zodiack in 27 days, 7 hours and 41 minutes; but does not overtake the ſun in leſs than 29 days, 12 hours and 44 minutes. The moon was an ancient idol of *England*, and worſhipped by the *Britains* in the form of a beautiful maid, having her head covered, and two ears ſtanding out.

The form of this idol ſeems ſomewhat ſtrange and ridiculous, for being made for a woman, ſhe hath a ſhort coat like a man; but it is more ſtrange to ſee her hood with two ſuch long ears. The holding of a moon before her breaſt, may ſeem to have been deſigned to expreſs what ſhe is; but the reaſon of her chaperon with long ears, as alſo of her ſhort coat and piked ſhoos, has not, that I find, been explained by the learned. This idol was worſhipped by our *Saxon* anceſtors, and from it *Monday* takes its name. See the figure in the foregoing page.

MOON, the common people in ſome counties in *England*, are accuſtomed at the prime of the moon to ſay; *It is a fine moon, God bleſs her*; which ſome imagine to proceed from a blind zeal, retain'd from the ancient *Iriſh*, who worſhipped the moon, or from a cuſtom in *Scotland* (particularly in the high-lands) where the women make a curteſy to the new moon; and ſome *Engliſh* women do ſtill retain a touch of this gentiliſm, who getting up upon, and ſitting aſtride on a gate or ſtile the firſt night of a moon, they ſay.

All hail to the moon, all hail to thee;
I prithee good moon declare to me,
This night who my husband ſhall be.

The moon was worſhipped by the ancient *Heathens* under ſeveral names, and ſeveral ſhapes.

As the moon at her firſt appearance. She was worſhipped in the form of a woman clothed in white garments, and holding in her hand a burning torch: When ſhe was half full with a baſket of fruit; and when ſhe was at the full in a dark coloured garment.

As *Juno*, ſhe was honoured with the ornaments of a queen.

As *Diana*, ſhe was worſhipped in the habit of a woman, holding a torch in one hand, two ſnakes in the other, a bow and arrows on her ſhoulders, ſitting in a chariot drawn by white deers.

As *Venus*, ſhe was repreſented as a woman naked crowned with roſes and riſing out of the ſea.

As *Lucina*, ſhe was crowned with the herb dittany, and holding in her hand a burning torch.

As *Ceres*, ſhe was repreſented as a matron with a ſheaf of corn on her head.

As *Hecate*, ſhe was worſhipped in the ſhape of a monſter, having three heads.

The MOON [in her *Decrement*] is in her waining.

The MOON [in her *Detriment*] is in her eclipſe.

The MOON [in her *Complement*] is when ſhe is at full.

The MOON *increſſant*, is the ſame as in her increment.

The Colour of the MOON [in *Blazon.*] is either proper, which is *Argent* or *Or*, as ſhe is borne; but theſe two metals repreſent her beſt, unleſs ſhe be in her detriment, and then *Sable* is better.

MOON [in *Heraldry*] is always borne in coat armour, either increaſing or decreaſing; but never in the full. An increaſing moon is a ſymbol of nobility and increaſe, called *Increment*.

The MOON [with *Divines*] is the hieroglyphick of the Chriſtian church, who comparing *Jeſus Chriſt* to the ſun, compared the church to the moon, as receiving all its beauty and ſplendor from him.

The MOON [*Hieroglyphically*] repreſents inconſtancy and lightneſs, becauſe of its frequent changes.

MOON'-STRUCK, ſmitten by the moon; planet-ſtruck. *Milton.*

To MOOR *a Ship a Proviſo* [*Sea Term*] is to have an anchor in the river, and a hawſer on ſhore; in this caſe they ſay, the ſhip is moored with her head a-ſhore.

MOOR [moon, *Sax.*] a marſh or fen; alſo a heath or barren ground.

MOOR'ISH, pertaining to *Moors*, &c.

MOORS-*Head* [with *Horſemen*] ſo is a horſe called of a roan colour, who beſides the mixture or blending of a gray and a bay, has a black head, and black extremities, as the mane and tail.

MO'QUA } a frenzical riot of ſome
MUCK } *Mahometans* who have returned from *Mecca*, againſt thoſe who have not profeſſed *Mahometaniſm*. He that runs the *Moqua* or *Muck*, takes his dagger in his hand, whoſe blade is uſually half poiſoned, and running about the ſtreets kills all thoſe he meets, who are not *Mahometans*, till

he is killed himſelf, pretending to believe that he ſerves God and *Mahomet* by killing their enemies. When one of theſe madmen is ſlain, all the *Mahometan* rabble run to him, and bury him like a ſaint, every one contributing to make a noble burial for him.

MOR'AL *Senſe*, the faculty whereby we diſcern or perceive what is good, virtuous, *&c.* in actions, manners, characters, *&c.*

MORAL *Certainty*, is a very ſtrong probability, in contradiſtinction to a mathematical demonſtration.

MORAL *Impoſſibility*, is what is otherwiſe called a very great and almoſt inſuperable difficulty, in oppoſition to a phyſical or natural impoſſibility.

MORAL *Philoſophy*, that which is otherwiſe called Ethicks, and is a ſcience that teaches the directing and forming our manners; explains the nature and reaſon of action; and ſhews how we may acquire that happineſs that is agreeable to human nature.

MORAL *Actions*, are ſuch as render a rational or free agent good or evil, and ſo of conſequence, rewardable or puniſhable, becauſe he doth them.

MORAL'ITY or *Moral Philoſophy*, is a conformity to thoſe unalterable obligations which reſult from the nature of our exiſtence, and the neceſſary relation of life, whether to God as our Creator, or to man as our fellow-creature, or it is the doctrine of virtue, in order to attain the greateſt happineſs, and hath theſe three parts, *Ethicks*, *Oeconomicks* and *Politicks*.

Socrates is ſaid to have been the firſt philoſopher, who ſet himſelf about the reforming of manners; for till his time, the whole buſineſs of the philoſophers, was the ſtudy of the heavenly bodies; tho' *Pythagoras* ſhewed *Socrates* the way, yet the ſpecimen that he gave was very imperfect; he deducing his rules of *Morality*, from the obſervations of nature, which part of knowledge he acquired by converſing with the *Egyptian* prieſts.

The main aim of *Pythagoras*'s moral doctrine, was to purge the mind from the impurities of the body, and from the clouds of the imagination. His morality ſeems to have had more purity and piety in it, than the other ſyſtems, but leſs exactneſs; his maxims being only a bare explication of divine worſhip, of natural honeſty, of modeſty, integrity, publick ſpiritedneſs, and other common offices of life.

The golden verſes which go under the name of *Pythagoras*, were attributed to his diſciples, who were as remarkable for the practice, as the theory of *Ethicks*. So that in the time of the firſt conſuls of *Rome*, his ſect was in that repute, that to be a wiſe man and a *Pythagorean*, were accounted terms equivalent.

To this morality of *Pythagoras*, *Socrates* added ſettled principles, and reduced it into method; his main deſign was to reform and purge the philoſophy of *Pythagoras*. His whole doctrine was one continued leſſon of virtue. He eſtabliſhed it as a rule of diſcourſe, to treat of the moſt ſerious ſubjects, without an air of too much ſerioufneſs, knowing that to pleaſe, was the ſureſt method to perſuade; and therefore his morals gained admittance, by a ſeeming eaſineſs and agreeableneſs.

That doctrine of morality that was left him by his maſter *Socrates*, was improv'd by *Plato*, who carried each virtue to its laſt height and accompliſhment, by mixing his ideas on the univerſal principle of philoſophy thro' the whole deſign. His philoſophy abounds with good leſſons, which tend either to the encouragement of virtue or diſcountenancing of vice. *Diogenes* was contemporary with *Plato*, and commenc'd a ſevere pique againſt him, deſigning to expoſe the eaſineſs and gentility of *Plato*, by an affectation of rigour. The foundation of his morals, were a vain haughtineſs and moroſeneſs of temper. *Plato* firſt rectified the doctrine of the immortality of the ſoul, which Pere *Rapin* ſays, *Socrates* learned from *Pythagoras*, *Pythagoras* from the *Egyptians*, and the *Egyptians* from the *Hebrews*, by the travels and converſe of *Abraham*.

Ariſtotle formed the doctrine of *Plato* his maſter, into a more regular body, by diſtinguiſhing the characters of publick and private virtue, *&c.*

But after all, this morality of *Ariſtotle*'s, as well as that of *Socrates* and *Plato*, is only capable of making a philoſopher; but has not ſtrength enough to make an honeſt man, without the ſublime philoſophy of Chriſtianity; tho' this *morality* had a fine notion, ſufficient to teach a man to know his duty; yet it was not ſufficient to engage him to love and embrace it.

The morals of *Zeno* and *Epicurus* having made a great noiſe in the world, *Ethicks* from that time began to be cultivated more than any other part of philoſophy, and the *ſummum bonum* was the

the main ſubject that was banded about, according to the various opinions, and ſometimes according to the complexions and conſtitutions of philoſophers: Some placing it in one thing, and ſome in another, till they had multiplyed to that degree, that *Varro* reckons up 288 different opinions. After *Zeno* and *Epicurus*, we find no new draught of morality. Indeed there are *Theophraſtus*'s characters, which are very good leſſons of manners; and *Tully*'s offices, which are founded upon the ſevereſt virtue; and *Seneca*'s morals, which are leſs pure and exact; and *Pliny* gives us ſome bright and forcible ſtrokes of morality; but *Epictetus* is the moſt rational of the *Stoicks*; but the *Chriſtian* revelation has opened a way for ſuch refined *Ethicks*, that it makes all the heathen morality appear to be dark and trivial.

The brightneſs of the *Chriſtian Morality* amazed the *Pagans* themſelves; and the lives of the primitive Chriſtians were ſo ſeverely ſober, that they were conſtant leſſons of morality to the Heathens; which put them upon reducing their morals to a purer ſtandard: So that at laſt it became ſo ſevere, as to vie with that of the Chriſtians; and moſt of the philoſophers, in the time of *Antoninus*, joined themſelves to the *Stoicks*. But, as a certain author ſays, all the *Heathen* or *Stoick Morality* appeared to be ſo weak, that they ſoon fell into the contempt of all ſuch as ſeriouſly gave themſelves to the ſtudy of virtue and a good life. For as to what *Zeno* taught concerning the indifference to pleaſure and pain, glory and infamy, wealth and poverty, this was never really found, but under the diſcipline of faith. And beſides the contentment and felicity under ſufferings, which was ſo much boaſted of by the heathen ſages, it was never made good but by Chriſtian examples: And that the ſum of the philoſophical virtue of the Heathens, upon a ſtrict inquiry, ſeemed to be nothing but an art to conceal mens vices, and to flatter their pride; becauſe the utmoſt that it could perform, was only to fill the mind with falſe ideas of conſtancy and reſolution: But the Chriſtians brought them into an acquaintance with their real infirmities, and inſtructed them how to reſtrain their irregular deſires, which they were allowed to enjoy by their former inſtitutions. The new evangelical morals were eſtabliſhed by the new doctrine of theſe new lights; as St. *Baſil*, St. *Chryſoſtom*, St. *Jerom*, St. *Ambroſe*, St. *Auſtin*, &c. have been the moſt eminent ancient expoſitors of this divine morality.

MORAS'S [*moratz*, *Dan.*] a marſh, fen, or low moiſt ground, to which waters drain from higher ground, and have no deſcent to carry them off.

MOR'BIDNESS [of *morbidus*, L.] diſeaſedneſs, unſoundneſs of conſtitution.

MOR'BID [in *Painting*] a term uſed of very fat fleſh very ſtrongly expreſſed.

MOR'BUS *Vernaculus* [the epidemical or common diſeaſe] a diſeaſe which affects a great many perſons in the ſame country; the cauſe of it being peculiar to the country where it reigns; as intermitting fevers to thoſe who inhabit marſhy places; a flux in ſeveral parts of the *Weſt Indies* and *Ireland*; the ſcurvy in *Holland*, &c.

MORDA'CIOUSNESS [*mordacitas*, L.] bitingneſs, corroding quality.

MOR'DENT [*mordens*, L.] biting.

MOR'DICANTNESS [of *mordicans*, L.] bitingneſs.

MOR'EL or } [with *Herbaliſts*] the
Petty MOREL } herb garden nightſhade.

MOREO'VER [of mæne and oꝑen, *Sax.*] and beſides.

MORES } [*North Country*] high
MAURES } and open places; in other places it is uſed for low and boggy grounds.

MOR'GAGE [of *mort*, F. of *mortuus*, L. and *gage*, F. a pledge] a pawn of lands, tenements, &c.

To MOR'GAGE [of *mort* and *gager*, F. to pledge] to pawn lands, &c

MORGAGEE', the party to whom any thing is morgaged.

MOR'GAGER, the party who pawns or morgages.

MORI'A [μωρία, Gr.] the goddeſs of folly.

MORI'GEROUSNESS [of *morigerus*, L.] obedientneſs.

Maid MO'RIAN } a boy dreſſed in
Maid MAR'RION } a girl's habit, having his head gaily trimmed, who dances with the morris-dancers.

MOR'PHEUS [ſo called, becauſe, as tho' by the command of his lord, he repreſented πάντας μορφάς, *i. e.* the countenances and ſhapes of men] the God of dreams, who had the power of taking upon him all manner of ſhapes.

MORS [*Death*] was perſonified by the ancients and repreſented as the only and moſt powerful miniſter of the infernal deities, who brings all mortals down to the river *Acheron*.

The poets make her the daughter of *Nox* [*Night*] and the ſiſter of *Somnus* [*Sleep*] for whom, they ſay, ſhe had a peculiar affection.

There was a temple among the *Eleans*, with the ſtatue of a woman holding in her hands two boys aſleep, a white one in her right, and a black one in her left; both of them having diſtorted legs. The inſcription intimated that one of them was *Sleep* and the other *Death*, and that the woman that nouriſhed them was *Night*.

If any ſacrifice was grateful to her, it was a cock; but no ſacrifices, no temples, no prieſts nor ceremonies were appointed to her, becauſe ſhe was accounted a moſt rigid deity, whom no prayers could move, no ſacrifice pacify, and yet this very goddeſs was eſteem'd as ſent to mankind as the remedy of all evils, and the end of all grief and miſery, and is as much to be deſired by good men, when the laws of nature will permit her to come, as ſhe is dreaded by men of wicked lives and affrighted conſciences.

MORSE, a ſea ox, an amphibious animal, living ſometimes in the ſea, and ſometimes on land; he is in ſize about the bigneſs of an ox; but in ſhape rather reſembles that of a lion; his ſkin is twice as thick as a bull's hide; his hair is ſhort, like that of a ſeal; his teeth are as large as an elephant's, like them in form, and as good ivory; and train oil is made of his paunch.

MOR'SUS *Diaboli* [with *Anatom.*] the outer ends of the *Tubæ Fallopianæ* (*i. e.* thoſe next to the ovaria) becauſe their edges there appear jagged and torn.

MOR'TAISE [in *Carpentry*] or as our carpenters call it, *Mortiſe*; is a ſquare piece of wood, with a ſquare hole through it, which is properly the mortiſe, being to faſten another piece in it.

MOR'TAL [in a *Figurative Senſe*] cruel, bitter, great.

MOR'TALNESS [*mortalitas*, L.] deadlineſs, dying or killing nature.

Bills of MORTAL'ITY, the weekly bills compiled by the pariſh clerks about *London*; giving an account of the number of perſons which die of each diſeaſe; and alſo of thoſe who were born every week.

MOR'TAR *Piece* [with *Gunners*] a thick, ſhort ſort of cannon, having a very large bore, mounted on a very low, ſtrong carriage, with wooden wheels of one intire piece, for throwing of bombs, carcaſſes, *&c.*

Land MORTARS [in *Gunnery*] are of different ſorts; the moſt common are 10, 13, 14 and 15 inches diameter. They are mounted on a very thick plank; but have no wheels; but upon a march are laid upon a block carriage.

Cohorn MORTARS, are made of hammered iron, of four inches diameter at the bore, in length ten inches and a half, in the chace nine inches; being fixed upon a piece of oak twenty inches in length, ten and a half in breadth; and betwixt three or four in thickneſs; they ſtand fixt at forty five degrees of elevation, and throw hand-granades as all other hand-mortars do. See the figure.

Hand MORTARS, are alſo of ſeveral ſorts, as

Tinkers MORTARS, which are fixed at the end of a ſtaff about four foot and a half long, and the other end being ſhod with iron to ſtick in the ground, while a ſoldier keeps it in an elevation with one hand, and fires it with the other.

Firelock MORTARS, are fix'd in a ſtock, with a lock like a firelock, and ſwing between two arches of iron, with holes anſwering to one another. Theſe ſtand upon a plank of wood, and are portable by one man, from one place to another.

MORTH'LAGA [Morðlaga, *Sax.*] a murderer or man ſlayer.

MORTI'CINOUS [*morticinus*, L.] dying of itſelf, not being killed.

MOR'TIFIED [*mortifié*, *F.* of *L.*] made or grown dead; ſubdued or conquered.

To MOR'TIFY *acid Spirits* [with *Chymiſts*] is to mix them with ſuch things as deſtroy their ſtrength, or hinder their operation.

To MOR'TISE } [with *Carpenters*]
To MOR'TOISE } is to faſten one piece of timber into another; or to fix the tenon of one piece of wood into the hole or mortiſe of another.

MORTISE [*mortaiſe*, F.] the hole made in one piece of wood to receive the tenon of another piece.

MORTMAIN [of *mortuus* dead, and *manus* hand, L.] a name appropriated to ſuch ſocieties and corporations as by their conſtitution are immortal; their farms and manours being as it were dead to the common-wealth, in that they neither deſcend to the people nor

revert to the lord; nor are liable to the feudal ſervices of wards, marriages and reliefs.

Among the different kinds of eſtates, in *Mortmain*, formerly thoſe belonging to the church were moſt conſiderable; for at the time of the ſurvey made by *William* the *Conqueror* of all the land in *England*, the whole was found to be 60215 knight's fees, out of which the church was then poſſeſſed of 28015, to which additions were ſtill making till the time of king *Edward* I. who being apprehenſive the eſtate of the church might grow too great, in the 7th year of his reign, procured the ſtatute of *Mortmain* to be made; by which it is enacted that no eſtates ſhall be given to the church without the leave of the king; and by a ſupplemental proviſion, this act was in the 15th year of king *Richard* I. made to reach all lay fraternities and corporations.

MORT'NE [in *Heraldry*] ſignifies born dead, F. and is applied to a lion, that has neither tongue, teeth, nor claws; and the reaſon of calling it *born dead*, may be, that having neither tongue, teeth, nor claws it is in a dead ſtate, having no weapons to get nor tear his prey, nor a tongue to turn the meat in its mouth, which is a ſtate of death to a beaſt of prey.

MORTUARY [in the *Canon Law*] ſignifies a gift given by a perſon at his death, as a recompence for any perſonal tithes and offerings, that ſhall have happened not no have been duly paid at his life time; accordingly in former times the deceaſed's beſt beaſt was commonly given to the prieſt, which tho' it was ſometimes bequeathed as a legacy, yet where they were cuſtomarily paid, they were ſettled by act of parliament and ſettled as a due debt.

The antient way of paying the mortuary was, by leading or driving, *&c.* the horſe, cow, *&c.* before the corps of the deceaſed at his funeral.

By the ſtatute of the 21ſt of *Henry* the VIII this was converted into a certain ſum of money; but theſe mortuaries are only payable in ſome particular places.

Caput MORT [with *Chymiſts*] the groſs and earthy ſubſtance that remains of any mixt body, after the moiſture has been drawn out.

MOSA'ICK, belonging to *Moſes*.

MOSAICK *Work* } or rather *Muſaic*
MOSAICK } work; ſo called, as ſome ſay, from the *Muſea* of the *Greeks*, which adorned both out and inſide with it, and from whom *Pliny* ſays they were derived] a work compoſed of many little ſtones or other matters of different colours, ſo diſpoſed as to repreſent divers ſhapes of ornaments, birds, *&c.*

The ancients did adorn their floors pavements of temples, palaces, *&c.* in this manner, eſpecially the *Greeks*; one of the moſt admired curioſities of this kind now remaining is the pavement of the choir of St. *Remi's* church at *Rheims*, in which is admirably repreſented.

1. King *David* playing upon an harp, with the words *Rex David* over his head.
2. A picture of St. *Hierom* about whom are the figures and names of all the prophets, apoſtles and evangeliſts.
3. The 4 rivers of the terreſtrial paradiſe, with their names, *Tigris*, *Euphrates*, *Gihon*, *Phiſon*.
4. The four ſeaſons of the year.
5. The 7 liberal arts.
6. The 12 months of the year.
7. The 12 ſigns of the zodiack.
8. *Moſes* ſitting on a chair and holding an angel on one of his knees.
9. The 4 cardinal virtues.
10. The 4 quarters of the world, *&c.*

All theſe are done in ſtones not bigger than ones nail, except ſome white and black tombs, and ſome round pieces of ſpotted *Jaſper*, with many other curioſities.

There are in ſome places *Moſaick work* done in plaiſter.

Some make a diſtinction between *Moſaick words* and *inlaid works*; and ſay that each little ſtone has but one colour, like the ſtitches of needle work, ſo that being cubical and perfectly joined together they imitate the figures and ſhadows of painting. But *inlaid* works they chuſe ſtones that have naturally the ſhadowing and colours wanted.

MOSQUE } a publick edifice or
MOSK } place of meeting, where the *Mahometans* aſſemble to pray or perform their publick devotions.

Theſe are ſaid to be all built in a ſquare form with good ſtones; with a ſquare court paved with white marble, before the principal gate, with low galleries round it, the roof being ſupported with marble columns; in this court the *Turks* waſh themſelves before they enter the moſque, altho' it be in winter time, there being a pool and ſeveral cocks for that purpoſe.

The walls are all white, excepting thoſe places where the name of God is written in large *Arabick* letters.

Within

Within the moſks there hang a great number of lamps, and between the lamps a great many rings of cryſtal, oſtriches eggs and other curioſities brought from foreign countries, which make a glittering ſhew when the lamps are lighted. Upon the top of the moſques is a creſcent or half moon, that being the arms of the empire, as the *Roman Catholick* churches have a croſs.

About every moſque there are 6 high towers, to each of which are three little open galleries one above another; theſe towers as well as the moſques, are covered with lead adorned with gildings and other ornaments, and are called *minarets*, from theſe men call the people to prayers, they not uſing bells.

To each moſque there generally belongs an hoſpital, where all travellers of what nation or religion ſoever, are entertained for three days, and to each moſque there is a place called *Tarbe* which is the burying place of the founder, within which is a tomb about ſix or ſeven foot long, covered with a large covering of green velvet or ſatin; at each end of which ſtand two candleſtick, with two wax tapers; about which are placed many ſeats for thoſe that read the *Alcoran* for the ſoul of the deceaſed.

It is unlawful to enter a moſque with ſhoes or ſtockings on, and for that reaſon the pavement is ſpread with ſtuff ſewed like fillets, at a ſmall diſtance from one another; of theſe the moſques are full, and each fillet is ſufficient to hold a row of men kneeling, ſitting or proſtrated according to the times of their ceremonies.

It is unlawful for women to enter into the moſques, and therefore they ſtay without in the porches.

They have neither altars nor images, but when they pray they turn their faces towards *Mecca* where *Mahomet*'s tomb is.

The MOSQUE at *Medina* in *Arabia Fælix* is ſupported by 400 pillars, furniſhed with 300 ſilver lamps, and is called by the *Turks*, *mos a kiba*, or moſt holy; becauſe in it lies the coffin of their prophet, covered with a cloth of gold, under a canopy of ſilver curiouſly embroidered, which the *Baſſa* of *Egypt* is obliged to renew yearly by the Grand *Signior*'s order, and then the old one being cut into reliques is ſold at great prices.

The MOSQUE at *Mecca* in *Arabia* and the birth place of *Mahomet* is very lofty, raiſed in the form of a dome, with two beautiful towers of extraordinary height and architecture; it hath above 100 gates and a window over every gate, and is greatly adorned on the inſide.

MOSCHET'TOES } a ſmall nation of
MOSKIT'TOES } *Indians* on the north ſide of the continent of *America*, near cape *Gratia Dios*, who tho' they have no form of government among them, yet hold the king of *England* for their ſovereign, and learn and uſe the *Engliſh* tongue, being very friendly to the *Engliſh* and account the governour of *Jamaica* to be one of the greateſt princes in the world.

This people are ſo very dextrous in throwing and avoiding darts, that they will defend themſelves againſt them, altho' they are thrown very thick.

MOS'CHUS [μόσχος, *Gr.*] a ſort of perfume well known; or the little beaſt like a goat, of which it is bred. *L.*

MOSE, a beaſt in *New-England* 12 foot high, the body as big as a bull's, the neck like a ſtags, the legs ſhort, the tail longer than a bucks, and the tips of the horns 12 feet aſunder.

MOS'SINESS [meorigneſſe, *Sax.*] fulneſs of moſs, or being moſſy.

MOST'LY [mæſtlic, *Sax.*] for the moſt part.

MO'TACISM [with *Gram.*] is a vowel following the letter *m*. L.

MOTH'ER *Tongues*, are ſuch languages as ſeem to have no dependance upon, derivation from, or affinity with one another. Some have been of opinion, that at the confuſion of languages at the building of *Babel*, there were formed 70 or 72 languages. But biſhop *Wilkins* and others are of opinion that there were not ſo many, nor that men did then diſperſe into ſo many colonies.

There have been, and at this time there are in the world a far greater number. *Pliny* and *Strabo* relate, that in *Dioſcuria*, a town of *Colchos*, there were men of 300 nations, and ſo many diſtinct languages, did reſort thither on account of traffick.

Some hiſtorians relate, that in every 80 miles of that vaſt continent, and almoſt in every particular valley of *Peru*, a diſtinct language or mother tongue to them was ſpoken.

And *Purchaſe* ſpeak of 1000 diſtinct languages ſpoken by the inhabitants of north *America* about *Florida*.

Julius Scaliger aſſerts, that there are no more than eleven mother tongues uſed in *Europe*, of which four are of more general uſe and large extent, and the

the other ſeven of a narrower extent and uſe. Thoſe of the larger extent are,

1. The *Greek*, which in ancient times was uſed in *Europe*, *Aſia* and *Africa*, which alſo did by diſperſion and mixture with other people, degenerate into ſeveral dialects. As the *Attick*, *Dorick* *Æolick*, *Ionick*.

2. The *Latin*, which, tho' it is much of it derived from the *Greek*, had anciently four dialects, as *Petrus Crinitus* ſhews out of *Varro*. From the *Latins* are deriveed the *Italian*, *Spaniſh* and *French*.

3. The *Teutonick* or *German*, which is now diſtinguiſhed into upper and lower.

The upper *Teutonick* has two notable dialects. 1. the *Daniſh*, *Scandian*, or as it may be called the *Gothick*; to which the language uſed in *Denmark*, *Sweden*, *Norway* and *Iſland* do appertain. 2. The *Saxon* from which much of the *Engliſh* and *Scotch* are derived, and alſo the *Frizian* languages, and thoſe languages on the north of the *Elve*.

4. The *Sclavonick*, which extends itſelf thro' many large territories, tho' not without ſome variation, as *Bohemia*, *Croatia*, *Dalmatia*, *Lithuania*, *Muſcovia*, *Poland* and *Vandalia*, this is ſaid to be a language uſed by 60 ſeveral nations.

The languages of leſſer extent are,

1. The *Albaneſe* or old *Epirotick*, now in uſe in the mountainous parts of *Epirus*.

2. The *European Tartar* or *Scythian*, from which ſome ſuppoſe the *Iriſh* took its original.

3. As for the *Turkiſh* tongue, that originally is no other but the *Aſiatick Tartarian* tongue, mixed with *Armenian*, *Perſian*, much *Arabick* and ſome *Greek*.

4. The *Hungarian* uſed in the greateſt part of that kingdom.

5. The *Finnich*, uſed in *Finland* and *Lapland*.

6. The *Cantabrian*, in uſe with the *Biſcainers*, who live near the ocean on the *Pyrenean* hills, which border both on *Spain* and *France*.

7. The *Iriſh*, from thence brought over into ſome parts of *Scotland*, which Mr. *Camden* ſuppoſes to be derived from the *Welſh*.

8. The old *Gauliſh* or *Britiſh*, ſtill preſerved in *Wales*, *Cornwal* and *Britain* in *France*.

To theſe Mr. *Brerewood* adds 4 more.

1. The *Arabick* that is now uſed in the ſteep mountains of *Granada*, which however is no mother tongue, being a dialect of the *Hebrew*.

2. The *Cauchian*, uſed in eaſt *Frizeland*.

3. The *Illyrian*, in the iſland *Veggia*.

4. The *Jazygian*, on the north-ſide of *Hungary*.

MOTHER-*Hood* [of moðerhoð, *Sax.*] the ſtate or relation of a mother.

MOTHER *Churches*, are ſuch as have founded or erected others.

MOTH'ERING, a cuſtom ſtill retained in many places of *England*, of viſiting parents on *Mid-lent Sunday*; and it ſeems to be called *Mothering*, from the reſpect in old time paid to the *Mother Church*. It being the cuſtom for people in popiſh times to viſit their mother church on *Mid-lent Sunday*, and to make their offerings at the high-altar.

MOTH'ERLESS [of moðer-leaſ, *Sax.*] having no mother.

MOTH'ERLINESS [moðer and ȝelicneſſe, *Sax.*] motherly affection, behaviour, *&c.*

MOTH'ERLY [of moðer, *Sax.*] having a white ſubſtance on it by reaſon of age; as liquors.

MO'TION [*motio*, L.] a moving or changing place.

MOTION, the action of a natural body which moves or ſtirs it; alſo an inclination; alſo a propoſal or overture; alſo inſtance or requeſt.

Proper MOTION, is a removal out of one proper place into another, as the motion of a wheel in a clock.

Improper MOTION, is the paſſage of a body out of one common place into another common place, as that of a clock when moved in a ſhip.

Abſolute MOTION [with *Philoſophers*] is the changing of the abſolute place of any body that moves; ſo that the ſwiftneſs of its motion will be meaſured by the quantity of the abſolute ſpace, which the moving body has run through.

Simple MOTION, one that is produced from ſome one power.

Compound MOTION, is one produced by ſeveral conſpiring powers.

Relative MOTION [with *Philoſophers*] is a change of the *relative* place of a body that moves, the ſwiftneſs of which is eſtimated or meaſured by the quantity of relative ſpace, which the thing moving runs over.

The MOTION *of the Spirit*, is called agitation, whereby the ſpirit agitates itſelf in the matter, ſeeking to inform it.

The MOTION *of the Light*, is that whereby the light and the heat diffuſe themſelves into all the parts.

The MOTION *of Matter*, is eightfold of expanſion, contraction, aggregation, ſympathy,

ympathy, continuity, impulſion, libration and liberty.

The MOTION *of Expanſion*, is that whereby the matter being rarified with heat, dilates itſelf of its own accord, ſeeking larger room.

The MOTION *of Contraction*, is that whereby the matter is contracted, betaking itſelf into a narrower ſpace by condenſation.

The MOTION *of Aggregation*, is when a body is carried to its connaturals.

The MOTION *of Sympathy*, is that whereby a like body is drawn to its like.

The MOTION *of Antipathy*, is that where an unlike body is driven away by its contrary.

The MOTION *of Continuity*, is that whereby matter follows matter, ſhunning diſcontinuity.

The MOTION *of Impulſion* or *Ceſſion*, is that whereby matter yields to matter that preſſeth upon it.

The MOTION *of Libration*, is that wherein the parts wave themſelves to and fro, that they may be rightly placed in the whole.

The MOTION *of Liberty*, is that whereby a body, a part thereof being violently moved out of its place, and yet not plucked away, returns thither again.

MOTION *of a Bomb* or *Cannon Ball*, is the progreſs it makes in the air after it is delivered, and is of three ſorts; as

Violent MOTION *of a Ball*, is the firſt expulſion of it, when the powder has worked its effect upon the ball; or ſo far as the ball or bomb may be ſuppoſed to go in a right line.

Mixt MOTION *of a Ball*, is when the weight of the bomb or ball begins to overcome the force that was given by the powder.

Natural MOTION *of a Ball*, is when the bomb or ball is falling.

Natural MOTION, is ſuch a motion as has its principle or moving force within the moving body, as that of a ſtone falling towards the earth.

Violent MOTION, is a motion, the principle of which is without, and againſt which the moving body makes a reſiſtance, as the motion of a ſtone thrown upwards.

Pretty MOTION [with *Horſemen*] a term uſed to ſignify the freedom of the fore-legs, when a horſe bends them much upon the manage; alſo when a horſe trots right out, and keeps his body ſtrait, and his head high, and bends his fore-legs handſomly.

The Laws of MOTION [according to Sir. *Iſ. Newton*] are,

1. That every body will continue its ſtate, either of reſt or motion, uniformly foward in a right line, unleſs it be made to change that ſtate by ſome force impreſſed upon it.

2. That the change of motion is in proportion to the moving force expreſſed; and is always according to the direction of that right line in which the force is expreſs'd.

3. That reaction is always equal and contrary to action; or, which is the ſame thing, the mutual actions of two bodies are equal, and directed towards contrary parts; as when one body preſſes and draws another, 'tis as much preſſed and drawn by that body.

Animal MOTION, is that whereby the ſituation, figure, magnitude, *&c.* of the parts, members, *&c.* of animals are changed, and is either.

Spontaneous MOTION } which is
Muſcular MOTION } that performed by means of the muſcles, at the direction or command of the will.

Natural MOTION } is that moti-
Involuntary MOTION } on that is effected without direction or command of the will.

Diurnal MOTION } [in *Aſtron.*] is
Primary MOTION } motion wherewith all the heavenly bodies, in the whole mundane ſphere, appear to revolve every day round the earth from *Eaſt* to *Weſt*.

Second MOTION } [in *Aſtron.*] is
Proper MOTION } that whereby a planet, ſtar, or the like, advances a certain ſpace every day from *Weſt* toward *Eaſt*.

MOTION [in *Muſick*] is the manner of beating the meaſure, to haſten or ſlacken the time of the pronunciation of the words or notes.

MOTION [in *Mechanicks*] the inſide of a watch.

MOT'TO [in *Heraldry*] is ſome ſhort ſentence either divine or heroick, juſt as the diviſor was diſpoſed; ſome allude to the name of the bearer; ſome to the bearing, and others to neither. It is generally in three or four words, placed in ſome ſcroll or compartment, uſually at the bottom of the eſcutcheon; and ſo it is the laſt in blazoning.

To MOVE *a court of Judicature*, is to propoſe a matter to it, in order to obtain their directions, *&c.*

MOVE'ABLENESS } [*mobilitas*, L.]
MOBIL'ITY } capableneſs of being moved.

MOVE'ABLE

MO'VEABLE *Signs* [with *Aſtrol.*] are *Aries*, *Cancer*, *Libra* and *Capricorn*, which are ſo called, becauſe they make the changes of the ſeaſons, in ſpring, ſummer, autumn and winter. They are alſo called *Cardinal Signs*.

MOUL'DERING [of molde, *Sax.* earth, *&c.*] falling or crumbling into duſt, *&c.*

MOULD'INESS [prob. of molſnad, *Sax.* or of *mucidus*, L.] a ſort of hoarineſs, by reaſon of ſtaleneſs, as bread, *&c.*

MOULD'ING [of *amoulder*, Span.] any thing caſt in a mould.

MOU'LINET [in *Mechanicks*] a roller which being croſſed with two levers, is uſually applyed to cranes, capſtans, *&c.* and other machines for raiſing things of great weight.

MOUND [*q. mundus*, L. the world] a ball or globe with a croſs upon it, which kings, *&c.* are repreſented with in their coronation robes, holding in their left hand, as they do a ſcepter in their right. It repreſents the ſovereign majeſty and juriſdiction of kings; and by the roundneſs of the mound, and the enſigning thereof with the croſs, *Guillim* ſays, is ſignified, that the religion and faith of *Chriſt* ought to be received, and religiouſly embraced throughout his dominions, which high duty is reſiding in his own ſovereign power.

MOUND [of *Plaſter* of *Paris*] the quantity of 3000*lb*.

MOUNT *Egg* [with *Tin Miners*] a different ſlug in the bottom of the float, that which remains after tin is melted down, and remelted from the burnt oar; which tho' it is of a tin colour, yet is of an iron nature, as has been diſcovered by applying a magnet to it.

MOUN'TAINOUSNESS [*montanus*, L. *montaigneux*, F. and *neſs*] the having, or the fulneſs of high hills.

MOUNT'ING [in *Heraldry*] ſignifies the ſame ſpoken of beaſts of chaſe, as rampant does of beaſts of prey.

MOURAIL'LE [with *Horſemen*] barnacles, an inſtrument of iron or wood, compoſed of two branches, joined at one end with a hinge to hold a horſe by the noſe, to prevent his ſtruggling and getting looſe, when an inciſion is made, or the fire given, *&c.* F.

MOURN'ING, for relations or friends has been and ſtill is expreſſed, by different people after different manners; ſome expreſſing their grief by tearing their hair and garments, beating their breaſts, pulling off their headcloths, and throwing duſt and aſhes upon their heads, inſtead of perfumed unguents, with which they were ſprinkled or ſmeared, on occaſion of gladneſs and feſtivity.

The ancient *Jews* were wont neither to waſh nor anoint themſelves during the time of mourning; but wore their cloths dirty and torn, or elſe put on ſackcloth, *i. e.* ſtrait cloths without plaits or folds made of camels hair, or ſome other coarſe matter; they went bare-headed and footed, but covered their face; they faſted till ſun-ſetting and then eat only bread or pulſe, and drank water.

They kept themſelves retired, ſitting on the ground or lying in aſhes, in deep ſilence, ſeldom ſpeaking, except to vent their grief by mournful complaints. This laſted for relations for ſeven days and upon extraordinary occaſions a month.

MOUSE [muſ, *Sax. mus*, L.] an animal well known.

A MOUSE [*Hieroglyphically*] was by the ancients uſed to ſignify a good choice, becauſe mice are ſaid, by their ſmell, to diſtinguiſh the beſt cheeſe, *&c.* among a great many.

MOUSSUE' [in *Heraldry*] as *Croix Mouſſue*, is a croſs rounded off at the end, as in the figure. *F.*

MOUTH [moð, *Sax.*] a well known part of the body of an animal; that part of a human face conſiſting of the lips, the gums, the inſide of the cheeks, and the palate.

MOUTH'FUL [muðfull, *Sax.*] that may well be put into the mouth at once.

A fine MOUTH [*Horſemanſhip*] a horſe is ſaid to have a *fine Mouth* that ſtops, if the horſeman does but bend his body backwards, and raiſe his hand, without ſtaying for the check of the bridle: Such a mouth is alſo called *ſenſible*, *light* and *loyal*.

A fix'd MOUTH } [with *Horſe-*
A certain MOUTH } *men*] is when a horſe, does not chuck or beat upon the hand.

A falſe MOUTH [with *Horſemen*] is, when tho' the parts of a horſe's mouth look well, and are well formed, it is not at all ſenſible.

A MOUTH *of a full Appui* [with *Horſemen*] *i. e.* a mouth of a full reſt upon the hand; is the mouth of a horſe that has not the tender nice ſenſe of ſome fine mouths; but nevertheleſs

has a fixed and certain reſt, ſuffers a hand that is a little hard, without hacking or beating upon the hand.

MOW'ER [maꝑan, *Sax.*] one who cuts down graſs.

MOY'LE [with *Gardeners*] a graft or cyon.

MUC'CULENCY } [*muccuſentus*,
MUC'CULENTNESS } L.] ſnottineſs.

MUCH [*muchio*, Ital.] a great quantity.

MU'CIDNESS [*mucedo*, L.] muſtineſs.

MUCILAG'INOUSNESS [of *mucilago*, L.] fulneſs of mucilage, or a vicious ſort of ſubſtance.

MUCK'INESS [of meox, filth, and neꝑꝑe, *Sax.*] dirtineſs, *&c.*

MUC } or running the *Muc*, is
MO'QUA } when a *Mahometan* has been at *Mecca*, and having procured a dagger half poiſoned, runs about, and kills all he meets that are not *Mahometans*, till he is killed himſelf, after which he is buried, and eſteemed a ſaint.

MUC'OUS *Glands* [*Anat.*] three glands which empty themſelves into the Urethra.

MUC'OUSNESS [*mucoſitas*, L.] ſnottineſs.

MU'CULENT [*muculentus*, L.] full of ſnot or ſnivel.

MU'CULENTNESS [*muculentia*, L.] ſnottineſs.

MUD'DY, of or pertaining to, having or full of mud, thick with dregs, *&c.*

MUD'DINESS [perhaps of modder, *Du.* and *neſs*] the having mud, being muddy.

MUD'DLED, half drunk, tipſy.

MUFTI [with the *Turks*] the head or chief prieſt of the *Mahometan* religion, who makes a great figure in the ſtate, and muſt neceſſarily be apply'd to, when there happens a debate about depoſing the *Sultan*, yet nevertheleſs if he falls under the diſpleaſure of the Grand Signior, is liable to be depoſed himſelf; while he is in his office, he is eſteemed the oracle of their law, and is applyed to in all doubtful and difficult caſes.

MUG'GISH } [*mucoſus*, L.] inclina-
MUG'GY } ble to be muſty, or to ſmell ſo.

MUGGLETO'NIANS [ſo called of one *Lodowick Muggleton*] a ſect that ſprung up in the time of the civil wars, in the reign of K. *Charles* I. among other of his ſcandalous hereſies, they affirmed that God the father leaving the government of Heaven to *Elias*, came down on earth and ſuffered death in a human form; they aſſert that they have the power of damning and ſaving, *&c.* deny the Trinity, holding beſides many other erroneous principles.

MULE, a beaſt generated between a horſe and an aſs, either a male horſe and a ſhe aſs, or a male aſs and a mare.

Theſe are accounted a ſort of monſters, and it is by ſome denyed, that they propagate their ſpecies; tho' others are of a contrary opinion.

The coaches of the grandees in *Spain* are drawn by mules.

MULES [with *Gardeners*] is a name given to thoſe flowers and fruits, which are produced from two different ſpecies, either by engrafting or inoculation.

MULE *Fern*, a kind of herb.

MULET'TO, a great mule, a moil, which in ſome places is made uſe of for carrying ſumpters.

MUL'LET [in *Heraldry*] of *molette*, F. the rowel of a ſpur; but ſome take it for a ſtar; this can have but five points with us; tho' the *French* ſometimes allow it ſix; and if it have ſix points with us, it muſt of neceſſity be a ſtar; whereas the *French* have ſtars of five points, as well as *Molettes* of ſix; and thence ſome conclude, that it is the rowel of a ſpur, and that it ſhould be always pierced, which a ſtar cannot be. *Mullets* are uſed in arms, either as bearings, or as differences in younger families, and is generally taken by the fourth ſon and his deſcendants.

MUL'LIO } [in *Old Writings*] a cock
MUL'LO } of graſs or hay; Hence in old *Engliſh* we find the word mouſt, and thence comes our *Mow* of hay or corn.

MULT [in a company of *Merchants*] ſuch a fine as they have power to lay on ſhips or goods belonging to any of their members, for raiſing money for ſeveral purpoſes, ſuch as the maintenance of conſuls, making preſents to foreign princes, *&c.*

MULTAN'GULARNESS [*multangulus*, L.] the having many angles.

MUL'TIBIBE [*multibibus*, L.] one that drinks much, a great drinker.

MULTICAP'SULAR [of *multus*, and *capſula*, L. a box, cheſt, *&c.*] divided into many partitions, as poppies, flax, *&c.*

MUL'TIFORMNESS [*multiformis*, L.] a being of many forms.

MULTILA'-

MULTILA'TERALNESS [of *multus* and *lateralis*, L.] the having many ſides.

MULTILO'QUIOUSNESS [*multiloquium*, L.] talkativeneſs.

MULTIM'ODOUS [*multimodus*, L.] of divers ſorts, faſhions, or manner.

MULTINO'MIAL *quantities* [in *Algebra*] are quantities compoſed of ſeveral names, or *Monomes* joined by the the ſigns +; or − thus, $m+n$, $n+p$, and $b-a-c+d-f$, are Multinomials.

MUL'TIPEDE [*multipeda*, L.] an inſect that hath many feet; a ſow or wood-louſe.

MUL'TIPLE [*multiplex*, L.] one number is the multiple of another number, when it comprehends it ſeveral times.

MULTIPLE *Proportion* [with *Arithmeticians*] is when the antecedent being divided by the conſequent, the quotient is more than unity, as 25 being divided by 5, it gives 5 for the quotient, which is the *multiple proportion*.

MULTIPLEE' [in *Arithm.*] is when a great number contains a leſſer number a number of times, without any remainder. Thus 16 is the multiplee of 4, becauſe it contains it juſt 4 times without any remainder.

MULTIPLI'ABLENESS [of *multiplicabilis*, L.] capableneſs of being multiplied.

MULTISIL'IQUOUS [of *multus* and *ſiliqua*, L. a huſk] plants, ſuch whoſe ſeed is contained in many diſtinct ſeed veſſels, ſucceeding to one flower, as columbine, monks-hood, white hellebore.

MULTI'SONOUS [*multiſonus*, L.] that hath many or great ſounds.

MULTI'VAGOUS [*multivagus*, L.] that wanders or ſtrays much abroad.

MUM'BLING [of mummeln, *Teut.*] muttering, growling; alſo chewing awkwardly.

MU'MIA [of ממיה, *Arab.* or *Perſian*, wax] mummy.

MUM'MIES of *Egypt* [ſo called of *Amomum*, one of the ingredients, with which, and cinnamon, myrrh, wax, &c. the ancients embalmed the dead bodies of their kings and great perſons; others derive *Mummy of Mum*, a *Perſian* word for wax, with which they embalm] are bodies found in a waſte piece of ground, like a burying-place, near a village called *Sakara*, not far from *Grand Cairo* in *Egypt*, in which there are ſeveral *Pyramids*.

There are under ground, many vaulted rooms cut in quarries of white ſtone, with a hole like the mouth of a well, to go down into them; theſe wells are ſquare, built with ſtones and fill'd with ſand, to cloſe the grotto, which ſand is taken out when people are deſirous to go in and ſee them; who are let down by ropes properly plac'd to the bottom, where there is a door.

The rooms within are generally ſquare, and in them many by places where the mummies are depoſited, ſome in tombs of ſtone, others in cheſts or coffins made of ſycamore wood, and ſet off with many ornaments.

The dead bodies are wrapped in rollers of linen cloth, dipt in a compoſition prepared to preſerve them from corrupting. Theſe rollers are ſo often roll'd about the body, that there are ſometimes more than 1000 ells going in length from head to foot.

Theſe are often decorated with many hieroglyphicks gilt with gold, repreſenting the quality and brave actions of the perſon deceaſed. Some have a golden leaf neatly fix'd on the face, others have a kind of head-piece made of cloth and prepar'd with mortar, on which the face of the perſon is repreſented in gold.

In unwrapping them ſmall idols of metal are ſometimes found, curiouſly wrought, and ſome have a ſmall piece of gold under their tongue.

Some mummies are incloſ'd in cheſts made of many cloths paſted together, which are as ſtrong as wooden ones and never rot.

The balm that preſerves theſe bodies is black and ſhines like pitch, and ſmells pleaſantly; ſome of theſe have been found 3000 years old.

MUM'MIES, are alſo human carcaſſes dry'd by the heat of the ſun, and by that means kept from putrefaction, and frequently found in the dry ſands of *Libya* probably of travellers overwhelmed with clouds of ſand raiſed by hurricanes.

MUM'MY [with *Gardeners*] a ſort of compoſition made with wax, &c. for planting and grafting of trees.

MUMMY, the liquor or juice that oozes from human bodies, aromatized and embalmed, gathered in tombs or ſepulchres.

MUMMY [with *Phyſicians*] is of 4 ſorts, *viz.*

1. *Arabian* MUMMY, a liquid ſubſtance that iſſues out of ſepulchres from the carcaſſes that are embalmed with aloes, myrrh and balſam.

2. *Egyptian* MUMMY, which is alſo a liquor iſſuing from thoſe dead bodies that are embalmed with *Piſalphatus* or a ſort of pitch produc'd in *Paleſtine*, with which the bodies of the meaner ſort were wont to be embalmed, which are ſometimes ſold to the *Europeans*.

3. *A Factitious* MUMMY or *Piſalphaltus*, being a mixture of pitch and roſin, which is ſold for the true mummy.

4. *Hammonian* MUMMY, which are the dead carcaſſes dried under the ſands by the heat of the ſun, eſpecially in the country of the *Hammonians* between *Cyrenaica* and *Alexandria*, where travellers are often buried in the ſands by the violence of the winds.

To beat a perſon to a MUMMY, is to beat him ſo much that he ſeems to be all one continued contuſion.

MUMMY [with ſome *Phyſicians*] a kind (as they pretend) of implanted ſpirit, found chiefly in carcaſſes when the infuſed ſpirit is fled. The infuſed ſpirit is alſo by them called *Mummy* in living bodies; and both of them are ſuppoſed to be of uſe in the tranſplantation of diſeaſes from human bodies, to thoſe of brute animals or vegetables.

MUM-GLASS, an humerous name for the monument erected on *Fiſh-ſtreet Hill*, in commemoration of the fire of *London* in 1666.

MUMPER, a ſort of genteel beggar, reckoned the 47th order of canters or gipſies, who will not accept of victuals, but only money or clothes.

The *Male* MUMPER, often wears an apron and a cap, pretending to be a decay'd tradeſman, who having been long ſick, by reaſon of the expence and weakneſs and inability to work is conſtrain'd to aſk alms; ſometimes he will appear like a decay'd gentleman who has been ruined by the ſouth-ſea ſcheme or ſome other unforeſeen loſſes.

The *Female* MUMPER, knocks confidently at peoples doors, deſiring to ſpeak with the gentlewoman of the houſe, and after ſhe has apologiz'd for her rudeneſs, complains that having a great family, and many loſſes, the long ſickneſs or death of her huſband, *&c.* ſhe is reduc'd to great ſtraits, and therefore humbly craves relief, not as a common beggar but as an unfortunate gentlewoman.

MUMPERS-*Hall*, a common receptacle for all ſorts of beggars, either an alehouſe ſituated in ſome private place, where they aſſemble at nights and laviſhly ſpend what they have got by day.

MUMP'ISHNESS, ſullenneſs.

MUNASHI } a *Mahometan*
MUNASICHITES } ſect, who believe the tranſmigration of ſouls, and particularly that the ſouls of men deceaſed enter into ſuch beaſts, whoſe propenſities are the moſt like to the diſpoſitions of thoſe whom they animated before; as the ſoul of the laſcivious into a goat, of a gluttonous perſon into a ſwine, of a vigilant perſon into a dog, *&c.*

MUN'DATORY *Medicines* [with *Surgeons*] medicines that are proper for cleanſing ulcers.

MUNDUN'GUS, ſtinking tobacco.

MUN'DUS *Patents* [in *Rome*] the opening and rites of a little round temple to the infernal deity *Dis* and the infernal powers, which was performed three times annually, *viz.* on the 4th of *October*, the 7th of the *Ides* of *November*, and on the day after the *Vulcanalia*. The *Romans* having this notion, that *Hell* was then open, did not, during the times of theſe ſacrifices, either offer battle, liſt ſoldiers, put to ſea, or marry.

MUNI'FICENTNESS [*munificentia*, L.] liberality, bountifulneſs.

MU'RAL *Crown* [among the *Romans*] a crown of gold or ſilver, with battlements of walls about it, in the form of beams, given to him who firſt ſcaled the walls of an enemies city, which honour was due to the meaneſt ſoldier, as well as the greateſt commander; if he could prove he had been the firſt that entered the place; on the circle of this coronet there were lions engraven, to expreſs the undaunted valour of the bearer. See the figure.

MUR'DER [*Hieroglyphically*] was repreſented by the ancients by a ſea horſe, which deſtroys its ſire.

MUR'DERING *Shot*, nails, old iron, *&c.* put into the chambers of cannon, called murdering pieces, to be uſed chiefly on board of ſhips to clear the decks, when boarded by an enemy.

MUR'DEROUSNESS [of *morðorian*, *Sax.*] propenſity to kill or murther.

MURK, the huſks of fruit.

MUR'REY [in *Heraldry*] in *Latin* called *Color Sanguineus*, is accounted a princely colour, and one of the colours in ancient times appertaining to the prince of *Wales*. A colour in great eſteem, and uſed in ſome robes of the knights of the *Bath*. It is expreſs'd in graving, by lines hatched acroſs one another diagonally, both dexter and ſiniſter

Speiman

Spelman ſays, it repreſents in heaven the dragon's tail, and among precious ſtones, the ſardonix. See the figure.

MUR'RION [*morione*, *Ital.*] a ſteel head-piece.

MUR'THER [morðre, *Sax.*] a wilful and felonious killing another with malice propenſe.

MURTHER. It was a cuſtom in old time, that if a man was found guilty on an appeal of murther, that his wife and all the neareſt of his kindred ſhould draw the felon who committed the murther by a long rope to the place of execution.

To MURTHER [morðrian, *Sax.*] to kill with malice propenſe.

MUR'TIA, the goddeſs of idleneſs, that made people lazy, had a temple built by the *Romans* on mount *Aventinus*.

MUSCA'RIUS, a title given by the *Eleans* to *Jupiter*, becauſe when *Hercules* was ſacrificing among them, and was exceedingly troubled with flies, *Jupiter* is ſaid to have driven them all away beyond the river *Alpheus*.

MOSCHE'TO } [in *America*, *&c.*]
MUSCHET'TO } a very common and troubleſome inſect, ſomething reſembling a gnat.

MUSCLES *of involuntary Motion*, have their contracting and extending power within themſelves, and have no antagoniſt; ſuch the lungs and heart are ſuppoſed to be.

MUSCLES *of voluntary Motion*, have each of them their antagoniſt muſcles, which act alternately in a contrary direction, the one being ſtretched and extended, while the other is contracted at the motion of the will.

Antagoniſt MUSCLES, are ſuch as ſerve to move the ſame members contrary ways.

MUSCOSE'NESS [*muſcoſitas*, L.] fulneſs of moſs, moſſineſs.

MUSCO'VY *Glaſs* [ſo called, becauſe plenty in *Muſcovy*] the mirror ſtone, ſo called, becauſe it repreſents the image of that which is ſet behind it. See *Selenites*.

MUS'CULAR *Fibres*, the fine threads or fibres, whereof the body of muſcles is compoſed

MUSCULAR *Membrane* [*Anatomy*] a membrane ſuppoſed to inveſt the whole body, immediately under the adipoſe membrane.

MUSCULAR *Arteries* [*Anatomy*] two arteries proceeding from the ſubclavian, and diſtributed among the hind muſcles of the neck.

MUSCULAR *Motion*, is the ſame with voluntary and ſpontaneous motion.

MUSCULAR *Veins* [with *Anatomiſts*] a name given to ſeveral veins, two of which proceed from the ſkin and the hind muſcles of the thigh, and terminate in the ſubclavian.

MUS'CULATED, having or conſiſting of muſcles.

MUS'CULOUSNESS [of *muſculoſus*, L.] largeneſs or fulneſs of muſcles.

MU'SEN [*Hunting* term] is when a ſtag or male deer caſts its head.

MUSES, they had ſeveral names, according to the ſeveral places where they dwelt; ſometimes they were called *Pierides*, on account of the foreſt *Pieris* in *Macedonia*, where they were ſaid to be born; ſometimes *Heliconiades*, from mount *Helicon*, which is near their beloved *Parnaſſus*; from whence *Cytheron*, *Caſtalides* and *Agannippides*, from two noted fountains that were conſecrated to them. Theſe muſes, by the aſſiſtance of *Apollo*, invented muſick; their chief office was to be preſent at ſolemn feſtivals, and ſacred banquets; and there to ſing the praiſes of famous men, that they might encourage others to undertake glorious actions. They are repreſented as women, becauſe diſciplines and virtues have feminine names aſſigned to them. They are painted young, handſome and modeſt, agreeably dreſſed and crowned with flowers. They were much eſteemed for their chaſtity; and it is related of them, that when *Adonis* the favourite of *Venus*, offered to ſtir up in them ſome inclinations of love, they fell upon him and put him to death.

The MU'SES [of *μυέω*, *Gr.* to initiate or inſtruct, becauſe they teach hidden things, above the vulgar, *Euſebius*; or of *μωᾶσθαι*, to do the office of a midwife, becauſe to them is attributed the invention of arts, *Scaliger*; or of *μώσθαι*, to ſearch or inquire into, *Phornutus*; or of מושר, ſcience, *Heb. Voſſius* and *Heinſius*] are fabulous divinities of the ancient Heathens, who were ſuppoſed to preſide over the arts and ſciences, and to be the daughters of *Jupiter* and Μνημοσύνη *i. e.* memory; which fiction is introduced, becauſe *Jupiter* was eſteem'd the firſt inventor of diſciplines, which are neceſſary in order to a regular life.

Theſe indeed were at firſt but three, *viz.* μελετή, *i. e.* meditation; μνήμη, *i. e.* memory; and ἀοιδή, ſinging.

But a certain carver of *Sycion*, having orders to make three ſtatues of the three muſes, for the temple of *Apollo*, miſ-

took

took his inſtructions, and made three ſeveral ſtatues of each muſe; but theſe happening to be very curious and beautiful pieces, they were all ſet up in the temple, and from thence began to be reckoned nine muſes, and *Heſiod* afterwards gave them the names, *Calliope Clio, Erato, Thalia, Melpomene, Terpſichore, Euterpe, Polyhymnia* and *Urania*.

Calliope was ſuppoſed preſident of heroick poetry; *Clio* of hiſtory; *Erato* of the lute; *Thalia* of comedy; *Melpomene* of tragedy; *Terpſichore* of the harp; *Euterpe* over wind muſick; *Polyhymnia* of muſick; *Urania* of aſtronomy.

MU'SICALNESS [of *muſicus*, L.] harmonioufneſs of ſound.

MUSI'CIANS, this company is compoſed of *Maſters of muſick, Dancing maſters, &c.* they have no hall, but meet ſometimet at *Embroiderers - Hall* in *Gutter - Lane*. They conſiſt of a maſter, 2 wardens, about 20 aſſiſtants, they are alſo on the livery, the fine for which is 8 *l.* Their armorial enſigns are *azure*, a ſwan with her wings expanded, chanting within a double treſſure counter flory *argent*. On a chief *gules* 2 lions of *England*, and between them a pale *or* charged with a roſe of *York*,

Enharmonick MUSICK, is a ſort of muſick that abounds in *Diæſis*, or ſharps.

Chromatick MUSICK is a delightful or pleaſant ſort of muſick; but this, by reaſon of its wanton meaſures, was rejected.

Elementary MUSICK, the harmony of the elements of things.

Celeſtial MUSICK, the muſick of the ſpheres, comprehends the order and proportion in the magnitudes, diſtances and motions of the heavenly bodies, and the harmony of the ſounds reſulting from thoſe motions.

Human MUSICK, is that which conſiſts chiefly in the faculties of the human ſoul and its various paſſions.

Diatonick MUSICK, a muſick proceeding by different tones either in aſcending or deſcending: This the ancients admitted.

Moods of MUSICK, are denominated, according to divers countries, for whoſe particular genius they ſeemed at firſt to have been contrived; and theſe are three the *Lydian*, the *Phrygian* and the *Dorick*.

MUSICK [of the *Lydian Mood*] was ſhrill.

MUSICK [of the *Phrygian Mood*] was martial, and excited men to fury and battle; by this mood *Timotheus* ſtirred up *Alexander* to arms.

MUSICK [of the *Dorick Mood*] was grave and modeſt, and therefore called religious muſick. To theſe three *Sappho* the *Lesbian* added a fourth, called the *Mixolydian Mood*, which was only fit for tragedies, and to move compaſſion.

There have alſo been three other moods added to them, equal to the number of the planets; the *Hypolygian, Hopophrygian* and *Hypodorian*, and theſe were called colateral ones. And there was alſo an eighth added by *Ptolemy* called the *Hyper mixolydian*, which is the ſharpeſt and ſhrilleſt of all.

The exerciſe of muſick is ſalutary, in that it expels melancholy; vocal muſick opens the breaſt and pipes, and is good to remedy ſtammering in ſpeech. Ancient hiſtorians, as *cÆlian, Pliny* and *Plutarch* relate, that the ancient muſicians have moved the paſſions of mens minds at their pleaſure, appeaſed the diſconſolate and deſperate, tempered the amorous, and healed even the ſick, and wrought wonderful effects.

MUSICK [*Hieroglyphically*] was repreſented by the ancient *Egyptians*, by a ſwan and graſhopper; the firſt of which is ſaid to ſing ſweetly, immediately before her death.

MU'SIMON [according to *Guillim*] is a bigenerous beaſt, of unkindly procreation, and ingendred between a ſhe-goat and a ram, as the *Tityrus* is between a ſheep and a buck-goat.

MUSK [*muſcio*, Ital. *muſc*, F.] a perfume growing in a little bag or bladder, under the belly, near the genitals of an *Indian* beaſt reſembling a roe or wild goat, and appears to be nothing elſe but a kind of bilious blood, there congealed and almoſt corrupted; they reſide in woods, *&c.* and being hunted down by the natives and killed, this congealed blood is taken out and dried in the ſun.

MUS'KET. See *Muſquet*.

MUSK'INESS [of *muſqué*, F.] muſky nature ſmell, *&c.*

MUS'LIN [*mouſſelin*, F.] a fine ſort of linnen cloth made of cotton, commonly brought from *Eaſt-India*.

MUS'QUASH [in ſeveral parts of *America*] a beaſt reſembling a beaver in ſhape, but ſomething leſs. The male has two ſtones, which ſmell like muſk; and if the beaſt be killed in winter never loſe their ſcent.

MUS'-

MUSQUASH'ES, a *Virginian* and *Maryland* root, with the juice of which the *Indians* paint their mats and targets.

To make a MUSS, is to throw money, *&c.* up and down in a crowd to make people ſcramble for it.

MUS'SULMANISM, *Mahometaniſm.*

MUST'INESS [of *mucidus*, L. *muſie*, F.] ſtaleneſs, mouldineſs or ſcent.

MU'TA [among the *Romans*] the daughter of the river *Alma*, and the goddeſs of ſilence, which they worſhipped, being of this notion, that worſhipping her would make them keep their thoughts concealed.

MU'TABLENESS [*mutabilitas*, L.] changeableneſs.

MUTATION [in the ancient *Muſick*] the changes or alterations that happen in the order of the ſounds, which compoſe the melody.

The continual MUTATION *of things* [*Hieroglyphically*] and the change of one being into another in the world, was ſignified by a ſnake in the form of a circle, biting and devouring its tail; becauſe the world, as it were, feeds upon itſelf, and receives from itſelf a continual ſupply of thoſe things that time conſumes.

MUTE [*mutus*, L.] one who is naturally dumb, or whoſe tongue is cut out, or that forbears ſpeaking wilfully, or by choice.

MUTES, perſons who ſtand in a mourning habit and a diſconſolate manner about the corps at the funeral pomp of great perſonages, who lie in ſtate.

MUTE *Signs* [with *Aſtrol.*] are *Cancer Scorpio* and *Piſces*, being creatures that have no voice; ſo that when the ſignificators are in theſe ſigns in nativities, they are ſuppoſed to ſpoil or cauſe ſome impediments in the perſons ſpeech.

MUTES [*muti*, L. dumb] *Mutes* are ſo called, becauſe they begin by their own power, and have the ſound of the vowel after them; of which ſome are pronounced from the lips, as *b* and *p*, and are called *Labials* or lip-letters: Others from the teeth, as *t* and *d*, and are called *Dentals* or teeth-letters: Others from the palate, as *k* and *q*, and are called *Palatials* or palate letters. They are reckoned in number eight, *b*, *c*, *d*, *g*, *k*, *p*, *q*, *t*.

MU'TILATED [*mutilatus*, L.] maimed, having ſome part or member cut off; wanting ſome part; alſo ſtatues or buildings, where any part is wanting, or the projecture of any member is broken off.

MU'TINOUSNESS [*mutin*, L.] ſeditiouſneſs, tumultuouſneſs.

MUT'TERING [of *mutiens* of *mutire*, L. or **mupren**, *Du.*] ſpeaking between the teeth, grumbling.

MUT'TON-*Monger* [of *mouton*, F. and manzene, *Sax.*] a ſeller of mutton; a butcher.

MU'TUAL *Love and Friendſhip* [*Hieroglyphically*] was repreſented by two bats; in that a mutual love, *&c.* obliges us to ſuccour one another; it is related of bats, that they keep cloſe together, when they apprehend any danger. A bat alſo was uſed to ſignify a man rais'd from the duſt, to an unmerited degree of honour.

MUTUAL *Viciſſitude* [*Hieroglyphically*] was repreſented by the ancient *Egyptians* by the fig tree, whoſe old fruit never falls off, till the new ones appear.

MU'TUALNESS, reciprocalneſs, interchangeableneſs.

MU'TUNUS } [among the *Romans*]
MU'TINUS } an obſcene deity; the ſame as the *Priapus* of the *Grecians*. The women worſhipped him before marriage, and ſcandalous ceremonies were performed to him.

MU'TUUM [in the *Civil Law*] a loan ſimply ſo called, or a contract introduced by the laws of nations, where a thing, conſiſting either in weight, number or meaſure is given to another; upon condition that he ſhall return another thing of the ſame quantity, nature and value on demand. *L.*

MUZ'ZLE *Ring* [with *Gunners*] the great circle of a cannon, that encompaſſes and ſtrengthens the muzzle of it.

MYA'GROS [μύαγρος of μῦα a flie, and ἄγρα a *Pagan* deity to whom the *Arcadians* offered ſacrifice, whoſe office was to hunt or drive away flies] This deity was worſhipped on the account of the troubleſomneſs of flies, not only in houſes but alſo at their offering ſacrifice, as we read of *Beelzebub* the god of flies.

MY'OMANCY [of μύς a mouſe, and μαντεία, *Gr.* divination] a kind of divination or method of foretelling future events by means of mice.

MYOPI'A [μυωπία of μύειν to ſhut, and ὤψ, *Gr.* the ſight] a kind of dimneſs or confuſion of ſight in beholding objects that are diſtant, and yet a clearneſs of the ſight in beholding ſuch things as are near at hand; purblindneſs. *L.*

MYR'MIDONES [of μύρμηκες, *Gr.* ants] when the plague had carried away all the inhabitants of the iſle *Egina*, *Æacus* their king obtained of *Jupiter* the favour, that all the ants ſhould be turned into

into men, that the island might be again filled with inhabitants. The moral is, they were thus named, because they applied themselves to the improvement of the ground, and like ants were stirring it up.

MYR'MIDONS [*μυρμιδονες, Gr.*] a people of *Thessaly*, that went under the conduct of *Achilles* to the war against *Troy*. L.

MYRMIL'LONES, a sort of combatants among the *Romans*, who had on the top of their cask or helmet, the representation of a fish; and in their engagements with the *Retiarii*, if they were caught and wrapt in the net, it was not possible for them to escape death.

MYRRH [*myrrha*, L. *μύρον*, Gr.] a kind of gum produced by a shrub common in *Arabia* by incision, that which is the cleanest, rough, light and brittle, smells sweet, and tastes bitter and hot, is the best. It is of a heating quality, disposes to rest, and is good in cold diseases of the head, *&c.*

MYSTE'RIARCH [*mysteriarcha*, L. *μυστηρίαρχης* of *μυστήριον* a mystery, and *ἀρχὼ*, Gr. a ruler or chief] a master of the holy mysteries; a prelate. *L.*

MY'STERIES [of *Religion*] those truths that have been revealed by divine revelation, beyond the reach of human reason.

MYSTERIES [in *Numbers*] the number 5 multiplied by 5, makes 25; and 4 multiplied by 4, makes 16; and 3 multiplied by 3, makes 9; but 9 and 16 is equal to 25: Or if 3, 4, 5, be doubled, they make 6, 8, 10. The square of 10, is equal to the square of 8 and 6, *viz.* 10 multiplied by 10, makes a 100; and 8 multiplied by 8, makes 64; and 6 multiplied by 6, makes 36; and 64 and 36 make 100, which may be tripled, quadrupled, *&c.*

The numbers 220 and 284, altho' they are unequal, yet the aliquot parts of the one number do always equal the other. So the aliquot parts of 220, are 110, 54, 44, 22, 20, 11, 10, 5, 4, 2, 1, which added together, makes 284.

The aliquot parts of 284, are 142, 71, 4, 2, 1, which being added together, make 200, which is rare to be found inother numbers.

MYSTE'RIOUSNESS [of *mysterieux*, F.] hiddenness, difficultness to be understood, *&c.*

MYS'TICALNESS [*mysticus*, L. and *ness*] mysteriousness.

MYS'TICK *Theology*, a kind of refined sublime divinity professed by the *Mystick*, which consisted in the knowledge of God and divine things not acquired in the common way; but infused immediately by God, and which has the effect to move the soul in an easy, calm, devout, affective manner, to unite it intimately to God, to illuminate the understanding, and warm and enliven the will in an extraordinary manner.

MYS'TICKS, a religious sect distinguished by their professing pure, sublime and perfect devotion, with an intire disinterested love of God, free from all selfish considerations.

MYTHISTORY [*mythistoria*, L. of *μυθιστορία* of *μῦθος* a fable, and *ἱστορία*, Gr. history] an history mingled with false fables and tales.

To MYTHOL'OGIZE [of *μυθολογίζειν*, Gr.] to explain or write morals on fables, or the mysteries of the old *Pagan* religion.

N

N n, *Roman*; *N n*, Italick; 𝔑 𝔫, *English*; N n, *Saxon*; are the 13th letters in order of the alphabet; ל, *Hebrew*, the 14th; Ν ν, the 14th of the *Greek*.

N [in *Latin Numbers*] signified 900.

$\overline{N}$ with a dash, 9000.

Lawful NAAM [of neman, *Sax.* to take, or nemmen, *Du.* to nim or take hold of] is in law a reasonable distress, and proportionable to the value of the thing distrained for.

Unlawful NAAM, a distraining above the value; also see *Namium vetitum*.

Æra of NABONAS'SAR [in *Chronology*] a famous *Æra* on account that (as *Ptolemy* writes) there were astronomical observations made by the *Chaldeans*, from the beginning of his reign to his own time; and according to *Ptolemy*, the first year of this *Æra*, was the year 747 before *Christ*, and the 3967th year of the *Julian* period. He was a king of *Babylon*, called *Baladan*, *Berodach* or *Merodach Baladan*, Isa. 39. 1. also *Belesis* or *Belosus*.

The years of this period are *Egyptian* ones, of 365 days, each commencing on the 26th of *February*, and the days beginning at noon.

NACK'ER } mother of pearl; the
NA'KER } shell of the fish wherein pearl is bred.

NÆ'NIA [with the *Romans*] a goddess supposed to preside over mournful dit-

ties

ties ſung at funerals, *&c.* to flutes and other inſtruments, *&c.* She had a temple built to her without the city, near the gate called *Viminalis*.

NÆVOS'ITY [*nævoſitas*, L.] freckledneſs; the having moles.

NAIA'DES [*vaiades* of *νάω*, Gr. to flow] the nymphs of the floods, elves, fairies, *&c.* haunting rivers and fountains.

NAIADES [in *Painting*, &c.] are repreſented very beautiful of countenance, having hair clear as cryſtal, their heads adorned with garlands of water creſſes, with red leaves, their arms and legs naked, and their actions are pouring out water.

NAI'ANT [in *Heraldry*] q. d. *nantes*, L. of *natare*, to ſwim, is a term applied to all fiſhes that are borne tranſverſe; that is acroſs the eſcutcheon; becauſe they ſwim in the water in that poſture. See the figure.

NAILS [nægłen, *Sax.*] the cuſtom of paring nails at a certain time, is a relick of ancient ſuperſtition, and probably might be tranſmitted to our forefathers from the *Romans*, who ſuperſtitiouſly avoided paring their nails on the *Nundinæ*, obſerved every ninth day.

Spots on the NAILS, the conjecturing of future events by them is no modern practice. *Cardan* affirms, that he had diſcovered a property in himſelf of finding in them ſome ſigns of moſt events that ever happened unto him.

The ſpots on the top of the nails ſignify thing paſt; in the middle things preſent, and at the bottom things to come: white ſpecks are ſuppos'd to preſage felicity; blue, misfortunes and the like.

NAISS'ANT [in *Heraldry*] is a form of blazon peculiar to all living things, that in an eſcutcheon iſſue out of ſome ordinary or common charge, and is different from *Iſſuant*, which denotes a living creature, iſſuing out of the bottom of any ordinary or charge.

NA'KED *Flower* [with *Botan.*] is one that has no empalement, as a *Tulip*.

NAKED FEET, the nakedneſs of the feet was a token of reverence, as appears by *Moſes* putting of his ſhoes, when he approach'd the burning buſh. The ancient *Jewiſh* prieſts went naked footed; and the *Talmudiſts* preſume to ſay, the ſervice oft he prieſts had been unlawful, if they had but trod with their foot upon a cloth, a ſkin or even upon the foot of their companions; and ſome ſay that the common *Iſraelites* put off their ſhoes and cleanſed their feet, before they entered the temple.

The *Turks* do now uncover and waſh their feet and hands before they go into their moſques. The *Ethiopian Chriſtians* do the ſame at the entrance of their churches; and the *Indian Brachmans* do the like before they go into their *Pagods*.

NA'KEDNESS [of nacket, *Teut.*] the being without clothing; it is alſo us'd to ſignify the privities of men or women.

NA'KEDNESS [*Metaphorically*] is us'd to ſignify unlearnedneſs or unqualifiedneſs to perform any thing a perſon attempts, who is ſaid to diſcover his nakedneſs, *i. e.* his weakneſs or imperfection; alſo it is us'd for want of ſuccour, or being without defence.

NAME [name, *Sax.* name, *Teut.*] a word by which men have agreed to expreſs ſome idea, or thing, or ſubject ſpoken of.

To NAME [of nama or naman, *Sax.*] to give a name to, to mention a name.

NAME'LESS [nameleaſ, *Sax.*] without a name; alſo not named.

NAPÆ'Æ [*vαπαὶ* of *νάπη*, Gr. a grove or vale, *&c.*] the nymphs of the mountains [in *Painting*, &c.] are repreſented with a pleaſant countenance, cloathed in green mantlets, girt about their waſtes, having their heads adorned with garlands of honey-ſuckles, roſes, thyme, *&c.* and either gathering flowers, making garlands, or dancing in a ring.

NAPH'EW, nevew, or *French* turnep.

NAPH'THA [נפתה of נפט, *Heb.* to fly about, *νάφθα*, Gr.] *Babyloniſh* bitumen, a kind of petrol or rock fruit, found in ſeveral parts of the world; it is got in great quantities from certain ſprings which are near the city *Hit* in *Chaldea*; alſo in ſeveral parts of *Europe*, as in *Italy*, *France*, *&c.* but theſe are very different from the *Aſian Naphtha*; which when ſet on fire, is not only hard to be diſtinguiſhed; but, if water be caſt upon it it burns more vehemently. It is ſuch a powerful compound, that if it comes near the fire or ſun-beams, it will ſuddenly ſet all the air round about it in a flame.

NAP'PING [of knappian, *Sax.*] to ſleep, ſleeping.

NAP'PY [of noppe, *Dan.* knoppa, *Sax.*] having a nap or ſhag, as cloth; alſo ſtrong drink, that will ſet one to napping or aſleep.

NARCIS'SUS [according to the *Poets*] was the ſon of the river *Cephiſſus* and *Liriope*, a youth of extraordinary beauty, who diſdain'd the love of the nymph *Echo*; but afterwards ſeeing his own face in a fountain fell in love with himſelf, and pining away with that paſſion was turned into the flower *Narciſſus*, or the *Daffodil*.

NARCOT'ICKNESS [of ναρκωτικὸς, Gr.] ſtupifying, benumming quality.

NAR'RABLE [*narrabilis*, L.] that may eaſily be told or declared.

NARRA'TION [of an *Epick Poem*] is reckoned the third part; and this ſome divide into four parts. The *Title*, the *Propoſition*, the *Invocation*, the body of the poem or *Narration*, properly ſo called.

NARRATION, or body of the poem, is that which expreſſes the action, paſſion and ſentiments. This narration ought to contain a juſt mixture of pleaſure and inſtruction; not depending on the beauty of the verſe, the diction and the thoughts; but the manners and paſſions of the perſons which are introduced, and the things that are treated of. In ſhort, the narration ſhould every where agree with the ſubject. It ſhould be great and ſublime, where the things ſpoken of are ſo. It ſhould be warm and patheti k, where paſſion is to be repreſented; flowing and elegant in deſcriptions, and every where free from any thing flat and vulgar.

Poetical narrations are interrupted by exclamations, apoſtrophes, digreſſions, and many other figures, that engage the attention. They always ſhew the moſt charming ſide of what they repreſent, and take no notice of any thing or art, but what is great and rare, and neglect what would leſſen the height of admiration.

To go NARROW [with *Horſemen*] a horſe is ſaid to go narrow, when he does not take ground enough, that does not bear far enough out, to the one hand, or to the other.

NAR'ROWNESS [of nanpope, *Sax.*] ſcantineſs in breadth.

NASAMO'NES [in *Lybia*] a people anciently dwelling on the coaſts of the *Atlantick* ocean, liv'd chiefly on piracy; among whom it was the cuſtom, for the bride to lie with every one of the gueſts the firſt night, but afterwards ſhe liv'd chaſtly.

NAS'IP [among the *Mahometans*] fate and deſtiny, which they believe to be in a book written in heaven, which contains the good or bad fortune of all men; and which cannot poſſibly be avoided, in which perſuaſion with the greateſt unconcernedneſs, they expoſe themſelves to the worſt and moſt threatening dangers.

NAS'TY, filthy, offenſive,

NAS'TINESS [prob. of *naſus*, L. the noſe, *q.* offending the noſe, or of nere and nerre, *Sax.*] filthineſs, offenſiveneſs, *&c.*

NASTUR'CES [*naſturtia*, L.] capuchin capers.

NASTUR'TIUM [with *Botaniſts*] the herb noſe-ſmart, creſſes or garden creſſes, *L.*

NAT'AGAI [among the *Pagan Tartars*] an idol worſhipped by them, and ſuppos'd to be the god of the earth and all living creatures. The image of this idol, his wife and children is in every houſe, where they are highly honoured and reverenc'd; and their worſhippers are ſo ſtupid as to preſent them with meat and to rub their mouths with the fat, as if they thought they ſtood in need of nouriſhment.

NATALI'TIA [among the *Romans*] were feſtivals celebrated to the *Genii*, during which it was held ominous to ſhed the blood of beaſts. Theſe ſolemnities being wholly dedicated to joy and feſtivity.

NATIO [among the *Romans*] a goddeſs whom they ſuppoſed to have the care of new born children; ſhe was not the ſame as *Lucina*, to whom ſome aſcribed the government and looking after the term of her being with child; but others attribute to her alſo the bringing the child into the world.

NA'TIONALNESS [of *natio*, L. and *neſs*] univerſalneſs, or properneſs to the whole nation.

NA'TIVE [ancient *Deeds*] one born a ſlave; by which he differed from one who had ſold himſelf or become a ſlave by his own deed.

NATIVE *Spirit* [with *Naturaliſts*] the innate heat, firſt ſuppoſed to be produc'd in a fœtus or child in the womb.

NA'TIVENESS, naturalneſs, inbredneſs, *&c.*

NATIV'ITY, natal day, or the day of ones birth.

NATIVITY, beſides the *Nativity* of Chriſts on the 25th of *December*, the *Roman Catholicks* obſerve that of the *Virgin Mary*, but it was not generally receiv'd in *France* and *Germany*, till about the year 1000; and the *Greeks* and *Eaſtern* chriſtians did not obſerve it till the

the year 1200; but they now do it with great ſolemnity.

NATIVITY [with *Aſtrologers*] a ſcheme or figure of the heavens, drawn according to the poſition of the planets at that moment of time, when the perſon was born; when in a particular manner he becomes liable to the influences of the heavenly bodies.

NA'TRON } [νατρον, Gr.] a kind
A NA'TRON } of black, greyiſh ſalt, taken out of a lake of ſtagnant water, in the territory of *Terrana* in *Egypt*.

NATURA, nature; alſo the privy parts, *L.*

NATURA *naturans*, God, as giving *Being* and *Nature* to all others, in oppoſition to, *L.*

NATURA *naturata*, creatures who receive their Being from the *Natura Naturans*, or God. *L.*

NAT'URAL [*naturalis*, L.] belonging to or proceeding from nature, ſuch as nature made it, not counterfeit; ſomething coming immediately out of the hands of nature, in oppoſition to *factitious* or *artificial*.

NATURAL *Concrete* [with *Philoſophers*] implies a body made up of different principles, and therefore is much of the ſame ſignification as mixt; ſo *Antimony* is a *Natural Concrete*, or a body compounded in the bowels of the earth.

NATURAL *Faculty*, is that power ariſing from the circulation of the blood; or it is an action depending chiefly upon the brain, whereby the body is nouriſhed, increaſed and preſerved by the blood and animal ſpirits; upon which likewiſe all excretions, digeſtions and generations depend.

NATURALS [in *Phyſick*] called *Res naturales*, L. In every animal, however ſick and diſeaſed, there is ſtill remaining ſome degree of life and ſtrength, and the cauſes and effects of them. Theſe are called *Naturals*.

NATURAL *Functions* [in the *Animal Oeconomy*] are thoſe actions whereby things taken into the body, are changed and aſſimilated, ſo as to become parts of the body.

NATURAL *Inclinations*, are thoſe tendences or motions of the mind towards things ſeemingly good; which are common in a greater or leſs degree to all mankind.

NATURAL *Hiſtory*, a deſcription of any of the natural products of the earth, water or air, *v. g.* beaſts, birds, fiſhes, vegetables, minerals, and all ſuch phænomena's as at any time appear in the material world, as monſters, meteors, *&c.*

NATURAL *Harmony* [*Muſick*] is that produced by the natural and eſſential chords of the mode.

To NAT'URALIZE [*naturalizare*, L.] to receive a foreign expreſſion or word into the original ſtock of a language.

NA'TURE [*natura*, L.] the ſyſtem of the world, the machine of the univerſe, or the aſſemblance of all created beings; the univerſal diſpoſition of all bodies; alſo the government of divine providence, directing all things by certain rules and laws.

NATURE [in *Metaphyſicks*] is the eſſence of any incorporeal thing, as *it is the Nature of the Soul to think, of God to be good, and the like.*

NATURE [with *Philoſophers*] the principle of all created beings.

NATURE [in *Grammar*] a term uſed in Proſodia of a ſyllable that is ſhort or long, without any rule in grammar to render it ſo by poſition, *&c.*

The Laws of NATURE [among *Moraliſts*] are that moſt general and univerſal rule of human actions, to which every man is obliged to conform, as he is a reaſonable creature. It binds the whole body of human race, and is not ſubject to change, which is the diſadvantage of poſitive laws.

Thoſe who ſearch for the *Law of Nature* in God himſelf, are divided into two parties.

Some place the ſpring of it in the *divine Will*, and thence conclude, that inaſmuch as that *Will* is in the higheſt manner free, God may therefore change the law of nature.

Others ſay this natural law is founded in the juſtice of God, after ſuch an eſſential manner, as to expreſs a kind of image of his attributes, and thence proceeds the immutability of it.

NATURE [*Hieroglyphically* was by the *Egyptians* repreſented by a vulture; ſee *Vulture*. And to expreſs the effects of God's power in *Nature*, they painted a man with a multitude of hands, ſtretching them out upon the world. The *Nature of Man* was repreſented by a woman having her hair ſtrait up, and ſhewing the image of a tree turned upſide down. The hair is in lieu of the roots, and this intimated that our country was in Heaven, from whence we had our beginning, and that thither our affections ought to tend.

NATURE [with *Schoolmen*] the eſſence of a thing, or the quiddity thereof; *i. e.* the attribute that makes it what it is, as *it is the Nature of the Soul to think.*

NATURE, is alſo uſed to ſignify the eſtabliſhed order and courſe of material things, the ſeries of ſecond cauſes, or the laws that God has impoſed upon the motions impreſs'd by him, as *Phyſicks is the Study of Nature*, and *Miracles are effects above the Power of Nature.*

NATURE, is alſo uſed to ſignify an aggregate of powers pertaining to any body, eſpecially an animal one, as we ſay *Nature is ſtrong, weak*, &c.

NATURE, is alſo uſed to ſignify the action of providence, the principle of all things, or that ſpiritual being which is diffuſed throughout the whole creation, and moves and acts in all bodies, and gives them certain properties, and procures certain effects.

NA'VAL *Crown* [with the *Romans*] a crown of gold or ſilver, adorned with the figures of beaks of ſhips, which it was their cuſtom to give as a reward to thoſe who had firſt boarded an enemy's ſhip. See the figure.

NAVE *of a Church*, the body of the church, or the place where the people are diſpoſed, reaching from the rail or balluſter of the choir to the chief door.

NAUGH'TY [nahtiȝ, *Sax.*] bad, wicked, &c.

NAV'IGABLENESS [of *navigabilis*, L.] capableneſs of being ſailed in.

NAU'LUM [ναῦλον, Gr.] a piece of money which the ancient *Greeks* and *Romans* put into the mouth of a perſon deceaſed, to pay *Charon* (the poetick ferry-man of Hell) for carrying him over the *Stygian* lake in his ſhip or boat, *L.*

NAU'SEA [in *Phyſick*] a retching and propenſity, an endeavour to vomit, ariſing from a loathing of food, excited by ſome viſcous humour that irritates the ſtomach.

NAUSEA [*Anatomically*] is defined by *Boorhave* to be a retrograde, ſpaſmodick motion of the muſculous fibres of the oeſophagus, ſtomach and inteſtines; attended with convulſions of the abdominal muſcles, and the *Septum Tranſverſum.*

NAU'TILUS, a petrified ſhell found in the earth; in other reſpects like thoſe found in the ſea or rivers.

Surveyor of the NAVY, an officer, whoſe buſineſs is to ſurvey the ſhips, hull, maſts and rigging; to audit the accounts of carpenters, boatſwains, &c. belonging to the royal navy.

NAZA'REATE [of *Nazarenus*, L.] the ſtate and condition of a Nazarite.

NAZARITESHIP [of נזיר, *Heb.* i. e. *Separatiſts*] the ſtate or condition of a *Nazarite*; this conſiſted in making a vow of abſtaining from wine and all intoxicating liquors, of letting the hair grow without cutting, or ſhaving; of not entring a houſe in which a dead corps was, and of not attending any funeral.

So ſtrict they were, that if any perſon happened to die where they were preſent, the whole ceremony and conſecration of nazariteſhip was repeated.

The time of the ceremony laſted uſually eight days, and ſometimes a month, which being accompliſhed, the prieſt brought the perſon to the door of the temple, and there he offered to the Lord a he-lamb for a burnt offering, and a ſhe-lamb for an expiatory ſacrifice, and a ram for a peace offering; there were offered alſo loaves and cakes, with wine for a drink offering.

After this the prieſt or ſome other perſon, ſhaved the head of the *Nazarite* at the door of the tabernacle, and threw the hair into the fire on the altar. Then the prieſt put into the hand of the *Nazarite* the ſhoulder of the ram roaſted, with a loaf and a cake, which he returned back to the prieſt, and he lifting them up in the preſence of the *Nazarite*, offered to the Lord. This nazariteſhip was ſometimes *temporary, i. e.* only for a certain time or *perpetual, i. e.* for the whole life, by which latter were conſecrated in their infancy by their parents.

NAZ'ARITE } is uſed in ſcripture,
NAZ'ARENE } ſometimes to ſignify bazely, or born at *Nazareth* a city in *Judea*; and ſometimes as a name of contempt to *Jeſus Chriſt* and his diſciples or followers; and ſometimes for a religious order among the *Jews*, who made a vow of nazariteſhip.

To NEAL [of on-ælan, *Sax.*] to make a metal ſofter or leſs brittle by heating it in the fire, to anneal or ſtain, or bake glaſs painted, that the colour may go quite through it.

NEAP [of neap, *Sax.* ſcarce] ſcanty, deficient, as neap *Tides*,

NEARNESS [neap and neꝛꝛe, *Sax.*] proximity.

NEAT'NESS [neatneꝛꝛe, *Sax.*] cleanlineſs, tightneſs in apparel, houſe, &c.

&c. alſo pureneſs, unadulteratedneſs.

NEB'ULA, a miſt or fog. *L.*

NEB'ULE [in *Heraldry*] *nebuly*, Engl. of *nebulatum* or *nubilum* of *nebula*, L. ſignifies cloudy, or repreſenting clouds. See the figure.

NEB'ULOUSNESS [of *nebuloſus*, L.] miſtineſs, cloudineſs, darkneſs.

NEB'ULOUS *Stars* [*Aſtron.*] certain fixed ſtars of a dull, pale and dim light; ſo called becauſe they look cloudy, or bring clouds, and ſetting with the ſun render the air troubled and duſk.

NE'CESSARY *in Cauſing*, is when there is a cauſe from whence an effect muſt neceſſarily follow.

NE'CESSARINESS [of *neceſſarius*, L.] needfulneſs, unavoidableneſs.

NECES'SITATED [*neceſſité*, F.] forced, compelled.

NECES'SITOUSNESS [of *neceſſiteux*, F.] indigence, poverty.

NECES'SITY [among *Naturaliſts*] is that by which a Being is put into ſuch a condition, that it cannot be in any other.

Abſolute NECESSITY [among *Naturaliſts*] is when it is contrary to the very nature and principles of the thing to be otherwiſe.

Simple abſolute NECESSITY [in *Metaphyſicks*] is that which upon no terms or conditions will permit a thing to be in another condition than it is in. This does not comport with any but an independent Being, as *God himſelf*.

Reſpective abſolute NECESSITY [with *Metaphyſicians*] is when a thing will continue as it is according to the order of creation, and the ſettled courſe of ſecond cauſes.

Phyſical NECESSITY [*Philoſ.*] is the want of principle or natural means neceſſary to act; called alſo *phyſical or natural Impotence*.

Moral NECESSITY [in *Philoſ.*] is only a great difficulty, ſuch as that which ariſes from a long habitude, a ſtrong inclination or violent paſſion.

Abſolute NECESSITY } is that which
Simple NECESSITY } had no dependence on any ſtate or conjuncture, or any particular ſituation of things; but is found every where and in all the circumſtances, in which the agent can be ſuppoſed; as the neceſſity a blind man is under of not diſtinguiſhing colours.

Relative NECESSITY, is that which places a perſon in a real incapacity of acting or not acting in thoſe circumſtances and that ſituation he is found in, though in other circumſtances, and in another ſtate of things, he might either act or not act.

Antecedent NECESSITY [with *Philoſophers*] is one that ariſes from an antecedent cauſe neceſſarily operating, as the riſing of the ſun to morrow morning.

Concomitant NECESSITY, ariſes from an antecedent and neceſſary cauſe; but depends on the circumſtances of the effect.

NECESSITY [*neceſſitas*, L.] a pagan deity, the daughter of fortune, the mother of the deſtinies, and conſtant companion of man through his whole life; and to whom, as the poets feign, even *Jupiter* himſelf was forced to ſubmit. This *Neceſſity* was worſhipped as a goddeſs by the Heathens. She was alſo repreſented with fortune her mother, with brazen hands, holding long pins and great coins.

NECK *Verſe*, a verſe or two in a *Latin* book of a *Gothick* black character, which a perſon convicted of ſeveral crimes (eſpecially manſlaughter, for which he otherwiſe ſhould ſuffer death) was formerly put to read in open court; and if the ordinary of *Newgate* ſaid, *legit ut Clericus*, i. e. *he reads like a Clerk*, he was only burnt in the hand and ſet at liberty. But now this practiſe of reading the neck verſe is quite left off.

NECROL'OGY [of νεκρὸς, dead, and λόγος, *Gr.*] a book kept in ancient times in churches and monaſteries; in which the names of the benefactors were regiſtred; the time of their death, and alſo the days of the commemoration.

NE'CROMANCY, the *Pagans* had an imagination, that none but ſuch as were ſnatched away before their time, or that had killed themſelves, were liable to have the myſteries of that art practiſed upon them; they ſuppoſing that ſuch perſons ſouls were lodged upon the confines of the world, not being able to reach to the utmoſt bounds of the infernal ſhades, where they fancied the ſpirits of none were ſettled but thoſe who died after manhood, parted naturally with their bodies, and had the ſolemnity of a regular funeral.

Theſe necromancers ſometimes pour'd warm blood upon the corpſe, and ſometimes made uſe of the veins of a dead man in order to obtain an anſwer of what they wanted to know. By this art is ſometimes underſtood to ſignify enchantments of all kinds and the pre-

tences

ences of cauſing and curing diſeaſes, *&c.* without natural means.

NE'CROMANCERS were ſometimes ſuppoſed to have communication with ſpirits or devils, who dictated to them the anſwers that they were to make to enquirers.

NE'CROSIS [in *Theology*] a mortifying of corrupt affections.

Magnetical NEE'DLE [in *Navigation*, &c.] a needle touched with a load-ſtone, and ſuſpended on a pivot or center; on which, playing at liberty, it directs itſelf to certain points in and under the horizon.

Horizontal NEEDLE, is one equally ballanced on each ſide the pivot which ſuſtains them; and which playing horizontally by its two extremes, point out the north and ſouth points of the horizon.

NEEP *Tides* [with *Mariners*] are thoſe tides which fall out when the moon is in the middle of the ſecond and laſt quarter; which are four days before the full or change, and are called, *deed-neep* or *dead-neep*.

NEFAN'DOUSNESS [of *nefandus*, L.] horribleneſs, wickedneſs not to be mentioned or uttered.

NEFA'RIOUSNESS [of *nefarius*, L.] great wickedneſs, villainouſneſs, abominableneſs.

NEG'ATIVE *Pains* [in *Law*] is a being excluded from honours and dignities, *&c.* without the having any direct and poſitive pains inflicted.

NEGLECT'FUL [of *neglectus*, L. and *ful*, Eng.] negligent.

NEG'LIGENTNESS [*negligentia*, L.] negligence.

NEGO'TIATED [*negotiatus*, L.] tranſacted, managed by way of traffick.

NE'GROES, ſo called of *Nigritia*, a country in *Africa*, ſo named from the river *Niger* that runs thro it, between *Guinea* and *Zaara*, and having the *Atlantick* ocean on the weſt. It contains 14 kingdoms, the people of which are black, with ſhort woolly hair on their heads, and are commonly with us called black moors, who are continually at war one with another, and all the priſoners they take men, women and children they ſell to other *Africans* or to the *Portugueſe*, &c. for ſlaves, and they are ſold to the *Engliſh*, *French*, *Dutch* and *Spaniards*, and tranſported into the colonies of *America*, to cultivate the ground, do all manner of drudgeries and dig in the mines.

Their chief food is a root called *Guames*, and a kind of cheſnuts called *Gores*; beans of a bright red colour, and peaſe of an extraordinary largeneſs, and of divers colours.

They have no vines, and conſequently no wine, but what is got from a certain ſpecies of palms, by chopping and making inciſions in the trunks of them with a hatchet, from whence diſtils a juice, which is at firſt very ſweet, and in three or four days becomes pretty ſtrong, but by reaſon of the heat of the climate turns ſour in 14 days.

Some of thoſe who live near the ſea coaſts are a little civilized by converſation with *Europeans*, and ſome of them have embraced chriſtianity, but the others who live higher up the country are ſavage and brutal.

NEHILOTH [נחילות, *Heb*] this word is found at the beginning of the 50th pſalm, and is ſuppoſed to ſignify the dances or the flutes.

This pſalm is addreſſed to the maſter who preſided over the dancers, which were exerciſed in certain religious ceremonies, or to the band of muſick which performed on the flute.

NEIGH'ING [of hnæʒan, *Sax. hinnieus*, L.] making a noiſe like a horſe.

NE'KIR } [among the *Mahometans*]
NE'KER } an angel, which they fancy, together with another, called *Munker*, holding a great mace in their hands go to the graves of the dead, and examine them of their faith; and if they find them *Muſſelmen*, i. e. true believers [in *Mahomet*, &c.] they permit them to lie at reſt, and behold Heaven through a little window, till the day of judgment (it being their notion, that all ſouls lie in the graves with their bodies till the day of judgment) but if theſe *Muſſelmen* themſelves ſhould miſtake the angels, by reaſon of their magnitude, for God and worſhip them, then they give them a blow with their mace, and they are ſhut up blind in the grave, and don't ſee any thing of Heaven.

NEME'AN *Games* [ſo called of the wood *Nemea* in *Achaia*, where *Hercules* ſlew a mighty lion] ſolemn games inſtituted in honour of *Hercules*. The exerciſes uſed were running with horſes, foot-races, fighting with whirl-bats, quoiting, wreſtling, darting, and ſhooting. And the reward of him that came off victor, was at firſt a crown made of an olive branch; but afterwards a garland of ivy.

NEMEN'STRINUS [of *nemus*, L.] a wood or foreſt] a *Roman* deity of the woods and foreſt.

NEME'SIS [of *της διανεμήσεως*, Gr.] *i. e.* a diſtribution to every one according to juſtice] the daughter of *Jupiter* and of *Neceſſity*, the goddeſs of puniſhment or revenge, called alſo *Adraſtia* from *Adraſtus*, who firſt built her a temple; and alſo *Rhamnuſia* of *Rhamnus*, the place where this temple was, *L.* She was painted as juſtice is, with a ſword in one hand, and a pair of ſcales in the other, with a ſad countenance and piercing eyes, or with a bridle and ruler.

NEMOROSITY [*nemoroſitas*, L.] fullneſs of woods and groves.

NENU'THAR, a flower called a water-lilly.

NEOG'AMIST [*neogamus*, L. *νεόγαμος*, *Gr.*] one newly married.

NEOMENIA [*νεομηνία*, Gr.] the beginning of the lunar month, which the *Jews* obſervedas a great feſtival. The *Sanhedrin* appointed two men to watch and diſcover the appearing of the new moon, who having made their report, they cauſed publication to be made, that day the new moon was begun; but ſince the deſtruction of the temple, the *Jews* have had annually almanacks, or ephemeriſſes printed, to inform them of the new and full moon, their faſts and feſtivals, the ſeaſons of the year, *&c.*

NEOTRO'PHY [*neotropium*, L. of *νεοτροφεῖον τῶν νεῶν τροφείων*, Gr.] a houſe where young perſons are brought up.

NE'PIER'S *Bones* } [ſo called from
NEPIER'S *Rods* } the lord *Nepier* or *Neper*, Baron of *Merchiſton* in *Scotland*, the inventor of them] certain numbering rods made either of ivory, wood, or ſmall ſlips of paſt-board, which ſerve to perform multiplication by addition, and diviſion by ſubſtraction.

They are rods, plates, or *Lamellæ* of *Wood*, *Metal*, *Paſte-board*, or other matter of an oblong form (as in the table) and each divided into 9 little ſquares; each of which is reſolved into two tables diagonally.

In theſe little ſquares are written the numbers of the multiplication table, in ſuch order as that the units, or right hand figures, are found in the right hand triangle, and the tens on the left hand figures, in the left hand triangle; ſee the table.

The uſe of them in multiplication.

To multiply any given number by another; diſpoſe the *Lamellæ* in ſuch order, that the top figures may exhibit the multiplicand; and join the *Lamellæ* of units on the left hand, in which ſeek the right hand figure of the multiplicator; and write out the other numbers which correſpond to it in the ſquares of the

1	2	3	4	5	6	7	8	9
2	4	6	8	10	12	14	16	18
3	6	9	12	15	18	21	24	27
4	8	12	16	20	24	28	32	36
5	10	15	20	25	30	35	40	45
6	12	18	24	30	36	42	48	54
7	14	21	28	35	42	49	56	63
8	16	24	32	40	48	56	64	72
9	18	27	36	45	54	63	72	81

other

other *Lamellæ*, adding the ſeveral numbers which occur in the ſame rhumb together and their ſums. And after the ſame manner write out the others numbers which correſpond to the other figures of the multiplicator; and diſpoſe them under one another as in the common multiplication; and then add the ſeveral numbers into one ſum.

As for example

If 6123 is to be multiplied by 365, having tabulated the multiplicator, the ſeveral products thereof into each figure of the multiplier you are directed to by the index; which being added together (reſpect being had to the due placing their ſum) is 2179788, which is the product of 6123 by 356.

```
 6123
  356
------
 36738
 30615
 18369
------
2179788
```

The uſe of *Nepier's* bones in diviſion,

Diſpoſe the *Lamellæ* ſo that the upper figures may exhibit the diviſor, to theſe join the *Lamellæ* of units on the left hand. Deſcend under the diviſor till you come to thoſe figures of the dividend, wherein it is firſt required how oft the diviſor is found, or at leaſt the next leſs number, which is to be ſubſtracted from the dividend, and write down the number correſponding to this in the place of units for a quotient. Determine the other parts of the quotient after the ſame manner, and the diviſion will be compleated.

As for example

Having diſpoſed the *Lamellæ*, or tabulated the diviſor 6123, I ſee that 6123 cannot be had in 2179; therefore I take 5 places, and on the rods finding a number that is equal, or next leſs to 21797, which is 18369; that is, 3 times the diviſor; ſet 3 in the quotient, and ſubſtract 18369 from the figures above, and there reſts 3428; to which add 8, the next figure of the dividend, and ſeek again on the rod for it, or the next leſs, which being found to be 5 times, ſet 5 in the quotient, and ſubſtract 30615 from 34288, and their reſts 3673; to which add 8 the laſt figure in the dividend, and finding it to be 6 times the diviſor ſet 6 in the quotient.

```
6123)2179788(356
   ...
  18369
 -------
  34288
  30615
 -------
  36738
  36738
 -------
  00000
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NEPE'TA [with *Botan.*] the herb nep, cats-mint or calamint, *L.*

NEPHA'LIA [Νηφάλια, Gr.] the feaſts of ſober men, a feaſt and ſacrifice of the *Greeks*, on which the *Athenians* offered a drink made of water and honey to the *Sun*, *Moon*, *Mercury*; the *Nymphs*, *Venus* and *Aurora*. They burnt with theſe all woods, except that of the vine, mulberry and fig-tree, which they did not offer in this ſober feaſt, they being ſymbols of drunkenneſs.

NEPTUNA'LIA, feſtivals celebrated by the ancients in honour of *Neptune*.

NEP'TUNE [of *nando* i. e. ſwimming, or of *nubendo*, L. *i. e.* covering, becauſe the ſea covers the earth, or as others ſay, from the *Lybian*, or the *Egyptian* word *nephia*, ſignifying capes, promontories, and the waſtes or extremities of the ground or ſea] The *Greeks* call him ποσειδῶν, from the *Phœnician* word *Poſeidoni*, a breaker or deſtroyer of ſhips. *Neptune* was one of the children of *Saturn*, who at the diviſion of the world, among him and his brethren, had the command of the ſea allotted to him: His ſcepter was a trident; he bears a trident inſtead of a ſcepter, becauſe fiſhermen in fiſhing make frequent uſe of a trident; or becauſe this three forked inſtrument is very apt or fit for ſtirring the earth. And his chariot a great ſea-ſhell, drawn either by whales or ſea monſters; or by horſes, whoſe lower parts were thoſe of a fiſh. His wife was called *Amphitrite*, becauſe the ſea does compaſs the earth. He is feigned to have taught men the uſe of an horſe, which he cauſed to come forth of the earth, by a blow of his trident, at the diſpute that he had with *Minerva*, about giving a name to the city of *Athens*, in the *Areopagus*; as an olive-tree did from *Minerva's* ſtriking the rock with her ſpear: But becauſe he had engag'd himſelf in a conſpiracy againſt *Jupiter*, he was confin'd to the earth, and being under ſtrait circumſtances, was neceſſitated to offer himſelf to the ſervice of *Laomedon*, to help him

him to build the city of *Troy*. The *Tritons*, which were half men and half dolphins, were his children, who attended him, ſounding ſhell-trumpets. By his converſation with the earth, he begot the *Harpies*, monſters that had the faces of maids, but bodies like vultures, with wings and claws on their hands and feet; and whatever they touched was infected and ſpoiled; and whatſoever came near them they ſtole.

Neptune was a god in great eſteem with the *Romans*, not only as they thought him to have the command of one of the *Elements*; but becauſe, they ſay, he adviſed them, in the firſt beginning of their empire, when there was a ſcarcity of women in the city, to ſteal the *Sabine* virgins. He was called *Hippus* and *Equeſter*, becauſe he taught men the uſe of horſes; and in acknowledgment of the benefit their empire had received from horſes, they inſtituted horſe-races in honour of him. He had a famous temple in *Rome*, inriched with the ſpoils of many ſea victories; but *Auguſtus* the emperor, cauſed his ſtatue to be pulled down, becauſe he was thought to have raiſed a tempeſt againſt him at ſea, where he was like to have been drowned.

So that *Neptune* is the ſame with that power and virtue, which is contained in moiſture.

Neptune is called Φυτάλμιος, becauſe all things which the earth produces are done by the power and efficacy of moiſture. He is alſo called Ενοσίχθων, Σεισίχθων, Ενοσίγαιον and Ταναπτραγάνη, all which epithets ſignify a mover of the earth. For the ſpirit which is in the bowels of the earth, being pent up in narrow ſtreights, ſeek for paſſage out, and burſting out, they move and break the earth: And that eruption ſometimes makes a bellowing.

NEPTUNE [in *Painting*, &c.] is repreſented clad in a mantle of blue or ſea green; trimmed with ſilver with long hoary hair, riding in a blue chariot, drawn by monſtrous fiſhes, or elſe on the back of a dolphin, holding in his hand a ſilver trident.

NE'REIDS [the daughters of *Nereus*] meremaids or fiſhes, the fiſhes, the upper part of which reſembles a beautiful woman, and the reſt a fiſh.

NE'REUS [of νηρὸς, Gr.] one of the poetical deities of the ſea; the ſon of *Oceanus* and *Tethys*, who married his ſiſter *Doris*, and whom they make to have fifty daughters, called *Nereids*. The moral of which fable is fifty particular ſeas, being parts of the main ſea itſelf.

NEREUS, is the ſea. It is derived of ἀπὸ τῦ νήδας, *i. e.* of ſwimming, becauſe we ſwim through the ſea. They repreſent *Nereus* as an old man, becauſe the froth of the ſea repreſents hoary-headedneſs. For *Leucothoe*, who is the daughter of *Nereus*, intimates ſomething of that matter, as much as to ſay the whiteneſs of froth.

NER'GAL [*i. e.* in the *Samaritan* language, a cock] an idol of the ſun, brought into *Samaria* from *Perſia*, and worſhipped in the form of a cock.

NER'GAL [נרגל; *Heb.*] a continual fire, which the *Perſian Magi* preſerved upon an altar in honour of the ſun, and the lights of the firmament. This fire was always kept burning, like the veſtal fire of the *Romans*; whenſoever they meddled with this fire, they uſed to ſing hymns in honour of the ſun. The *Jewiſh* writers affirm that this was the god adored in *Ur* of the *Chaldees*, and that *Abraham* was obliged to quit that country, becauſe he would not conform to that idolatry. The *Perſians* were wont to dedicate to the ſun a chariot and horſes, and to adore that glorious light every morning. The *Mahometans* do ſtill ſeem to perform ſome kind of devotion to the riſing ſun, ſaluting it aſſoon as they ſee it with great humility, and purifying themſelves by waſhing. The *Chaldeans* were wont to burn themſelves in honour of *Nergal*. And *Curtius* tells us, that *Alexander* was an eye witneſs of this madneſs. The perſon to be thus ſacrificed took his farewel of his friends in a publick banquet; and after he was reduced to aſhes (ſome writers ſay) the cunning prieſts cauſed the devil to appear in his ſhape to his acquaintance, and relate to them ſtrange ſtories of the other world.

NE'RION [*Botany*] the roſe laurel.

NERVE [*nervus*, L.] or ſinew, a white, round, long body, compoſed of ſeveral threads or fibres; deriving its origin from the brain or the ſpinal marrow; and diſtinguiſhed thro' all the parts of the body; ſerving for the conveyance of the animal ſpirits, for the performance of ſenſation or motion.

Olfactory NERVES, called by anatomiſts *Par Olfactorium*, i. e the olfactory pair, they ariſe in the fore part of the brain, a little below the *Os Frontis*, and are pretty thick near the *Os Cribroſum*, and are there called *Proceſſus Papillares*, when they have made their way thro'

the *Os Cribroſum*, they are diſtributed throughout the membranes of the noſe; their uſe being in the ſenſation of *Smelling*.

Optick NERVES [*Anat.*] are nerves which paſs through the ſkull, in two perforations of the baſis of it, a little above the *Sella Equina*, from whence they proceed to the tunicks of the eye, whereof the *Retina*, which is ſuppoſed to receive the objects of viſion, is an extenſion of the inner or medullary part alone.

Pathetick NERVES [*Anat.*] are certain nerves which ariſe behind the *Teſtes*, and paſs out of the ſkull at the *Foramen* of the former pair, and ſpend themſelves wholly on the trochlear muſcle.

Intercoſtal NERVES [*Anat.*] are compoſed of nervous filaments, deriv'd partly from the brain, *viz.* the branches of the fifth and ſixth pair, and partly from the ſpinal marrow, by thoſe branches they receive from the vertebral nerves.

Cervical NERVES [*Anat.*] theſe conſiſt of ſeven pair, the firſt and ſecond pair ariſe between the firſt and ſecond *Vertebra* of the neck; the ſecond pair contributes the main branch towards the formation of the *diaphragmatick Nerves*; the three laſt pair of the neck, joining with the two firſt of the *Dorſum* or *Thorax*, make the *Brachial Nerves*.

Dorſal NERVES [*Anat.*] are 12 in number, theſe contribute to the *Brachial Nerves*, all except the two upper pair, and are generally diſtributed into the intercoſtal and abdominal muſcles, the *Pleura*, and the external parts of the *Thorax*.

The Lumbal NERVES [*Anatomy*] of theſe there are five pair, the firſt of which ſends two branches to the lower ſide of the diaphragm; the ſecond, ſome twigs to the genital parts; and others, as well as the three following, to give the firſt roots to the *crural Nerves*. The reſt of the branches of the lumbal nerves, are diſtributed into the muſcles of the loins and adjacent parts.

Brachial NERVES [*Anat.*] are produced partly from the *Cervical*, and partly from the *Dorſal*. After the ſeveral branches, whereof theſe nerves are compoſed, have been variouſly complicated and united, they run a little way in a trunk, and then divide again into ſeveral branches, and are variouſly diſtributed into the muſcles of the ſkin and arms.

The Crural NERVES [*Anatomy*] are compos'd of an union of ſix or ſeven pair, *viz.* the three laſt of the *Lumbal*, and the three or four firſt of the *Os Sacrum*. This is the largeſt and firmeſt trunk in the body. Theſe ſpend their upper branches on the muſcles of the thigh and ſkin, as far as to the knee, and then proceed in a trunk downwards, which ſends forth its branches to the extremities of the toes.

Diaphragmatick NERVES [*Anatomy*] theſe nerves proceed from the cervicals. After theſe nerves have joined in a trunk, they run through the *Mediaſtinum*, and arriving at the *Diaphragm*, they ſend out ſeveral branches, ſome of them into the muſcular, and others into the tendinous part of it.

NERVES [*Architect.*] are the mouldings of the projecting arches of vaults; or ſuch as ariſe from the branches of *Ogives*, and croſs each other diagonally in *Gothick* vaults, and ſerve to ſeparate the nervous ſpirit. See *Pendentives*.

NER'VOUSNESS, fulneſs of nerves, ſinewineſs, ſtrength, *&c.*

NERVOUS *Juice* or *Spirit*, is a pure, ſubtil, volatile humour, commonly called the *Animal Spirits*; ſecreted from the arterial blood in the cortical part of the brain, collected in the *medulla oblongata*, and driven thence by the force of the heart, into the cavities of the nerves; to be by them conveyed throughout the body, for the purpoſes of ſenſation and animal motion.

NESTO'RIANS [ſo called of *Neſtorius* ſometime biſhop of *Conſtantinople*] a particular ſect of *Chriſtians*, who according to the general ſtrain of Church Hiſtorians, has been repreſented as an heretick; for aſſerting that tho' the Virgin *Mary* was the mother of *Jeſus Chriſt* as a man, yet ſhe was not the mother of God, becauſe no human creature could impart that to another which ſhe had not herſelf; that God was united to Chriſt under one perſon, but remained as diſtinct in nature and eſſence, as tho' he never had been united at all; that ſuch union made no alteration at all in the human nature; but that he was ſubject to the ſame paſſions of love and hatred, pleaſure and pain *&c.* as other men have, only they were better regulated and more properly applyed than by ordinary men. The generality of *Chriſtians* in the *Levant* go under this name. They adminiſter the ſacrament with leavened bread, and in both kinds, give their prieſts leave to marry, and uſe neither

ther condemnation nor auricular confeſſion.

NETE *Hyperboleon* [νητη ὑπερβολαιων, *i. e.* the laſt of the higheſt chords] the name of the higheſt and moſt acute of the chords of the ancient lyre, or the ancient ſcale, or diagramma; and anſwered to the *A, mi, la*, of the third octave of the organ or modern ſyſtem.

NETE *Diazeugmenon* [νητη διεζευγμενων, the laſt of the ſeparate ones ſc. *Chord*] one of the chords of the ancient lyre, anſwering to *E, ſi, mi*, of the third octave of the organ, *&c.*

NETE *Synemmenon* [νητη συνημμενων, the laſt of thoſe added, ſc. *Chord*] the name of the higheſt chord of a tetrachord of the *Greek* ſyſtem, added to make the *b* ſoft fall between the *Meſe* and the *Parameſe*, i. e. between *la* and *ſi*.

NETH'ERLANDS. The lower *Germany*, or that part of it next to the ſea; ſo called by reaſon of its ſituation, lying between *France, Lorrain, Germany*, and the ocean.

It is divided into 17 provinces, 4 of which are dukedoms, viz. *Brabant, Limburg, Luxemburg* and *Guelderland*; 7 are earldoms, viz. *Flanders, Artois, Hainault, Holland, Zealand, Namure* and *Zutphen*; and 5 baronies, viz. *Weſt Friezland, Mechlin, Utrecht, Over Iſſel* and *Groningen*.

Theſe were formerly govern'd by diſtinct lords or princes, but were all united under *Philip* the good, duke of *Burgundy*; who left them to his ſon *Charles* the *Hardy*, who being kill'd at *Nancy* in 1477, the 17 provinces fell to his only daughter *Mary* of *Burgundy*; who by marrying with *Maximilian* the firſt, carried them into the houſe of *Auſtria*.

The kings of *France*, pretended a right to *Artois, Flanders*, &c. In the reign of K. *Philip* II. of *Spain, William* of *Naſſau*, prince of *Orange*, and ſeveral other diſcontented noblemen gave beginning to thoſe diſturbances; which terminated in the loſs of *Holland* and thoſe other countries, now known by the name of the *United Provinces*; occaſioned by the dread of the inquiſition, the unſupportable rigour of the government of the duke of *Alva*, and the violent encroachments of the *Spaniards* upon the liberties and privileges of the countries.

NEV'ERMORE [næfremæl, *Sax.*] never, at no time.

NEUROG'RAPHY [νεῦρον and γράφω, Gr.] a deſcription of the nerves.

NEUTHA [with *Chymiſts*] a little ſkin growing to the ears or eyes of new born infants.

NEU'TRAL [*neutralis*, L.] neither of the one or the other.

NEUTRAL'ITY [*neutralité*, F.] a being neuter, the ſtate or condition of one who is neuter, a middle condition between a friend and an enemy.

NEU'TRALNESS, neutrality, the not being of either party.

NE'W *Years Gift*, a preſent made on the firſt of *January*, a cuſtom now in uſe among us, which we deriv'd from the *Romans*, who offered preſents to the emperors in the *Capitol*, although they were abſent.

NEW'NESS [of niþeneſſe, *Sax.*] lateneſs, freſhneſs, *&c.*

NEW'EL [in *Architecture*] is the upright poſt that the winding ſtairs turn round about.

NEW'T, a ſmall ſort of lizard.

NEWTO'NIAN *Philoſophy*, the doctrine of the univerſe, and particularly of the heavenly bodies; their laws, affections, *&c.* as delivered by Sir *Iſaac Newton*.

This philoſophy is underſtood differently by different perſons; ſome authors under this philoſophy including all the corpuſcular philoſophy, conſidered as it now ſtands corrected and reform'd by the diſcoveries and improvements that Sir *Iſaac Newton* has made in ſeveral parts of it; and in this ſenſe it ſtands contradiſtinguiſh'd to the *Carteſian, Peripatetick*, and ancient *Corpuſcular* philoſophy.

Others underſtand by it, the method or order that Sir *Iſaac Newton* has obſerv'd in philoſophiſing, *viz.* the reaſoning and drawing of concluſions directly from *Phænomena*, excluſive of all previous *Hypotheſes*; the beginning from ſimple principles; deducing the firſt powers and laws of nature from a few ſelect phœnomena, and then applying thoſe laws, *&c.* to account for other things; in which it is the the ſame with *experimental philoſophy*.

Others underſtand by it a philoſophy, whereby phyſical bodies are conſidered mathematically, and where geometry and mechanicks are employ'd to the ſolution of phænomena. And in this ſenſe it is the ſame with mechanical and mathematical philoſophy.

Others mean by the *Newtonian Philoſophy*, the new principles which Sir *Iſaac Newton* has brought into the new ſyſtem that is founded thereon, and the new ſolution of *Phœnomena* deduc'd there-from.

NEW *Years Gift*, preſents made upon the firſt day of every new year; the original of which cuſtom is aſcribed to *Romulus* and *Tatius* king of the *Sabines*, who govern'd jointly in *Rome*, in about the 7th year of that city; where *Tatius*, as it is related, having on the firſt of *January* been preſented with ſome boughs out of the foreſt of the goddeſs *Strenia*, in token of good luck began this cuſtom, and gave the name of *Strenæ* to thoſe preſents.

The *Romans* made this an holiday in honour of *Janus*, offering ſacrifices to him; and the people went in crowds to mount *Tarpeiæ*, where *Janus* had an altar, clothed with new cloaths, and choſe to begin their reſpective employs or works on this day; they wiſh'd one another good luck, and were careful not to ſpeak any thing that was provoking or ill-natured.

The common preſents among people of the lower rank, were dates, figs and hony, which they uſually covered with leaf gold; and thoſe who were under the protection of great men uſually added a piece of money.

In the reign of *Auguſtus*, the *Senators Gentry* and *Populace* were wont to bring him *Strenæ* or new years gifts; and if he were not in the city they carried them to the capitol.

From the *Romans* this cuſtom was taken by the *Greeks*, and from the Heathens by the *Chriſtians*; who very early came into the practice of making preſents to the magiſtrates; and the cuſtom is ſtill retain'd as a token of friendſhip, love and reſpect.

NI'AS [of *niat*, F.] ſimple, ſilly, fooliſh: Whence a *Niat Hawk*, is one newly taken out of the neſt, and not able to help herſelf. Hence alſo our word *Niſey*, for a ſilly perſon.

NIB'CHAZ [נבחז of נבח, *Heb.*] as a certain learned writer imagines; and therefore he thinks this God was the ſame with the *Egyptian Anubis*, who was worſhipped in the image of a dog.

Angular NICH'E, one formed in the corner of a building.

Ground NICHE, one which inſtead of bearing upon a maſſive, has its riſe from the ground.

To NICK, to come or do any thing juſt at the proper point of time it was deſired; to hit a mark ſhot at, *&c.* alſo to cut notches in a ſtick, *&c.*

NICK *of time*, the very exact moment that any thing ſhould be done or is doing.

NICK'UM, a ſharper, bite or cheat of any ſort, whether *gameſter*, tradeſman, *&c.*

To NICK *it* [in the game at *Hazard*] it is to throw the ſame chance, *&c.* that the main is, before the thrower is chanced at all.

NICHOLA'ITANS, a ſect in the primitive Church, ſaid to have taken their riſe even during the times of the apoſtles; from one *Nicholas*, one of the 7 firſt deacons; and from this ſect the *Gnoſticks* are ſuppos'd to have taken their riſe.

Some have taken upon them to excuſe him and ſay that upon his giving his wife, who was very handſome, leave to marry another perſon ſhe ſhould like, in order to convince his companions that he intended to live or keep a vow or profeſſion of continence, which he had made; that certain perſons from this raſh zeal pretended to maintain the legality of living with women in common, and that meats offered to idols were as lawful to be eaten as any others; that libertiniſm was a means to bliſs, *&c.*

NICK'UMPOOP [*incert. Etym.*] a meer block-head, dolt or ſot; a ſenſeleſs; dull witted fellow; it is alſo uſed in an obſcene ſignification.

NICOD'EMITES, a ſect of hereticks in *Switzerland*; ſo denominated from *Nicodemus*, from profeſſing their faith in private.

NIDIFICA'TION, a making or building of neſts as birds do.

NIECE, a ſhe couſin, a kinſwoman, a brother or ſiſter's daughter, *F.*

NIG'GARDLINESS, ſordid covetouſneſs.

NIGHT [nihт, *Sax. nox*, L. νὺξ, Gr.] is commonly us'd to ſignify all that time the ſun is below the horizon of any place, which in ſome parts of the world near the north and ſouth poles is ſeveral months long; whereas under the equator they are always equal to the day; but in other parts of the world the nights are ſometimes longer and ſometimes ſhorter, according to the ſituation of the places.

NIGHT [in a *Metaphorical Senſe*] means the darkneſs of the underſtanding and ſometimes, affliction, diſtreſs, death, eternal puniſhment, *&c.*

NIGHT [in *Chymical* writers] is expreſt by this character.

NIGHT, a poetical divinity, feign'd to be the author of *Chaos* and darkneſs, or (as others ſay) of heaven and earth; married to *Erebus* the god of Hell, by whom ſhe had four children,

children, *viz. Fate* or *Deſtiny*, *Old Age*, *Sleep* and *Death*.

The ancients painted her holding 2 children in her arms, one aſleep and freſh coloured, the other ſeemingly aſleep but black, with its feet aſtride; which denoted *Death*, and its true image *Sleep*, both commonly the offſpring of the night.

They uſually ſacrificed a cock to this deity.

NIGHT [in *Painting*, &c.] is repreſented clothed in a black mantle, ſpotted with ſtars of gold. See *Nox*.

NIKEPHORI'A [Νικηφορια of Νικη, victory, and φερω, Gr. to bring] rejoicing, triumphs, &c. on account of victory.

NILE, a large river in *Africa*, which branching into many arms or ſtreams, waters many countries or kingdoms. It is called the preſerver of *Upper Egypt* and father of the *Lower*; by reaſon of its overflowing, and by means of the manure ſpread over it by the mud that is waſhed down by it.

This river is the moſt, remarkable that it overflows commonly in the heat of ſummer, when other rivers are generally at the loweſt; and by that means ſupplies the naturally deficiency of rain in thoſe parts; as ſoon as the overflowing is ſufficiently abated they ſow their ſeed.

The Heathens attributed this wonderful overflowing to their god *Serapis*; and thence whenever it happened to ſtop, or come but ſparingly or out of courſe, they were wont to ſacrifice one of their moſt beautiful young women in the following manner. They firſt dreſſed her in very rich apparel, and then threw her into the river, as a victim to implore this imaginary deity to be propitious.

The *Arabian* hiſtorians relate, that this barbarous worſhip was aboliſhed by the Caliph *Omar*, who inſtead of a virgin threw a letter into the river; the contents of which was to beg of the true God, that he would order the *Nile* to overflow if it pleaſed him.

NILOM'ETER [of *nilus* and μετρον, *Gr.* meaſure] a pillar erected in the middle of the *Nile*, upon which are marked the degrees of the aſcent of the water.

There were ſeveral of theſe in different places of the *Nile*. At this day there is one where the *Nile* is divided into two arms; one of which paſſes to *Cairo* and the other to *Gizah*.

Antiently they kept the meaſure of the ſwelling of the *Nile*, in the temple of *Serapis* like a ſacred relick; and the emperor *Conſtantine* had it tranſported to the church of *Alexandria*; upon which the *Pagans* affirmed that the *Nile* would never overflow any more; and that *Serapis* being provoked, would be revenged on *Egypt*, and cauſe a barrenneſs in the the land. But contrary to their fears the *Nile* did overflow and aſcended to its uſual height the years following.

The *Nile* overflows regularly every year in the month of *Auguſt*, in the higheſt and middle *Egypt*; where this overflowing is neceſſary, becauſe it hardly ever rains there. But in the lower *Egypt*, the flood is leſs ſenſible and leſs neceſſary, becauſe it frequently rains there, and the country is ſufficiently watered.

It is leſs ſenſible, becauſe they make fewer dikes there or receptacles of water, and the inundation ſpreading itſelf equally through all the country does not riſe higher than a cubit through the whole *Delta*; whereas in higher and middle *Egypt*, where it rains very ſeldom, they have made high banks at 2 leagues diſtance, in the midſt of which there are deep canals to receive the waters of the river.

They make a breach in theſe dikes, and when a country is ſufficiently watered, the dike is ſtopped up and opened in another place; and thus the whole land of *Egypt* is ſucceſſively watered as a garden.

When the *Nile* overflows only to the perpendicular height of 12 cubits, a famine neceſſarily follows in *Egypt*; nor is the famine leſs certain if it ſhould exceed 16 cubits as *Pliny* writes; ſo that the juſt height of the innundation is between 12 and 16 cubits.

An *Arabian* author, who has given an annual account of the *Nile*, for more than 1200 years, ſays, that when the depth of the channel of the *Nile* is 14 fathom, a harveſt may be expected that will amount to one years proviſion; but if it encreaſes to 16 the corn will be ſufficient for two years; leſs than 14 cauſes a ſcarcity, and more than 18 a famine.

This inundation is cauſed by the great rains which fall in *Ethiopia*, in the months of *June*, *July* and *Auguſt*, which are the winter months in that country. Theſe waters carry with them much mud and ſoillage, which very much contributes to fatten and enrich the land.

When

When the waters are withdrawn the culture of the land is very eaſy. The ſeed is caſt upon the dry mud, and with very little tillage produces in great plenty.

NIMBIS, a term uſed by antiquaries, for a circle round the heads of emperors on certain medals; and reſembling the *Aureolæ* or circles of light, placed round the heads of the images of ſaints.

NIME'TULA'BITES [ſo named from *Nimetulabi*, their inſtructor] a ſect among the *Turks*, who meet every *Monday* in the night time, and ſing hymns to God, *&c.* The ceremony of admiſſion into this order is as follows; he who deſires to be admitted, ſhuts up himſelf cloſe in a chamber, and eats no more than 4 ounces of food in a day for 40 days, which being expired, the fraternity take him by the hand and lead him a *mooriſh* dance; which is performed with a multitude of ridiculous geſtures and actions, till by the violence of the exerciſe, and his former regimen, he falls down on the ground; which fall they conſtrue an extaſy; and during this time of lying he is fancied to have ſeen a viſion.

NIM'BLENESS [of nemen, *Du.* to catch up haſtily] agility, quickneſs.

NIMBO'SE [*nimboſus*, L.] ſtormy, tempeſtuous, cloudy.

NINE'TEEN [neȝen-tien, *Sax.*] xix. 19.

NIN'NY [*ninnarius*, L. barb.] a contented cuckold.

NIO'BE, was the daughter of *Tantalus*, and wife of *Pelops*, who having ſix ſons and ſix daughters, was ſo elated with her felicity, that ſhe prefer'd herſelf before *Latona*; and (according to the poets) had all her children ſlain by the goddeſs for her inſolence; for which calamity ſhe wept herſelf to death, loſing her ſpeech, and remaining ſtupid without moving, which gave the poets occaſion to feign, that ſhe was turned into a ſtone, as *Palæphatus* ſays; the truth of the fiction is, that *Niobe* being bereaved of her children by death, commanded her ſtatue to be made in ſtone (and probably in a mournful poſture) and ſhe fitting upon her childrens ſepulchre. She is ſaid to have lived *A. M.* 2240.

A NIP, the ſharp point of a pen.

NIPPING, pinching.

NISL'EE [in *Heraldry*] as *Croix niſlee*, *nylle*, or *nillee*, F. is like a croſs *Cercelee*, but ſomething narrower, and never pierced, and ſome ſay, it is the ſame as the *Croſs moline ſable*. *Columbiere* ſays, it is as much as to ſay, *Annihillee*, i. e. annihilated, or ſo ſmall and ſlender, that it ſeems to be reduced almoſt to nothing. See the figure.

NISAN [ניסן, *Heb.*] the ſeventh month of the *Jews* civil year, which is about our *September*.

NIS'ROCH [נסרוך, which ſome take to be derived and compounded of נשא to exalt, and רחב to enlarge] and ſo to expreſs the high and ſpacious heavens, which, as *Herodotus* relates, the ancient *Perſians* worſhipped; or of נשר an eagle, being the image of an eagle: or as *Euſebius* thinks, was the ark of *Noah* itſelf, and a repreſentation of it, which was worſhipped by the *Eaſtern* people. The name of an ancient idol among the *Aſſyrians*.

NI'TENT [*nitens*, L.] ſhining.

NI'TRATED [*nitratus*, L.] mixed with nitre.

NI'TRUM [νίτρον, *Gr.* נתרן, *Heb.* נתרא *Syriack*, ſo called of *Nitria*, a town of *Egypt*, where it was anciently made in great quantities] ſalt petre, which is either natural or artificial.

NI'SEY [of *niais*, F.] a fool or ſilly fellow.

NIXID'II [ſo called of *nixas*, the pangs or throws of a woman in travail] certain gods among the *Romans*, that preſided over women in child-bed, in whoſe form they were repreſented, and had three ſtatues in the capitol, over againſt *Miverva's* altar; having been brought out of *Aſia* after the defeat of *Antiochus*.

NOACH'IDÆ, the children of *Noah*. The *Rabbins* pretend that God gave *Noah* and his ſons certain precepts, which contain according to them the natural right which is common to all men indifferently; and that the obſervation of them alone will be ſufficient to ſave them.

After the giving of the law to *Moſes* the *Hebrews* would not ſuffer any ſtranger to dwell in their country, unleſs he would conform to the precepts of the *Noahchidæ*; and in war they put to death without quarter all that were ignorant of them.

Theſe precepts are 7 in number,

1. Obedience is due to magiſtrates, judges and princes.

2. The worſhip of falſe gods, ſuperſtition and ſacrilege are abſolutely forbidden.

3. Curſing the name of God, blaſphemies and oaths.

4. All inceſtuous and unlawful conjunctions or copulations; as ſodomy, beſti ality,

beſtiality, and crimes againſt nature are forbidden.

5. The effuſion of the blood of all ſorts of animals, murder, wounds and mutilations.

6. Theft, cheats, lying, *&c.*

7. That the parts of an animal ſtill alive are not to be eaten, as was practiſed by ſome *Pagans*.

Maimonides ſays that the firſt 6 of theſe precepts were given by *Adam* and the 7th was added by *Noah*.

NOBIL'IARY, a collection or hiſtorical account of the noble families of a nation or province.

NOBIL'ITATED [*nobilitatus*, L.] made noble or famous.

NOBIL'ITY [*nobilitas*, L.] is defined to be *illuſtrious Deſcent*, and *conſpicuouſneſs of Anceſtors*, with a ſucceſſion of arms, conferred on ſome one (and by him to his family) by the *Prince* by *Law*, or by *Cuſtom*, as a reward of the good and virtuous actions of him that performed them.

NOBILITY, a quality that dignifies or renders a perſon noble: particularly that raiſes a perſon poſſeſſed of it above a peaſant or commoner. The quality or degree of a nobleman; alſo the whole body of noblemen; alſo fame, reputation, renown.

NOBILITY, the *Italians* thus ſatyriz'd nobility, the dukes and earls of *Germany* (every ſon of a duke being a duke, and every daughter of a dutcheſs being a dutcheſs) the dons of *Spain*, the monſieurs of *France*, the biſhops of *Italy* (every city having a biſhop), the nobility of *Hungary*, the lairds of *Scotland*, the knights of *Naples*; and the younger brethren of *England* make altogether a poor company.

Divine NOBILITY, has its reſpect to the original of the ſoul, which comes from heaven, and depends on the power of God. If this were well conſidered, the *worldly nobility* would be leſs valued, and we ſhould be rendered the more capable of moral nobility. This is alſo called heavenly or theological.

Human or worldly NOBILITY, regards blood, and a genealogy of many anceſtors. This worldly or human nobility depends upon the good fortune of our birth. This is called *Political*.

Moral NOBILITY, refers only to virtue, which is to gain us eſteem; and this depends on our own free will, and is alſo called *Philoſophical*.

Dative NOBILITY, is ſuch as has been required by ſome merits or deeds, and conferred by the prince, *&c.*

Native NOBILITY, is what paſſes from father to ſon, and makes the ſon noble, becauſe his father was ſo.

NO'BLES } are the grandees of
NO'BLEMEN } any kingdom or nation, by whatſoever titles they are diſtinguiſh'd; as with us under thoſe of *Dukes*, *Marqueſſes*, *Earls*, *Viſcounts*, *Lords*, *&c.* Theſe titles of honour are conferr'd upon them by the prince, who is ſaid to be the fountain of honour.

Honorary diſtinctions have been very ancient, the *Greeks* diſtinguiſh their people into 3 ranks, noblemen, farmers and tradeſmen, and indulg'd the firſt with great privileges, who wore the figure of a graſhopper as a badge of honour in their hairs; and for the ſame purpoſe the *Romans* wore a half moon upon their ſhoes.

Among the *Romans*, the nobles us'd to preſerve the ſtatues of their anceſtors, and that they might more lively repreſent the originals, the faces of them were painted.

Theſe were plac'd in their courts, *&c.*

NO'BLENESS of mind, is a principle of acting honourably, juſtly and equitably; ſcorning to do baſe and mean actions, and upon all occaſions ſhowing an averſion to being ſway'd by bribery, corruption and any unjuſt influence whatever.

NO'BLESS, nobility or noblemen, *O.*

NOCTAM'BULIST, a perſon who walks in the night, properly in ſleep.

NOCTAM'BULOUS [of *noctambulus*, L.] of or pertaining to walking in the night.

NOCT'ILUCA, ſhining in the night.

Mr. *Boyle* diſtinguiſhes them into three ſorts,

1. *The gummous* NOCTILUCA, which is by ſome called the *conſiſtent* or *conſtans Noctiluca*, which is in the form of a conſiſtent body.

2. *The liquid* NOCTILUCA, which, it is very probable, is only the former diſſolved in a proper liquor.

3. *The aerial* NOCTILUCA, ſo called, becauſe it would immediately begin to ſhine on being expoſed to the open air.

NOC'TURNS } [in *Roman Catholick* churches]
NOCTUR'NALS } part of the matins or church ſervice, that are ſaid about midnight, being certain pſalms and prayers, in imitation of the ancient Chriſtians, who ſaid them in the night for fear of the Heathens.

NO'DA-

NO'DATED [*nodatus*, L.] tied in knots.

NOD'DLE [of *nod*, L.] the head.

NO'DIA [with *Botanists*] a herb.

NODI'NUS [of *nodus*, L. a knot] a pagan deity, who as they imagined, preſided over and took care of plants, whilſt they knotted, and the flowers were wrapt up in the buds, *L.*

NODO'NUS } [among the *Romans*]
NODI'SUS } a certain deity, to whom they attributed the forming of the joints and knots in corn.

NO'DUS *Gordianus* [*i. e.* the *Gordian Knot*] *Gordius* having been made king of *Phrygia*, at his firſt entring the temple of *Apollo* he placed a knot of leather thongs; of which there went a propheſy, that whoſoever ſhould untie it, ſhould be conqueror of *Aſia*; *Alexander* coming thither, and having endeavoured, trying all ways to do it; but not being able to untie it, he cut it in pieces with his ſword.

NOE'TIANS [ſo called of *Noetius*] Hereticks who allowed only one perſon in the Godhead, and accordingly taught that it was God the Father who ſuffered.

NOI'SINESS [prob. of *noiſe*, F. ſtrife, quarrel] noiſy temper, quality, *&c.*

NOI'SOMNESS [prob. of *nuiſance*, F. ſom and nerre, *Sax.*] loathſomneſs, ſtinkingneſs, *&c.*

A NOKES, a fool, a ninny.

NOMA'DES [of νεμω, Gr. to feed] a name anciently given to ſeveral nations or people, whoſe whole occupation was to feed and tend their flocks.

NO'MANCY [of *nomen*, L. a name, and μαντια, Gr. divination] the art of divining the fates of perſons by letters that form their names.

NOM'BLES [among *Hunters*] the entrails of a ſtag or deer, *F.*

NOM'BRIL *Point* [in *Heraldry*] is the next below the feſs point, or the very centre of the eſcutcheon; ſuppoſing the ſame to be equally divided into two equal parts below the feſs, for then the firſt of thoſe is the *Nombril*, and the loweſt the *Baſe*. See the figure, where it is repreſented by the letter N.

NOMENCLA'TOR [among the ancient *Romans*] a ſervant who attended their maſters, and was ready to prompt the candidates for offices, places, *&c.* with the names of the citizens or electors, that they might ſalute and ſollicite them by name; which was accounted a great mark of reſpect or eſteem.

NOMINA'LIA [among the *Romans*] feſtivals in which they gave names to their children, which was on the eighth day to males, and ninth to females, which were called the *Dies Luſtrici.*

NOM'INALS } a ſect of ſchool
NOM'INALISTS } philoſophers, who were ſo denominated, becauſe they held that words, not things, were the objects of the dialecticks.

NOMOCA'NON [of νόμος, the law, and κανών, Gr. canon, rule] a collection of canons and imperial laws relating or conformable thereto; alſo a collection of the ancient canons of the apoſtles, councils and fathers; alſo a penitential book of the *Greeks.*

NOMOG'RAPHY [νομογραφία of νόμος, a law, and γραφη, Gr. deſcription] a deſcription of, or treatiſe of the laws.

NON *Claim* [in *Law*] a neglect or omitting to claim that which a man ought to claim as his right, within a time limited.

NO'NA [among the *Romans*] a goddeſs to whom they attributed the preſervation of the embryo, *&c.* from accidents, during the ninth month it ſhould be in the womb.

NON DESCRIPTS [in *Botanical Authors*] ſuch plants that have been paſſed by, tho' mentioned, but not deſcribed.

NONE *ſuch* [in *Botan.*] the *Briſtol* flower.

NONES [in the church of *Rome*] one of the canonical hours, which is about three a clock in the afternoon; in primitive churches this was the time for breaking their faſts, upon faſt days; tho' others extended it to night.

NON FLORIFEROUS [in *Botanick Writers*] not flowering, or bearing no flowers.

NON *Reſidence*, the illegal abſence of a beneficed clergyman from his ſpiritual charge, *i. e.* when he abſents himſelf for the ſpace of one or two months at ſeveral times in one year.

NON *Reſident*, a perſon who does not reſide or keep in the place where his charge is.

NOON'ING [of non, *Sax.*] a nap, *&c.* at noon.

NOR'MAL [with *Geometricians*] perpendicular, or at right angles; a term uſed of a line or a plane that cuts another perpendicularly.

NOR'THERLY } ſ } nopðerlice,
NOR'THERN } ſ } nopðerne,
Sax. } on the north quarter of the
Sax. } world.

NORTH-

NORTHWARD [noꝛðpeaꝛð, *Sax.*] towards the *North*.

NORTH *Light*, a meteor which uſually appears in *Greenland* about the time of the new moon, and enlightening the whole country, tho' the meteor itſelf appears only in the *North*: It moves from one place to another, leaving a ſort of miſt or cloud behind it, and continues till it is hidden by the beams of the ſun.

NO'TABLENESS [*notabilitas*, L.] remarkableneſs, *&c.*

NOTA'RICON, the third part or ſpecies of the *Jewiſh Cabala*.

NOTA'TION, a marking, or ſetting a mark upon; alſo an obſerving or taking notice of, *L.*

NOTES *Muſical* [in relation to *Time*] are nine, *viz.* the *Large*, the *Long*, *Breve*, *Semi-breve*, *Minim*, *Crotchet*, *Quaver*, *Semi-quaver*, and *Demi ſemi-quaver*, all which are to be found in their proper places. The characters or marks of theſe notes are uſually ſet down on a ſcale of five or ſix lines, to ſerve as directions for keeping time in ſinging, or playing on any ſort of muſical inſtrument.

NOTE *of Augmentation* [in *Muſick*] is the increaſing or enlarging ſomewhat to the full quantity or value of any note.

NOTE *of Diminution* [in *Muſick*] is the diminiſhing or abating ſomewhat of the full quantity or value of any note.

NO'THING [naðing, *Sax.*] not any thing.

NO'THINGNESS, non-exiſtence, inſignificancy, worthleſneſs.

NO'TION, the form of any thing repreſented or conceived in the mind; conception, fancy; alſo thought; alſo knowledge, *L.*

Firſt objective NOTION, is the thing itſelf known, according to what it is or has in itſelf, as *Light* known as *Light*.

Second formal NOTION, is the knowledge of a thing, according to what it receives from the underſtanding; as of *Light*, that it is the ſubject and not the predicate.

Firſt formal NOTION [with *Schoolmen*] is the knowledge which we have of any thing according to what it is, or has in itſelf; as of a light body, *quatenus* light.

Second objective NOTION, is what agrees to the thing by the means of the operation of the intellect, or what it receives from the intellect.

Common NOTIONS, are certain principles ſuppoſed to be innate, and which therefore are ſelf-evident.

A clear NOTION [in *Logick*] ſuch an one as is ſufficient to recollect the object.

An obſcure NOTION, is that which does not ſuffice to recollect the object.

A diſtinct NOTION, is that by which we are able to aſſign the very marks or characters, by which we recollect the thing.

An adequate NOTION, is one wherein we have diſtinct notions of the marks or characters whereof it is compoſed.

An inadequate NOTION, is one wherein we have only a confuſed notion of the characters that enter a diſtinct one.

NO'TIONALNESS, imaginarineſs.

NOTWITHSTAND'ING [of naꝛiꝺ and ȝtanꝺan, *Sax.*] nevertheleſs, altho', *&c.*

Neceſſary NOVA'TION [*Civil Law*] is one made in conſequence of a ſentence or decree of juſtice.

Voluntary NOVATION, is effected three ways; 1. by changing the cauſe of the obligation without the intervention of any other perſon; 2. by changing the nature of the obligation; 3. by delegation.

NO'VEL, an ingenious and diverting ſtory, in which the writer dreſſes up an invention of his own, with all the imbelliſhments of art; to render it both agreeable and inſtructive.

NOV'ELNESS [*novitas*, L. *noveauté*, F.] novelty, newneſs.

NOVEM'BER [in *Painting*, &c.] is repreſented as a man, clothed in a robe of a changeable green and black, having his head adorned with a garland of olive-branches with fruit, holding in his right hand *ſagittary*, and in his left turnips and parſnips.

NOVEM'SILES, a ſpecies of gods worſhipped by the ancient *Romans*.

NOVEN'DIAL [*novendialis*, L.] of nine days ſpace or continuance. A *Roman* feſtival, celebrated on occaſion of any prodigies appearing to menace them with ill fortune.

NOVEN'SILES, *dii novenſiles* [among the *Romans*] heroes newly received into the number of their Gods; or elſe thoſe Gods of the provinces and kingdoms which they had conquered, and to which they offered ſacrifices.

NOV'ICES [in the ancient *Chriſtian* church] were thoſe religious who were in a ſtate of probation, of which there were 3 ſorts; ſome come without their habit as ſaicks and ſecular clergy; others with it, *i. e.* ſuch as had been

monks in other places; either in foreign monasteries or in cells, belonging to the capital abbey.

NOVICES [among the modern *Jesuits*] be they persons of what condition or quality soever, upon their admission into the colleges, are oblig'd to make a profession of forsaking the world and denying themselves, to quit or forgoe their estates, forsake parents and friends, and intirely to disengage themselves from a secular life; and to submit to the mortification of the flesh, by undergoing a severe discipline. To promise an implicit obedience to their superiors, and never to censure them.

And that they may the better understand the manner and extent of their obedience; pictures are placed in their studies, to instruct them emblematically.

In the middle is represented a lad with a log of timber upon his shoulders, and in a stooping posture, with this motto *Fortiter* upon it.

In his left hand he holds a harp, intimating the cheerfulness wherein he undergoes his submission; and in his right a puppy dog in a rising posture, to intimate the readiness of his obedience. He is open breasted to signify that his superiors have both his heart and body at their service. His mouth is shut, and is stopped, *&c.*

NOVI'CIATE [with the *Roman Catholicks*] a year of probation appointed for the trial of religious, whether or not they have a vocation, and the necessary qualities for living in the rules, to the observation of which they are to bind themselves by vow; also the house or place where novices are instructed.

NOUR'ISHING [*nourrant*, F. *nutriens*, L.] affording nourishment.

NOW'ED [in *Heraldry*] is knotted, and is derived of the *Latin*, *nodatus*, and signifies some intricacy in the way of knotting, and is applied to such tails of animals as are very long, and sometimes are represented in coat armour, as if tyed in a knot.

NOX, night, an imaginary goddess of the poets, who had the greatest command in the lower regions, and who was one of the most remarkable; she was held to be the mother of love, of deceit, old age, death, sleep, dreams, complaint, fear and darkness. The cock was offered to her in sacrifice, and she was painted with black hair, with a garland of poppies about her head, and her chariot was drawn with black horses surrounded with stars, and holding in her arms a white boy, signifying *Sleep*, and also a black one, to signify *Death*, both taking their rest.

NOX'IOUSNESS [of *noxius*, L.] offensiveness, hurtfulness, *&c.*

NUBIF'EROUS [*nubifer*, L.] that bringeth or causeth clouds.

NUBI'FUGOUS [*nubifugus*, L.] that chaseth away clouds.

NUBI'GENOUS [*nubigena*, L.] engendred or begotten by the clouds.

NUBI'GEROUS [*nubiger*, L.] that beareth or carrieth clouds.

NU'BILE [*nubilis*, L.] marriageable.

To NU'BILATE [*nubilatum*, L.] to make cloudy.

NUCAMEN'TUM [in *Botan. Writ.*] the same as *Julus*, those catkins or wormlike tufts or palms, as they are called in willows, which at the beginning of the year grow out of and hang pendulous, down from hazels, walnuts, *&c.*

To NUD'DLE, to walk or go along hastily, in a seemingly careless manner.

NUDE *matter* [in *Law*] a naked allegation of a thing done, to be proved only by witness, and not by record, or other specialty in writing under seal.

NUDE [in *Botan.*] without leaves, and it is not only applied to stalks when they grow without leaves, but to seeds when they are inclosed in no vessel.

NUDIPEDA'LIA [among the *Jews*] sacrifices performed bare-footed to appease the gods, and to ease them of some calamity they laboured under; after having continued their prayers for the space of 30 days, having abstained from wine, they shaved their heads and went bare-footed to the temple.

The *Jews* finding themselves oppres'd by *Florus*, governour of *Judea*, for the emperor *Nero* celebrated this bare-footed ceremony with extraordinary solemnity; *Berenice* sister to king *Agrippa*, accompanied them therein, and ever appeared bare-footed in behalf of the *Jews* before the tribunal of *Florus*.

NUDI'TIES [in *Painting* and *Sculpture*] is used to signify those parts of a human figure, not covered with any drapery; or those parts where the carnations appear.

NUGA'CIOUSNESS } [*nugacitas*,
NUGA'CITY } L.] trifflingness.

A determinate NUMBER, is such as is referred to some given unit; as a ternary or 3, which is properly called a number.

An indeterminate NUMBER, is ſuch as refers to unity in general, and is what is called quantity.

Homogeneal NUMBERS, are ſuch as are referred to the ſame unit; as five golden ſpheres and two golden ſpheres, are homogeneal numbers.

Heterogeneal NUMBERS, are ſuch as are referred to different units; thus four ſilver ſpheres and four braſs ſpheres, are heterogeneal numbers.

Whole NUMBERS, the ſame as *Integers*, *i. e.* all thoſe that in the manner of expreſſing refer to unity, as a whole does to a part.

Broken NUMBERS, are fractions, ſuch as conſiſt of ſeveral parts of unity, or thoſe which refer to unity as a part to the whole.

Rational NUMBER, is ſuch as is commenſurable with unity.

Rational whole NUMBER, is ſuch whereof unity is an aliquot part.

Rational broken NUMBER, is ſuch as is equal to ſome aliquot part or parts of unity.

Rational mixt NUMBER, is ſuch as conſiſts of a whole number and a broken one, or of unity and a fraction.

Irrational NUMBER, is a ſurd, or a number that is commenſurable with unity.

Even NUMBER, is one which may be divided into two equal parts, or without remainder or fraction, as 4, 6, 8, *&c.*

NUMBER *unevenly even*, one that may be divided equally by an uneven number, as 20, which may be divided by 5.

Prime NUMBER, is that which is only diviſible by unity, as 5, 7, is.

Prime NUMBERS *among themſelves*, are ſuch as have no common meaſure beſides unity, as 12 and 19.

Compound NUMBER, is one which is diviſible by ſome other number beſides unity, as 8 which is diviſible by 4 and by 2.

Compound NUMBERS *among themſelves*, are ſuch as have ſome common meaſure beſides unity, as 12 and 15.

Perfect NUMBERS, are ſuch, whoſe aliquot parts, being added together, make the whole number, as 6, 28, *&c.* Thus the aliquot parts of 6 being 3, 2 and 1, are equal to 6. And thoſe of 28, being 14, 7, 4, 2, 1, are equal to 28.

Imperfect NUMBERS, are ſuch, whoſe aliquot parts being added together, make either more or leſs than the whole number, and are either *abundant* or *defective*.

Abundant NUMBERS, are thoſe, whoſe aliquot parts being added together make more than the number of which they are parts; as 12, the aliquot parts of which are 6, 4, 3, 2, 1, which make 16.

Defective NUMBERS, are ſuch whoſe aliquot parts being added together make leſs than the number of which they are parts; as 16, whoſe aliquot parts are 8, 4, 2 and 1, which make but 15.

Plane NUMBER, is ſuch as ariſes from the multiplication of two numbers; as 6, which is the product of 3 multiplied by 2.

Square NUMBER, is the product of any number multiplied by itſelf, as 9 made by the multiplication of 3 by 3.

Cubic NUMBER, is the product of a ſquare number multiplied by its root, as 9, multiplied by its root 3, makes 27.

Polygonous NUMBERS, are the ſums of arithmetical progreſſions, beginning with unity. Theſe, where the difference is 1. are called *triangular numbers*; where 2, *ſquare numbers*; where 3, *pentagonal numbers*; where 4, *hexagonal numbers*; where 5, *heptagonal numbers*, &c.

Pyramidal NUMBERS, the ſums of polygonous numbers, collected after the ſame manner as the polygons themſelves, are gathered out of arithmetical progreſſions, are called *firſt pyramidal numbers*.

Second Pyramidals, are the ſums of the firſt pyramidals.

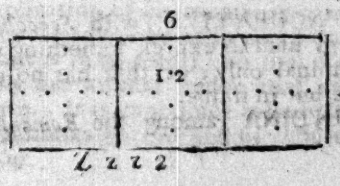
Third Pyramidals, are the ſums of the ſecond pyramidals.

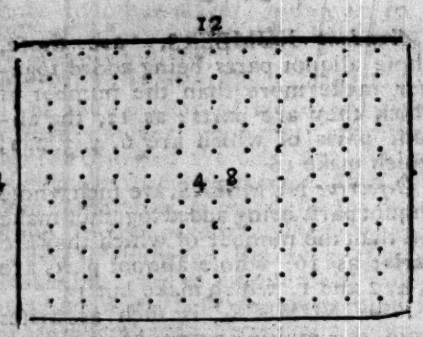
Triangular pyramidal NUMBERS, are ſuch as ariſe out of *triangular numbers*.

Firſt pentagonal pyramidal NUMBERS, are ſuch as ariſe out of pentagons.

NUMBERS [in *Poetry*, *Oratory*, &c.] are certain meaſures, proportions or cadences, which render a verſe period, and air agreeable to the ear.

Similar plane NUMBERS, are ſuch numbers which may be ranged into the form of ſimilar rectangles, that is, into rectangles whoſe ſides are proportional; ſuch are 12 and 48, for the ſides of 12 are 6 and 2 (as in figure, A) and the ſides of 48 are 12 and 4 (as in figure, B) but 6 : 2 : 12 : 24, and therefore thoſe numbers are ſimilar,





Spherical NUMBER } [with *Arithm.*]
Circular NUMBER } are such numbers whose powers end in the roots themselves, as the numbers 5 and 6, all the powers of them end in 5 and 6; so the square of 5 is 25, the cube 125, the quadrato cube is 625; so the square of 6 is 36, the cube 216, the quadrato cube 1296.

NU'MERABLENESS [of *numerabilis*, L.] capableness of being numbred.

NU'MERAL *Algebra*, is that wherein numbers are made use of instead of letters of the alphabet.

Cardinal NUMERALS [with *Grammarians*] are those that express the number of things, as *one*, *two*, *three*, *four*, *five*, &c.

Ordinal NUMERALS, are such as shew the order or rank, as *first*, *second*, *third*, *fourth*, *fifth*, &c.

NUMERA'TION [in *Arithmetick*] is that part that comprehends all manner of operation by numbers.

NUME'RIA, a certain deity supposed to preside over numbers and accounts.

NUMER'ICALNESS, individualness.

NUMERO [with *Physicians*] signifies so many of any ingredients, as the figure or word added, as *numero* 4, as take of *Jujubes numero* 4, *i. e.* 4 in number, and by way of abbreviation N ·4

NU'MEROUSNESS [of *numerosus*, L.] largeness of number, abundance.

NUMI'SMATOGRAPHI'A [of νομισμα and γραφη, Gr. description] the description and knowledge of ancient medals and coins.

NUN, a bird called a titmouse.

NUNCIA'TION, a shewing, a report, a declaration, *L.*

NU'NCIATURE, the office of a nuncio.

NU'NCUPATIVE [with *Schoolmen*] a term used to express something that is nominal only; or that has no existence but in name.

NUN'DINA [among the *Romans*] a goddess, who, as they believed presided over the purifications or lustrations of children, which some derive from *nonus*, L. *q.* because the male infants were not purified till the 9th day; but the females on the 8th.

NUN'DINÆ [qu. *novendinæ* of *nunc dies nona*, *i. e.* now the 9th day] a market which was kept every ninth day at *Rome*, to which the people resorted, not only to buy and sell, but also to get intelligence of what laws were made.

NUNS, religious women who make a profession of a contempt of the world and chastity.

In ancient times they were not obligated by any vow not to marry: However it was thought scandalous, and a mark of inconstancy, if they did marry after they had made a profession.

Nunneries were not built before the time of *Constantine* the emperor; notwithstanding there were then many of these religious maids; but they lived at home with their parents.

In the monasteries of *Egypt* and *Syria*, nuns at their admission were wont to offer their hair to the abbess; because it was not lawful for them to wash or anoint their heads; therefore to keep their heads the cleaner from vermin their hair was cut off.

There are in the *Romish* Church nuns of several orders, as of St. *Bennet*, St. *Clara*, St. *Bridget*, St. *Catharine*.

The nuns of St. *Bennet*, took their original from *Scholastica*, sister to St. *Bennet*. These were not allowed to stand godmothers at baptism, nor to go abroad, except accompanied by some ancient grave matron: They spent their time in meditation, prayer and singing, and were obliged to the observation of the canonical hours. They were not to speak with any man except in publick and before witnesses; if any one proved unchaste after three whippings, she was fed with bread and water in prison for a year.

Nuns of St. *Clara*, so called from their foundress *Clara* of *Assize*, who lived in a cottage 42 years, afflicting her body with various kinds of austerities; wearing the briftly side of a hog's skin next to her body, went barefooted and lay on the bare ground. Her rules were the same as those of the *Franciscans*.

Nuns of St. *Bridget*, took their name of one *Bridget* a princess of *Sweden* about the year 1360. Her rule was the same as that of St. *Basil*. And they as well

well as the monks were to wear grey cloaks and coats with a red croſs upon them.

They were forbid to have any thing properly their own, to touch mony; and to lie upon ſtraw. They were not to admit of conference with a man except at a window, and were perſuaded to believe that ſhe who never opened her window ſhould be moſt rewarded in Heaven.

Theſe nuns were to be married by a biſhop to Chriſt by a ring, who alſo inveſted her with her nuns habit at the altar: Their coffins were carried by four ſiſters, ſprinkling duſt on it into the convent. Theſe nuns were chiefly in *Sweden*. But this order was at *Richmond* in *Surry* in the year 1414.

Nuns of St. *Catharine*, took their name of *Catharine* of *Senæ* in *Tuſcany*, in the year 1455, and followed the rules of St. *Dominick*. This ſaint is ſaid to have drank nothing but water, and to have eaten only bread and raw herbs; ſcarce ſlept an hour in two days, chaſtized herſelf with an iron chain for an hour and half at a time, till ſhe was all bloody, three times a day. The nuns wear a white garment, and over it a black veil.

NUR'SERY, a college of young perſons deſigned for the miniſtry or prieſthood.

NU'SANCE [*nuiſance*, F.] annoyance.

NUSANCE, a writ which lies for one that has been guilty of a nuſance or annoyance in raiſing a wall, ſtopping of water, or any unlawful act in his own ground or elſewhere, to the damage of his neighbour.

NUT [with *Anatomiſts*] the top of a man's yard.

NUTA'TION [with *Aſtronomers*] a kind of trepidation or tremulous motion of the axis of the earth, whereby in each annual revolution it is twice inclined to the ecliptick, and as often returns to its former poſition.

NUT'MEG, a ſort of ſpice or aromatick nut, the product of ſome places in *Eaſt-India*. Theſe nuts grow encloſed in three different covers; the firſt of which is thin and of a yellowiſh red, this is called *mace*; this is ſurrounded by the ſhell which is a hard, thin, blackiſh cover, under or within which is a greeniſh film, within which is the nut called the nutmeg, which is the kernel or fruit.

Some tell us that the nutmeg trees are propagated by birds, who having devoured the nutmegs when ripe, give it back whole by ſtool, which falling to the ground beſmeared with a viſcous matter, takes root and produced trees.

The whole commerce of nutmegs is in the hands of the *Dutch Eaſt-India* company.

NUTRI'TION [in *Pharmacy*] a kind of preparation, conſiſting in the gradual mixture of liqours of different natures, by ſtirring them together till they have acquired a thick conſiſtence.

NUTRITION [with *Phyſicians*] a natural increaſe, whereby that of any bodily ſubſtance that is in continual decay, is repaired by convenient nouriſhment.

NUTRITIOUSNESS [of *nutritius*, L.] nouriſhing quality.

To NUZ'ZLE, to hide the head in a warm, ſoft place as a young child does in its nurſe's boſom.

NYCTA'GES [of Νυξ, Gr. night] a religious ſect who inveighed againſt the practiſe of walking in the night to ſing the praiſes of God, becauſe the night was made for reſt.

NYCTALOPI'A [*νυκταλοπία*, of *νυκτὸς ἀλγὸς ὤτι*, Gr.] a diſeaſe in the eyes, which is twofold; 1. a dimneſs of ſight in the night or in dark places, without any defect in the light; 2. a dimneſs of ſight in the light, and a clear ſight in ſhady or dark places. *L.*

NYCTELI'A [of *νυκτιλία* of *νυξ*, night and *τελεῖα*, to ſacrifice or celebrate religious duties, *Gr.*] nocturnal orgies of *Bacchus*, which once every three years were celebrated for three nights ſucceſſively, with flambeaux, drinking in ſo riotous and diſorderly a manner, that the *Romans* aboliſhed them.

NYCTHE'MERON [*νυκθήμερον*, *Gr.*] the ſpace of 24 hours, an intire night and day.

NYMPH [*nympha*, L. *νύμφη*, *Gr.*] a goddeſs of waters, rivers, ſprings, lakes, *&c.*

NY'MPHA [*νυμφὴ*, *Gr.*] the little ſkin wherein inſects are incloſed, both while they are in the egg, or after they have undergone an apparent transformation, or the firſt change of the *Eruca*, palmer worm, or maggot in ſuch inſects as undergo a transformation; or it is rather the growth or increaſe of the *Eruca*, whereby the figure of the ſucceeding animal is beginning to be expreſſed, by the explication of its members, which before lay involved up in the *Eruca* (as a plant is in its ſeed.) So that *Nympha* is only the animal under that imperfect form. It is ſometimes called *Chryſalis*, ſometimes *Aurelia*, and by others *Necydalus*.

NY'M-

NY'MPHÆ [with *Anatomiſts*] ſmall, ſoft pieces of fleſh proceeding from the juncture of the *Os Pubis* in the neck of the womb; ſo called, becauſe they are placed near the paſſage where the water iſſues out of the bladder, *L.*

NYMPHA [with *Anatomiſts*] a hollowneſs or void ſpace in the nether lip, *L.*

NYMPHÆ'A [in *Rome*] certain baths or grotto's ſacred to the nymphs, from thoſe ſtatues which adorned them, or from the waters and fountains which they afforded, they were ſo called. They were in number twelve, and were retreats of pleaſure, adorned with grotto's, fountains and ſtatues of the nymphs, *&c.* They were ſquare marble buildings, into which there was but one door; where were ſteps that led down to grotto's, paved with marble of curious colours; the walls were beautified with ſhell work, and a ſtream which ſurrounded the place, fell from a fountain at the end of the grotto.

NYMPHÆ'UM [νυμφαιον, *Gr.*] a publick hall or building among the ancients, richly furniſhed and adorned for publick banquetting; where thoſe who wanted conveniences at home held their marriage feaſts.

NYMPHOMANI'A [of νυμφη, the *Nymphæ*, and μανια, *Gr.* madneſs] the *Furor uterinus*, a diſtemper which provokes women to tranſgreſs the bounds of common modeſty without reſtraint.

NYMPHOTOMI'A [νυμφοτομια, *Gr.*] a cutting off the *Nymphæ* in women, which in ſome ſometimes bunching out, hinders the *Coitus*, or makes it difficult.

NYMPHS [*nymphæ*, L νύμφαι, *Gr.*] a ſort of imaginary goddeſſes, who, as the poets feign, were the daughters of *Oceanus* and *Thetis*, to whom they attributed the preſidency over *waters*, *lakes*, *ſprings*, *rivers* and *ſeas*, and diſtinguiſhed them into *Dryades*, *Hamadryades*, *Naides*, *Napeæ*, *Nereides* and *Orcades*; all which ſee in their proper places.

The *Greeks* and *Phenicians* called the ſouls of deceaſed perſons by the name of nymphs, imagining that they wandered about in ſuch places in which they had moſt delighted while living; which notion introduced the cuſtom of ſacrificing in groves and under green trees, ſuppoſing them to be the haunts of ſouls, ſeparated from their bodies; imagining that their fore-fathers, who anciently had lived in woods, became *Dryades*, thoſe who dwelt near fountain s *&c. Naiades*; thoſe who dwelt near the ſea ſhore *Nereides*; and thoſe on the mountains *Oreades*.

Nymphs, ſay ſome, are only an allegory taken from the vegetative humidity, which gives life to trees, plants and flowers, by which they grow and increaſe.

O

O o, *Roman*; *O o* Italick; 𝕆 𝕠, *Engliſh*; Oo, *Sax.*; are the fourteenth letter in order of the alphabet; ο, the 15th, and Ωω, the 24th of the *Greek*, and ו, the 6th of the *Hebrew*.

O is alſo uſed as an interjection of abhorrence, admiration, calling, derſion, deſiring, indignation, *&c.*

O, is not ſounded in *People*, *Jeopardy*, &c.

O, with the ancients, was a numeral letter ſignifying 11.

$\overline{O}$, with a daſh, ſtood for 11000000.

O [among the *Iriſh*] ſet at the beginning or before the name of a family is a note of dignity, as O *Bryan*, O *Neal*, &c.

O [with the *Ancients*] was put as a hieroglyphick or ſymbol of eternity.

An OAK [*Hieroglyphically*] repreſents ſtrength, virtue, conſtancy; and alſo length of life, as being ſteady, and living longer than moſt other trees.

OAK'EN [acc, *Sax.* an oak] of or pertaining to an oak.

OARS, a boat for carrying paſſengers with two men to row it; alſo inſtruments wherewith boats are rowed.

OAT'EN, of or pertaining to oats.

OATH [Aδ, *Sax.*] is a ſolemn appeal to God, implying that we deſire not his mercy and protection any otherwiſe than as the matter affirmed is either true or falſe, and tho' all profane or falſe ſwearing is ſtrictly forbid, by the ſcriptures of both the old and new teſtament, yet the neceſſity of the occaſion requires it for the diſcovery of the truth.

Legal OATH, is a ſwearing in open court, before a magiſtrate appointed by authority to adminiſter ſuch oaths; where a perſon is called upon to give evidence, to any matter of fact, *&c.*

Corporal OATH is when a perſon in giving evidence before ſuch magiſtrate, by laying his hand upon ſome part of the ſcripture, and kiſſing the book; this form being appointed by law for coming at the truth, this phraſe being uſed, *So help me God*, which is deſigned to ſignify that the perſon ſwearing, pawns his or her

her expectation of God's bleſſing in this life and of eternal ſalvation in the life to come, upon the truth he ſwears.

OAT-MEAL [of aten and mealepe, *Sax.*] meal or flower made of oats.

OAZ'INESS, ſlimy, muddy, marſhy quality.

OB'DURACY [of *obduratus*, L.] hardneſs of heart, ſtubbornneſs, obſtinacy.

OBDU'RED [*obduratus*, L.] hardened. *Milton.*

OBE'DIENCE [among *Divines*] conſiſts in ſuch a ſubmiſſive frame of ſpirit, by which a man always reſigns and devotes himſelf to the diſpoſal of the divine Being; being ready in every condition to do or ſuffer whatſoever he apprehends to be moſt reaſonable and acceptable, and by which he may beſt expreſs his love and ſubjection to him.

Active OBEDIENCE *to God*, conſiſts in a readineſs of mind to do what he enjoins.

Paſſive OBEDIENCE *to God*, is an acquieſcence of mind in whatſoever he ſhall pleaſe to inflict.

OBE'DIENTNESS, [*obedientia*, L.] obedient quality.

OB'ELISK [ὀβελισκος, Gr.] a four ſquare ſtone, growing ſmaller from the baſis to the top, tending in a ſharp point. It differs from a pyramid, in that it is made all of one intire ſtone or piece, and its baſis is much narrower.

The *Egyptian* obeliſks were ſquare pillars, raiſed in the form of a pyramid, and engraven on every ſide with hieroglyphical characters, and myſterious ſecrets; underſtood by very few beſides their prieſts, who called them the fingers of the ſun, to which planet they were commonly dedicated; their compoſition was of a ſtone dug near the cataracts of *Nile*, as hard as porphyry, and of divers colours; repreſenting (as they imagined) the four elements. The firſt that was erected was by *Manuſtar*, king of *Egypt*, *An. Mund.* 2604; whoſe ſucceſſors erected divers others; but they were moſt of them deſtroyed by *Cambyſes* king of *Perſia*, when he conquered *Egypt*. And thoſe that remained were carried by the *Romans* to *Alexandria*, and from thence to *Rome*, where there are ſome remaining to this day; the higheſt were about 140, and the loweſt about 15 feet.

OBESE'NESS [*obeſitas*, L.] groſneſs, fatneſs.

OB'JECT, the matter of an art or ſcience, or that about which it is employed the ſame as ſubject.

Material OBJECT the thing itſelf which is treated or conſidered of.

Formal OBJECT, the manner of conſidering it.

OBJECT [*objectum*, L.] any thing placed to behold, or oppoſed to any of the ſenſes; ſomething apprehended or preſented to the mind either by ſenſation or by imagination.

OBJECTIVE *Line* [in *Perſpective*] is the line of an object, from whence the appearance is ſought for in the draught or picture.

OBJECT'IVELY [*School term*] a thing is ſaid to exiſt *objectively*, when it exiſts no otherwiſe than in being known, or in being an object of the mind.

O'BIT, a funeral ſolemnity or office for the dead, uſually performed in the church, while the corps was there before its interment: it is alſo uſed to ſignify an anniverſary office or maſs held annually in the church of *Rome*, on ſome particular day, in commemoration of ſome deceaſed perſon.

OBLA'TI, ſecular perſons, who reſigned themſelves and their eſtates to ſome monaſtery, and were admitted as lay-brothers.

Some have been ſo extravagant as to give their whole patrimony, and as far as was in their power their whole family too, to the uſe and ſervice of the monaſtery, and alſo obliged their deſcendants to the ſame kind of ſervitude.

The form of their admittance was, by putting about their necks the bell ropes of the church, and a few pence on their heads, as a mark of ſervitude; theſe wore habits, but different from thoſe of the monks.

Funeral OBLATIONS, offerings by way of atonement for the faults or neglects of the party deceaſed, in paying tithes or other eccleſiaſtical dues; which was the beſt horſe led before the corps, and delivered at the grave or the church gate for the uſe of the prieſt.

OB'LIGATED [*obligatus*, L.] obliged, bound or tyed to.

Natural OBLIGATIONS, are ſuch as bind only by virtue of the law of nature, and aſſiſted by civil laws and civil power.

Civil OBLIGATIONS, are ſuch as are ſupported on civil authority alone, and which conduces a conſtraint, without any principle or foundation of natural equity.

Perpetual OBLIGATIONS, are thoſe that cannot be taken off, as long as the perſon exiſts, in whom it adheres. Of this kind are the obligations we lie under to God and towards our neighbour.

OBLI-

OBLIGATIONS [ſay the *Moraliſts*] lie only to things poſſible, wherefore promiſes about impoſſible things are null and void; when the thing at the time of making the pact appeared poſſible, if it happen by chance the pact is diſannulled.

Connate OBLIGATIONS [with *Moraliſts*] are ſuch as all men fall under by virtue of their being creatures endued with reaſon; as ſuch as neceſſarily attend and accompany the rational nature, conſidered in that ſimple and general notion.

Adventitious OBLIGATIONS [with *Moraliſts*] are ſuch as fall upon men, by the intervention of human deeds, not without the conſent of the parties, either expreſſed, or at leaſt preſumptive.

Mixed OBLIGATION, is one both natural or civil which being founded in natural equity, is further confirmed and enforced by civil authority.

Moral OBLIGATIONS, are ſuch as relate only to things or caſes not only poſſible but convenient; as the promiſe of a viſit at a ſtated time, which is not ſuppos'd to be binding, if any event happen to hinder the performance.

OBLIGATORINESS, binding, *&c.* quality.

OBLIGE'MENT, an obligation, a being obliged.

OBLIQUA'TION [in *Catopticks*] as *Cathetus* of *Obliquation* is a right line, drawn perpendicular to a mirrour, in the point of incidence of the reflection of a ray.

OBLI'QUE *Projection* [in *Mechanicks*], is that where a body is impelled in a line of direction, which makes an oblique angle with the horizontal line.

OBLIQUE *Percuſſion*, is that wherein the direction of the ſtriking body is not perpendicular to the body ſtruck, or is not in line with its center of gravity.

OBLIQUE *Aſcenſion* [*Aſtron.*] is an arch of the equator, intercepted between the firſt point of *Aries*, and that point of the equator which riſes together with the ſtar, *&c.* in an oblique ſphere.

OBLIQUE *Deſcenſion* [*Aſtronomy*] is an arch of the equator; intercepted between the firſt point of *Aries*, and that point of the equator which ſets with a ſtar, *&c.* in an oblique ſphere.

OBLI'QUITY } athwartneſs, ſide-
OBLI'QUENESS } wayneſs, crookedneſs, ſlantingneſs.

OBLIQUITY *of the Ecliptick* [*Aſtron.*] is the angle which the ecliptick makes with the equator, which is 23 degrees and 29 minutes.

OBLIT'ERATED [*obliteratus*, L.] blotted out.

OBLIV'ION, forgetfulneſs, which, by naturaliſts is defined to be a loſs of the ideas or conceptions of the things once perceived; which happens when they make but a light impreſſion upon the brain, *F.* of *L.*

OBLIV'IOUSNESS [of *oblivioſus*, L.] forgetfulneſs.

OBLONG'NESS [of *oblongus*, L. and *neſs*] oblong form, or the being of the form of a long ſquare.

OBNOX'IOUSNESS [of *obnoxius*, L.] liableneſs, ſubjectneſs to puniſhment, danger, *&c.*

OBNU'BILATED [*obnubilatus*, L.] clouded over, overcaſt with clouds.

OB'OLUS [ὀβολὸς, Gr.] a *Roman* ſilver coin, the 6th part of a denarius or penny, in value about five farthings *Engliſh*; alſo the 6th part of an *Attick dram*; alſo the weight of ten grains or half a ſcruple.

OBOLUS, is now uſually taken to ſignify our half-penny; but in old time it ſignified the half-noble; the noble was then called a penny, and its quarter a farthing. And in like manner denarius ſignified the whole coin, whether it were angel, royal, *&c.* and *obolus* its half, and quadrans the fourth part.

OBRI'NES, an order of knights inſtituted in the XIII century by *Conrade*, duke of *Maſſovia* and *Cujavia*; but is now ſuppreſſed.

OBSCENE'NESS, words or actions that indicate impurity, unchaſtity, lewdneſs, bawdy or ſmuttineſs.

OBSCU'RED [*obſcuratus*, L. *obſcuri*, F.] darkened, clouded, deprived of brightneſs or clearneſs, rendred leſs intelligible.

OBSE'CRATION [in *Rhetorick*] a figure whereby the orator implores the aſſiſtance of ſome god or man.

OB'SEQUIES [*obſeques*, F. of *obſequium* L. *i. e.* ready to ſervice; becauſe theſe obſequies are the laſt devoirs that can be rendered to the deceaſed] funeral rights and ſolemnities.

OBSER'VANTNESS [*obſervantia*, L.] regardfulneſs, reſpectfulneſs.

OBSERVATORY, a building erected and accommodated with all ſorts of inſtruments, proper for aſtronomical obſervations, for making of proper improvements and regulations for the calculation of eclipſes, *&c.* and finding the true ſyſtem and motions of the planets; but eſpecially of the moon, whoſe irre-

irregularities require more application to reduce to a compleat ſyſtem than any of the other planets.

There have been for this purpoſe divers edifices erected, and furniſhed with proper inſtruments and artiſts.

The moſt noted obſervatories in *Europe* are 1. That of *Tycho Brahe*, a nobleman of *Denmark*, at *Urraineberg* in the iſland of *Wern*; between the coaſts of *Schonen* and *Zeland* in the *Baltick*.

2. The obſervatory of *Paris*, erected by *Lewis* XIV. in order for the obſervation of the ſtars and planets; alſo congelations, refrigerations, indurations, *&c.* of the air and other meteors. This edifice is built in a four ſquare form, ſituate exactly anſwering to the four cardinal points of the world, *Eaſt*, *Weſt*, *North* and *South*; the foundation being laid 80 foot below the ground and the building carried up as much above it; being three ſtories in height and a terraſs at the top, from whence the whole horizon appears flat.

The ſtair-caſe of this is alſo a work of curioſity, being in the form of a ſcrew; and ſo contrived, that from the bottom there is a full ſight of the ſtars that paſs the *Zenith* of this place; this obſervatory is likewiſe very well furniſhed with proper inſtruments and learned men, who have publiſhed ſeveral things uſeful in *Aſtronomy*, *Geography*, &c.

3. The royal obſervatory at *Greenwich*, founded by K. *Charles* II. and attended for many years by Mr. *Flamſtead*, whoſe great induſtry and accurate ſkill have produced volumes in *Aſtronomy*.

Obſervatories are now grown ſo common, that there is ſcarce any univerſity or college where the mathematicks are ſtudied, but what is furniſhed with obſervatories, tho' not ſo noble as thoſe before mentioned.

There has alſo of late years an obſervatory been erected at *Peking* in *China*, by the late emperor, by the interceſſion of the miſſionaries, and has been furniſhed with inſtruments.

To OBSERVE [*obſervare*, L.] to contemplate or ſtudy; to mark, mind or take notice of, to heed; to eye, to watch, to ſpy; to have a ſtrict eye over.

OBSES'SION *of the Devil*, is diſtinguiſhed from poſſeſſion of the devil in this; that in poſſeſſion the evil one enters into the body of the man, and does not leave him, whether he is always tormenting and diſturbing him, or whether he does it only by fits and intervals.

On the contrary obſeſſion is, when without entering into the body of the perſon, he beſieges him without, and torments him pretty much like a troubleſome gueſt, who follows and teazes a man, from whom he is reſolved to get ſome advantage.

The marks of obſeſſion are theſe; to be lifted up into the air and afterwards to be thrown down on the ground violently, without receiving any hurt; to ſpeak ſtrange languages that the perſon had never learnt; at the time of obſeſſion not to be able to come near holy things or the ſacraments; but to have an averſion to them; to know and foretel ſecret things; to perform things that exceed the perſons ordinary ſtrength; to ſay or do things that the perſon would not, or durſt not ſay; if he were not externally moved to it. *Calmet.*

OBSID'IONAL *Crown* [with *Heralds*] is repreſented as in the figure, being a ſort of garland made of graſs, which was by the *Romans* given to thoſe that had held out a ſiege, or cauſed the enemy to raiſe it, by repulſing them or otherwiſe.

OBSTRUC'TIVENESS [of *obſtructus*, L.] impeding, or obſtructing, or hindring quality.

OBSTRU'ENCY [in *Medicine*] the quality or diſpoſition of thoſe medicines that condenſe the pores of the body; or allay the too rapid or ſwift motion of the blood.

OBTUSE'NESS [of *obtuſus*, L.] bluntneſs, dulneſs of edge.

OBTUSAN'GULARNESS [of *obtuſus angularis*, L.] the being obtuſe angled, or the having obtuſe angles.

OB'VIOUSNESS [of *obvius*, L.] eaſineſs to be perceived.

OCCA'SIO [among the *Romans*] an allegorical divinity, the goddeſs of time, who preſides over the moſt favourable moment for ſucceſs in any enterprize; repreſented ſtark naked, with a long lock of hair upon her forehead, and bald behind: and alſo ſtanding on a wheel, with wings on her feet, and is ſaid to turn herſelf very ſwiftly round; by which is intimated, that we ſhould lay hold of the preſent opportunity.

OCCA'SIONALNESS [of *occaſio*, L.] the being or happening by, or according to occaſion.

OCCA'TOR [among the *Romans*] a god of huſbandry, that preſides over harrowing the ground, and breaking the clods.

OCCIDEN'TAL } [of *occiden-*
OCCIDEN'TALNESS } *talis*, L.] weſterlineſs, or the having a weſterly ſituation.

OC'CULT *Line* [in *Geometry*] in conſtructing a ſcheme, is a line that is only aſſiſting or helpful towards the compleating the ſcheme, and is therefore drawn very ſmall or faint, or with ſome matter that will rub out again, when the purpoſe for which it was intended is ſerved.

OCCULT *Sciences*, magick, necromancy, the Cabala, *&c.*

OCCULT *Cancer*, the ſame as primitive cancer.

OCCULT'NESS [of *occultus*, L.] hiddenneſs, concealedneſs.

OC'CUPANT [in *Common Law*] when a man makes a leaſe to another for the term of the life of a third perſon; the leſſee dying, he who firſt enters ſhall hold the land as occupant, during the life of the third perſon.

OCCUPA'TION [with *Rhetoricians*] is a figure when the orator ſeems to paſs by, to be ignorant of, or to be unwilling to declare that which at the ſame time he chiefly inſiſts upon. It is alſo called *Preterition.*

OCCUPATIONS [in the *Statute de Bigamis*] purpreſtures, intruſions, uſurpations upon the king, by uſing liberties or franchiſes that a perſon is not intitled to.

OCCUR'RING } [*occurrens*, L.]
OCCUR'RENT } meeting, coming in the way, offering or preſenting itſelf.

OCEA'NUS, the god of the ſea, whom the ancients called the father of all things, as believing water to be the firſt principle of the univerſe. He is alſo ſaid to be the father of the rivers. His wife was *Thetis*, by whom he had *Nereus* and *Dorcas*, who marrying together had many daughters, called *Nymphs*. *Oceanus* was painted as rivers were, in the form of a man, with bulls horns upon his head.

OCHLOCRATI'A [of ὁχλ-, a multitude, and κρατ-, Gr. power] a form of government, wherein the populace has the ſole power and adminiſtration.

O'CHY-HOLE, a remarkable cave in *Mendip-Hills* in *Somerſetſhire*, of a vaſt length; where ſeveral wells and ſprings are diſcovered.

OCTAGO'NIAL [of ὀκτάγωνον, Gr.] having eight angles and ſides.

OCTAN'GULARNESS [of *Octangulus*, L.] the having eight angles.

OCTA'PLA [of ὀκταπλάσι-, Gr. eight-fold] a kind of *Polyglot* bible, conſiſting of eight columns.

OC'TATEUCH [ὀκτατευχ-ς Gr.] the eight firſt books of the *Old Teſtament*, from *Geneſis* to the end of *Judges*.

OCTO'BER [of *octo*, eight] is with us the tenth month in the year; but was ſo called from being the eighth, beginning the year with *March*.

OCTOBER [in *Painting*, &c.] is repreſented in a garment of the colour of decaying flowers and leaves; having his head adorned with a garland of leaves of oak, with acorns; holding in his right hand a ſcorpion, and in his left a baſket of cheſnuts, medlars, ſervices, *&c.*

OCTOPET'ALOUS [of *octo*, L. and πέταλον, Gr. a flower leaf] having eight flower leaves.

OC'TOSTYLE [ὀκτοστυλ-, Gr.] the face of a building containing eight columns.

OCTU'PLE [*octuplus*, or *octuplex*, L.] eight fold.

OC'ULI-*Cancrorum* [with *Phyſicians*] crabs-eyes; certain ſtones taken out of the heads of river cray-fiſh, *L.*

OCYPE'TE [ὠκυπέτης of ὠκὺς and πέτομαι, *i. e.* I fly ſwiftly] the name of one of the harpies.

OD'NESS [of odd, *Teut.*] unevenneſs in number; alſo ſingularneſs or unuſualneſs in manner or form.

The ODE [among the *Ancients*] ſignified a ſong or poetical compoſition, fit for ſinging, which was uſually performed with the voice and lyre together. The matter of it was to the honour of ſome hero or great man.

The diſtinguiſhing character of this ſort of poetry is ſweetneſs, the poet endeavouring to ſooth his auditors or readers by the variety of the verſe, and the delicacy of the words, the beauty of the numbers, and a choice of ſuch things as are moſt beautiful in themſelves, for the ſubject of his deſcription.

The ode is not always confined to what is great and ſublime, it deſcends ſometimes to gallantry and pleaſure. Theſe are commonly called *Anacreonticks*, and in *Engliſh* are generally confined to ſeven ſyllables, or eight at moſt; but the ſeven feet meaſure is the ſofteſt.

ODE'UM [with the *Ancients*] a kind of muſick theatre; a place for rehearſal and practice before the actors and muſicians

muſicians appeared to perform their parts in the great theatre.

O'DIOUSNESS [of *odioſus*, L.] hatefulneſs, abominableneſs.

ODONTAL GICK [of 'Οδονταλγία, Gr.] pertaining to the tooth-ache.

ODORIF'EROUSNESS [of *odoriferus*, L.] ſweet ſmellingneſs.

ODYS'SE [ὀδυσσία, Gr.] an epick poem of *Homer's*, wherein he relates the adventures that befel *Ulyſſes* in his return from the ſiege of *Troy*.

OECONOM'ICA [οἰκονομικὴ, Gr.] a part of moral philoſophy, which treats concerning the management of the paſſions.

OECON'OMY [οἰκονομία, of οἶκος an houſe, and νέμω, Gr. to diſtribute] good order, diſpoſition, method, contrivance, conſtitution, harmony, good management or regularity in the affairs of a family, way of living, *&c.*

OECONOMY [with *Architects*] that method that has regard to the expences and the quality of the materials.

Animal OECONOMY, the firſt branch of the theory of phyſick, or that which explains the parts of a human body, their ſtructure and uſe; the nature and cauſes of life and health, and the effects or phænomena ariſing from them.

Legal OECONOMY } the legal diſ-
Jewiſh OECONOMY } penſation or manner in which God was pleaſed to guide and govern the people of the *Jews* under *Moſes's* adminiſtration; including not only the political and ceremonial laws, but alſo the moral law.

Chriſtian OECONOMY, the evangelical diſpenſation is oppoſed to the legal one and comprehends all that relates to the covenant of grace that God has made with men through *Jeſus Chriſt*.

OENANTHIUS, the name of a god, worſhipped by the *Phœnicians*, and to whom *Heliogabalus* dedicated his imperial robes.

OENISTE'RIA [οἰνιστήρια, Gr.] ſacrifices perfomed to *Hercules*, by the youth of *Athens*, before the firſt time of cuting their hair and ſhaving their beard.

OESOPHAGÆ'US [οἰσοφαγὸς, Gr.] the *Sphincter Gulæ*; a continuation of the muſcle called *Pterigopharingæus*, ariſing from each ſide of the ſcutiform cartilage, and like it paſſes to a middle line on the back part of the fauces.

OEUFS [in *Architect.*] the ovals or ornaments of pillars, *F.*

OF'FERTORY [*offertorium*, L.] a place in a church, where the offerings or gifts of the people were kept; alſo in the church of *Rome* an anthem ſung or played on the organ, at the time the people are making an offering.

An OFFICE *found* [*in Law*] ſignifies a thing found by inquiſition, *ex officio*.

OFFICE [in *Ethicks*] duty, or that which virtue and right reaſon directs mankind to do.

OFFICE [in a *Civil Senſe*] is the mutual aid and aſſiſtance which mankind owe to one another: alſo a particular charge or truſt, whereby a man is authorized to do ſomething.

OFFICE, a place or apartment appointed for officers to attend in, for the diſcharge of their reſpective employments or office.

Caſual OFFICES, are ſuch as are given for life by patent, commiſſion, *&c.* and which become vacant by the officer's death.

OFFICES [with *Architects*] all thoſe lodges and apartments ſerving for the neceſſary ſervices and occaſions of a palace or great houſe.

OFFICERS *of Policy*, are thoſe in whom the government and direction of affairs of a community are inveſted, as mayors, ſheriffs, *&c.*

OFFICERS *of Juſtice*, are thoſe who are charged with the adminiſtration of juſtice and equity in the courts.

Royal OFFICERS, are ſuch as adminiſter juſtice in the king's name.

Flag OFFICERS, are admirals, vice-admirals and rear-admirals.

General OFFICERS [in an *Army*] the captain-general, lieutenant-general, major-general, brigadier-general, quarter maſter-general, and adjutant-general.

Field OFFICERS, the colonel, lieutenant-colonel, and major.

Subaltern OFFICERS, lieutenants, cornets, enſigns, ſerjeants, corporals.

Staff OFFICERS [in *Military Affairs*] quarter-maſter, ſerjeants, corporals, *&c.*

Staff OFFICERS [at *Court*] are ſuch as bear a white ſtaff in the king's preſence, and at other times going abroad, have a white ſtaff borne before them by a footman bare-headed, as lord ſteward, lord chamberlain, lord treaſurer.

OFFICIAL'TY, the court or juriſdiction, whereof the official is head.

OFFI'CINAL [in *Pharmacy*] a term uſed of ſuch medicines as a colledge of phyſicians requires to be conſtantly kept in apothecaries ſhops, ready to be made up in extemporaneous preſcriptions.

The ſhip ſtands for the OFFING [*Sea Phraſe*] is ſaid of a ſhip ſeen from ſhore ſailing out to ſeaward.

The ſhip is in the OFFING [*Seaphraſe*] means that ſhe has the ſhore near her, and having another a good way without her towards the ſea.

OFF-SCOWRING [of ofꝛ, *Sax.* and ſcheuren, *Teut.*] the refuſe, or good for nothing parts of any thing.

OFF'SPRING [ofꝛ-ſpꝛinȝ, *Sax.*] that which proceeds from any perſon or thing, as children, fruit, &c.

OFT'ENNESS [oftennyſſe, *Sax.*] frequentneſs.

OFT'EN-*Times* [of aft and tima, *Sax.*] frequently.

OFF-WARD [*Sea term*] ſignifies contrary to the ſhore.

OGE'E } [with *Architects*] a wreath,
OGI'VE } circle, or round band; a member of a moulding, that conſiſts of a round and a hollow; alſo an arch or branch of a *Gothick* vault, which inſtead of being circular, paſſes diagonally from one angle to another, and forms a croſs between the other arches, which makes the ſide of the ſquare, of which the arches are diagonal.

To O'GLE [prob. of *l'oeil*, F. or *oculus*, L.] to look hard at; but commonly uſed for to look at amorouſly.

O'GRESSES. See *Pellets.*

OIKOSCOPY [οἰκοσκοπία of οἶκος an houſe, and σκοπέω, *Gr.* to view] divination by accidents that happen at home.

OIL [*oleum*, L. ἔλαιον Gr.] is the expreſſed juice of olives, almonds, linſeed, nuts, &c. a liquid, fat, unctuous inflammeable ſubſtance, which is procured after various manners, and ſerves for various purpoſes; either for eating, drinking or burning in lamps, &c. or for painting, &c.

Fiſh OIL, an unctuous matter extracted from or boiled out of large fiſhes; ſuch as whales, &c. uſed by curriers, leather-dreſſers, ſoap-makers, &c.

OIL'INESS [of *oleum*, L. Ele, *Sax.*] oily nature.

Virgin OIL, oil of olives, nuts, &c. freſh gathered, without being heated, too much preſſed, &c.

Granulated OIL, is that fixed in little grains, which of oil of olives is moſt eſteemed.

OIL *Bag*, a veſſel in birds, full of an unctuous ſubſtance, ſecreted by one and ſometimes by two glands, for that purpoſe, diſpoſed among the feathers, which being preſſed by the bill or head, emits an oily matter for the dreſſing or pruning their feathers.

OI'ONISTS [οἰωνισταί, Gr.] diviners by birds.

OI'NOMANCY [οἰνομαντία, Gr.] divination by wine, when conjectures were made from the colour, motion, noiſe, and other accidents of the wine of the libations.

OKER, a yellow, dry, fat, ſoft, foſſil earth or ſemi-metal, found ſometimes in copper, lead and ſilver mines, and ſometimes in a bed or mine alone by itſelf; it is uſed ſometimes as a proper flux for metals, when they are too harſh or brittle; but its principal uſe is in painting.

Red OKER is made of the yellow, by calcining it in the fire, till it becomes red.

Oker ſeems to be always impregnated with iron, and is generally what gives the chalybeal ſprings their medicinal virtues, as may be ſeen by letting them ſtand ſometimes, when the oker may be found at the bottom.

OISTER-*Coſt*, the herb ſnake-weed.

OISTER-*Green*, an herb.

OLD'NESS [Ealdnyſſe, *Sax.*] advancedneſs in age, antiqueneſs; ſtaleneſs, wornneſs.

OLD'ER [of Ealdor, *Sax.*] more aged.

OLD'ISH [Ealdiſh, *Sax.*] ſomething old.

OLEO'SITY [of *oleoſus*, L.] oilineſs, oily nature.

OLI'BANUM [of ὄς and λίβανος, Gr.] male incenſe, a ſweet-ſcented gum or roſin, that runs in white or yellowiſh drops out of ſeveral ſmall trees, at the foot of mount *Libanus*, &c.

OL'IVES, the fruit of the olive-tree, of which there are two ſorts, the cultivated and the wild, the firſt of which is moſt eſteemed. The tree grows of a moderate height; its trunk is knotty, the bark ſmooth, of an aſh colour; the wood ſolid and of a yellowiſh colour; the leaves are longiſh, reſembling thoſe of the willow, of a darkiſh green on the upper ſide, and white on the under.

Theſe trees put out white flowers in bunches in the month of *June*, the flowers are monopetalous, widening upwards, and dividing into four parts; to the flower ſucceeds the fruit, which is of an oval form; is firſt green, then pale, and when it is quite ripe becomes black. This fruit being pickled is much eſteemed.

A hard ſtone is incloſed in the pulp of it, full of longiſh ſeeds; from this fruit 3 ſorts of oil is preſſed; the firſt and pureſt is what is commonly call'd olive or ſallad oil; the ſecond is not ſo good either in taſte or ſmell, the third worſe

and

and fit only for lamps and other inferior uſes.

An OLIVE-*Tree*, [*Hieroglyphically*] repreſents fruitfulneſs, peace, concord, obedience and meekneſs.

A garland of OLIVE, was by the *Greeks* given to thoſe who came off victorious at the *Olympick* games, obſerved in honour of *Jupiter*, at the foot of mount *Olympus*.

OLYM'PIAD [ſo call'd from the *Olympick Games*] a period of time of 4 years, anciently a common method of computing time among the *Greeks*, and principally from the 27th olympiad, in which *Chorebus* was victor, which was 108 years before the firſt inſtitution by *Iphitus*; before an exact regiſter of thoſe who bore away the prize at the publick olympick games was kept.

Timæus is reckoned the firſt hiſtorian, who made uſe of this method; but was followed afterwards by *Eratoſthenes* and *Polybius*; before whoſe times the *Greek* hiſtorians only related the facts, without preciſely determining the time.

OLYM'PIAN *Jupiter*, a title given him from the city olympia, in *Elis* in *Peloponneſus*, where he had a temple of an admirable ſtructure; which was not only famous for the vaſt treaſures that belonged to it, but on account of the oracles that were given; and for the olympick games being celebrated near it; but was moſt famous for the ſtatue of *Jupiter* made by *Phidias*, which was accounted one of the wonders of the world.

This ſtatue was made ſitting upon a throne of gold and ivory, with a crown on his head made of olive branches; holding in his right hand the image of victory, made of ivory, crowned with a crown of maſſy gold upon its head dreſs; and in his left hand a ſceptre made of a mixture of all ſorts of metals, with an eagle at the top of it.

His ſhoes and ſtockings were of gold, and the drapery of the ſame, adorn'd with the figures of animals and flower *de Lis*'s.

The throne was imbelliſh'd with ivory, ebony, gold, precious ſtones and a multitude of emboſs'd figures; at the foot or pedeſtals of the throne were 4 victories and 2 others at the feet of the ſtatue.

At the 2 feet on the foreſide of the throne, on the one ſide the figures of ſphinxes, carrying off ſome *Theban* youths, and on the other the figures of *Niobe*'s children, who were ſhot to death by *Apollo* and *Diana*, with arrows; between the feet of the throne *Theſeus* and the reſt of the heroes, who accompanied *Hercules* to the *Amazonian* war, and ſeveral wreſtlers.

All the place about the throne was adorn'd with pictures, repreſenting the labours of *Hercules*, &c. on the upper part on one ſide the throne the *Graces*, and on the other the *Hours*, on the foot-ſtool golden lions, and *Theſeus*'s combat with the *Amazons*.

In the temple there was alſo an altar *to the unknown God*, like that at *Athens*.

Gli OLYMPICI, the title of the academiſts of *Vicenza* in *Italy*.

OLYM'PICK *Games*, were celebrated in the province of *Elis*, near the city *Piſa*, on the banks of the river *Alphæus*, near the temple of *Jupiter*, every 4 years; at which were preſent a vaſt concourſe of people from all parts.

Theſe games conſiſted of running, leaping, and other manly exerciſes inſtituted in honour of *Hercules*, and thoſe who came off conquerors were very highly honoured, not only by the common people but by the ſtate.

OLYM'PII [among the *Athenians*] a name given to their 12 gods, to whom they had dedicated a very magnificent altar; viz. *Jupiter*, *Mars*, *Mercury*, *Neptune*, *Vulcan*, *Apollo*, *Juno*, *Veſta*, *Minerva*, *Ceres*, *Diana* and *Venus*.

It is related that *Alexander the Great*, after his conqueſt of *Perſia*, deſir'd to have his ſtatue receiv'd among the number of theſe deities, and ſet upon the ſame altar; which is ſaid to have been by the *Greeks* comply'd with.

OLYMPION'ICES [ὀλυμπιονίκης, Gr.] the victors or conquerors at the olympick games. They were crowned with garlands of olive branches, carried home in chariots, with a numerous attendance, and the wall of the city was broken down and they drove in through the breach; they were alſo preſented with very rich preſents, and treated with ſuch extravagant expence and reſpect, that the *Athenians* finding it burthenſom, *Solon* procured a law to be made to leſſen the expences, which determined the reward to be 500 *Drachmæ*, or about 13 pounds ſterling; but this law was not long liv'd, for ſoon after they were entertain'd in the *Prytanæum* or the publick hall; and thoſe who had gain'd 3 crowns at theſe games, were endowed with ſeveral privileges and exemptions, they were excus'd from paying taxes of any kind, or ſerving any troubleſome office. At *Sparta* they had a particular place appointed

pointed them in the army, and were placed as a guard to the king's perſon. They had likewiſe the privilege of ſanctuary, and a coat with flowers embroidered on it to diſtinguiſh them. And the generals of armies were frequently choſen out of theſe *Olympionices*.

It was alſo uſual to carve the names of theſe victors and the hiſtories of their ſucceſſes on marble pillars, and were at laſt ſo extravagant as ſometimes to deify them while living.

OLYM'PICK *Fire*, the fire ariſing from the ſun's rays, collected in a burning glaſs.

OLYM'PUS, a mountain in *Theſſaly*, of ſo great height, that it ſeems to tranſcend the clouds, and was therefore frequently by the poets feign'd to be heaven itſelf.

OLYMPIONI'CI, conquerors at the *Olympick* games.

O'MAN, a certain deity of the *Perſians*, whom the *Magi* worſhipped daily for an hour, ſinging hymns of praiſe to him, with their turbants on their heads, and vervein in their hands.

OMBIAS'SES, prieſts and doctors of the *Pagan* religion in the iſland of *Madagaſcar*, much the ſame as thoſe they call *Marabouts* at *Cape Verde*. See *Marabouts*; there are ſeveral ſects of them.

One ſort of them addicted themſelves to geomancy and drew their figures upon a little ſmooth board, covered with fine ſand, and were conſulted by ſick perſons to know the time and means of their recovery.

Theſe *Geomancers* were alſo diſtinguiſh'd into ſeveral orders, reſembling our eccleſiaſtical dignities, as *Sababa* pope or caliph, *Lamlamacho* archbiſhop, *Catibon* biſhop, *Faquilis* prieſt; *Mouladri* deacon, *Tibou* ſubdeacon, *Ombiaſſe* ſcribe or phyſician, and *Male* clerk.

The common people ſtand in great awe of them, and have employ'd them ſometimes againſt the *French*, but without ſucceſs.

OM'BRE *de Croix* [in *Heral.*] the ſhadow of a croſs, *F.* is a croſs repreſented of the colour of ſmoak, ſo as to be ſeen thro'.

OMBRE *de Soleil* [in *Her.*] *i. e.* the ſhadow of the ſun, *F.* is when the ſun is borne in an eſcutcheon, without either eyes, noſe or mouth apparent; but only a colouring ſo thin, that the field may be ſeen thro' it. *See the Figure.*

OM'INOUSNESS [of *ominoſus*, L.] forebodingneſs, either of good or bad.

OMNE [*among Logicians*] or *whole* in *Engliſh*, is ſuch a *whole*, whoſe parts are termed ſubjective or inferior; becauſe this *whole* is a common term, and its parts are compar'd within its extent. Thus the word *Animal* is the *omne* or *whole*, and the inferiors of it are *Man* or *Beaſt*, which are compriz'd within its extent, and are its ſubjective parts.

OMNIF'EROUSNESS [of *omnifer*, L.] all producing quality.

OMNIF'ICKNESS [of *omnia faciens*, L.] quality, *&c.* that does or effects all things.

OMNIFORM'ITY [of *omniformis*, L.] the being of all manner of ſhapes.

OMNIPA'RIENT [*omnipariens*, L.] bearing or bringing forth all things.

OMNIP'OTENTNESS [of *omnipotentia*, L.] all powerfulneſs, *&c.*

OMNIPRE'SENTNESS [of *omnis* and *præſens*, or *præſentia*, L.] omnipreſence, or being preſent every where.

OMNIS'CIENTNESS [of *omnis* and *ſcientia*, L.] knowledge of all things.

OMNIV'OROUSNESS [of *omnivorus*, L.] all devouring nature, *&c.*

OMOPHAGI'A, a feaſt of *Bacchus*, in which the mad gueſts eat goats alive, tearing their entrails with their teeth.

OMOPHORI'UM [of ὦμος, a ſhoulder, and φέρω to bear, *Gr.*] a little cloak anciently worn by the biſhops over their ſhoulders, thereby to repreſent the good ſhepherd, who brings home the ſtray'd ſheep on his ſhoulders.

OMPANORA'TE, a title of the prieſts of the iſland of *Madagaſcar*.

OM'PHALOS [Ὀμφαλὸν, Gr.] the navel.

OMPHALOP'TICK [of ὀμφαλὸν and Ὀπτικὸς, Gr.] an optick glaſs that is convex on both ſides; commonly called a convex lens.

OM'PHALO *Meſenterick* [with *Anat.*] a term applied to a vein and artery which paſs along to the navel, and terminate in the meſentery.

OMRA'S } [in the great *Mogul*'s
OMHRA'S } court in *India*] great lords, which are generally *Perſians*, who have great offices at court; but none of them have any lands in propriety, becauſe the *Mogul* is ſole proprietor of all the land in his dominions; ſo that the *Mogul* being heir general to all his ſubjects, neither the ſons of theſe *Omra's*, nor any elſe poſſeſſes the eſtates of their fathers, they deſcending to the *Mogul* after their deaths; but he does often allow them ſome ſmall penſions; but the fathers take care in their life time that (they may be handſome

ſome and fair, ſo as that they may paſs for true *Moguls* who are of white complexions, whereas the *Indians* are tawny) to make ſome proviſion for them.

Some of theſe *Omra*'s are commanders of 1000 horſe, others 2000, ſo to 12000, their pay being more or leſs according to the number of their horſes.

There are always 25 or 80 of theſe *Omra*'s at court, out of which the governours of the provinces and great officers of the ſtate are choſen.

ONA'NIA } [of *Onan*] the crime
ONA'NISM } of ſelf pollution.

ONEIROCRATI'A [of ὄνειρος, a dream, and κρατέω, I poſſeſs, Gr.] the art of expounding dreams.

ONEIROCRI'TISTS [Ὀνειροκριτικὴ, Gr.] judgers or expounders of dreams.

ONEIROSCO'PISTS [Ὀνειροσκοπὸι, Gr.] inquirers into the ſignification of dreams.

ONEIROPO'LISTS [Ὀνειροπώλοι, Gr.] perſons converſant about dreams.

ONI [an abbreviation of *Oneratur niſi habet ſufficientem Exonerationem*, L. *i. e.* he is charged, unleſs he have a ſufficient diſcharge] a mark uſed in the *Exchequer*, and ſet on the head of a ſheriff, aſſoon as he enters into his account for iſſues, fines and mean profits, and thereupon he immediately became the king's debtor.

ONKOT'OMY [of Ὄγκος, a tumor, and τέμνω, Gr. to cut] the chirurgical operation of opening a tumor or abſceſs.

ONOCEN'TAUR [Ὀνοκένταυρος of ὄνος an aſs, and κένταυρος, Gr. a centaur] a fabulous animal, ſuppos'd to be a compound of a man and an aſs. It has the body of a man, but the legs and thighs of an aſs.

ONONYCHI'TES [of Ὄνος, an aſs, and Ὄνυξ, Gr. a nail; ſomething that has the hoofs, *i. e.* the feet of an aſs] a name the *Heathens* called the *Chriſtians*, becauſe they worſhipped the ſame God as the *Jews* did; prob. from what *Corn. Tacitus* writes of the *Iſraelites*, that being very thirſty, they were led to a ſpring by an aſs going to drink, and that in gratitude they worſhipped an aſs, and that the *Chriſtians* worſhipped the ſame.

ONTOL'OGIST [ὠντόλογος, Gr.] one who treats of beings in the abſtract.

ONY'CHOMANCY } [Ὀνυχμαντία,
O'NYMANCY } Gr.] a ſort of divination performed by the nails of an unpolluted boy, covered with oil and ſoot, which they turned to the ſun, the reflection of whoſe rays was believed to repreſent by certain images the thing they had a mind to be ſatisfied about.

OOS'COPY [ὠοσκοπία, Gr.] predictions made from eggs.

OPA'COUSNESS [*opacitas*, L.] obſcureneſs, darkneſs, *&c.*

OPA'LIA [among the *Romans*] feſtivals celebrated to the goddeſs *Ops*, wife of *Saturn*, on the 4th of the calends of *January*, which was the 3d day of the *Saturnalia*; theſe two *Saturn* and *Ops*, being accounted the 2 deities who took care of the fruits of the earth; their feaſts were celebrated in harveſt time, at which they feaſted their ſlaves, and allowed them all manner of liberty, in conſideration of the pains they had taken to till the ground.

OPAS'SUM [in *Virginia*] a creature that has a head like a hog, a tail like a rat, being about the bigneſs of a cat; the female has a bag under its belly in which it carries its young, and thither they retire in any danger.

O'PENNESS [of open and nerre, *Sax.*] plainneſs, clearneſs, manifeſtneſs; alſo an opening.

O'PENING [openung, *Sax.*] an open place.

OP'ERA, a dramatick compoſition, ſet to muſick, and ſung on the ſtage, attended with muſical inſtruments, and inriched with ſtately dreſſings, machines and other decorations; the *Opera* was firſt uſed by the *Venetians*, with whom it is one of the principal glories of their *Carnival*. It was afterwards uſed by the *French*, and now by us.

OPERAT'ICAL, of or pertaining to an opera.

OPERA'TION, the act of exerting or exerciſing ſome power or faculty, upon which ſome effect follows. *F. of L.*

OPERATION [in *Phyſick*] the manner wherein any remedy produces its ſalutary effect.

OP'ERATIVENESS [of *operatus*, L.] operating quality.

OPERA'TOR [in *Surgery*, &c.] a perſon who works with the hand on the human body, either to preſerve or reſtore its health or eaſe, as an *operator for the ſtone*, one who cuts for the ſtone.

OPEROSE'NESS [of *operoſus*, L.] laborioufneſs.

OPHI'TES [Ὀφίτης, Gr.] a ſort of variegated marble, otherwiſe called ſerpentine marble.

OPHITES [of ὄφις, Gr.] a ſerpent] a ſect of hereticks in the ſecond century, who

who it is ſaid honoured a ſerpent, and when their prieſt celebrated their myſteries, they cauſed a ſerpent to come out of a hole, which after it had rolled itſelf over the things that were to be offered in ſacrifices, they ſaid that *Jeſus Chriſt* had ſanctified them, and then delivered them to the people who worſhipped them.

OPHIU'CUS [Ὀφιοῦχος, Gr.] a northern conſtellation, containing thirty ſtars, repreſented by a man holding a ſerpent in his hand, this ſtar being in the hand of the man, and is of the firſt magnitude.

OPTHAL'MIA [Ὀφθαλμία, Gr.] a diſeaſe of the eyes, being an inflamation in the coats, proceeding from arterious blood, gotten out of the veſſels, and collected in thoſe parts.

OPHTHAL'MICK *Nerves* [with *Anat.*] a branch of the fifth pair of nerves, which move the eye, *L.*

OPH'THALMOG'RAPHY [of Ὀφθαλμὸς and γραφὴ, Gr. deſcription] a branch of anatomy, which conſiders the ſtructure and compoſition of the eye, and the uſe of its parts, and the principal effects of viſion.

OPH'THALMO'SCOPY [of Ὀφθαλμὸς and σκοπεω, Gr. to view] a branch of the ſcience of *Phyſiognomy*, which conſiders the eyes of perſons, by them to come to the knowledge of their temperaments, humours and manners.

OPIN'ION, a probable belief, or a doubtful, uncertain judgment of the mind, or the aſſent of the mind to propoſitions not evidently true at the firſt ſight; nor deduced by neceſſary conſequence from others that are ſo; but ſuch as carry the face of truth; or it may be defined an aſſent of the underſtanding, with ſome fear or diſtruſt of the contrary.

OPINION, the ancient Heathens made a goddeſs of it, adoring her in the form of a woman; and believed ſhe had the government of the ſentiments of men. She was repreſented in the form of a young woman with a bold countenance, but a ſtaggering gate.

OP'PILATIVENESS [of *oppilatus*, L.] aptneſs to cauſe obſtructions.

OP'PONENCY, the maintaining a contrary argument.

OPPORTUNE'NESS [of *opportunus*, L.] ſeaſonableneſs.

OPPORTU'NITY [*opportunitas*, L.] convenient time or occaſion; was painted like time, *i. e.* like an old man in a poſture of haſte, having a lock of hair on the forehead, but bald behind, to intimate, that perſons ought to lay hold of, and not let ſlip opportunity when offered; but, as we ſay, take time by the forelock.

Opportunity was alſo honoured as a goddeſs by the *Pagans*, as the ſuperintendant of the fitteſt ſeaſon to accompliſh any buſineſs, and was repreſented in the form of a naked woman with a long lock of hair, but bald behind, to intimate that opportunity if not laid hold on when it offers, ſoon ſlips away; alſo ſtanding with one foot on a wheel and the other in the air, holding a ſail in one hand and a raſor in the other, her feet alſo being winged and the wheel in continual motion, to intimate that opportunity is always inconſtant and in motion.

OP'POSITES [with *Logicians*] are things relatively oppoſed, as *maſter* and *ſervant*; or privatively, as *light* and *darkneſs*; or contrary, as *knowledge* and *ignorance*.

OPPOSI'TION [in *Geometry*] the relation of two things, between which a line may be drawn perpendicular to both.

Complex OPPOSITION [in *Logick*] the affirming and denying the ſame predicate of the ſame ſubject, as *Socrates* is learned, *Socrates* is not learned.

Incomplex OPPOSITION [in *Logick*] is the diſagreement of two things which will not ſuffer each other to be in the ſame ſubject; as *ſight* is oppoſed to *blindneſs*, *heat* to *cold*.

OPPOSITION [with *Rhetoricians*] a figure whereby two things are aſſembled together, which appeared incompatible, as a *wiſe folly*.

OP'POSITNESS [of *oppoſitus*, L.] oppoſite or contrary ſtate or quality.

OPS [Ὦπις, Gr.] a name of the goddeſs *Cybele*; which ſee.

OPT'ABLENESS [of *optabilis*, L.] deſireableneſs.

OPT'ICA ['Οπτικὰ, Gr.] medicines good againſt diſtempers in the eyes, *L.*

OP'TIC } [*opticus*, L. of Ὀπτικὸς,
OP'TICAL } Gr.] pertaining to the ſight.

OPTIC *Place of a Star or Planet apparent*, is that part of its orbit, which our ſight determines when the obſerver's eye is at the circumference of the earth.

OPTIC *Place of a Star or Planet real*, is that, when it is ſuppoſed to be at the centre of the earth, or planet he inhabits.

OPTI'CIAN, a profeſſor or teacher of the ſcience of opticks,

OPTICAL

OPTICAL *Inequality* [*Aſtron.*] is an apparent irregularity in the motions of far diſtant bodies.

OPTICK *Pencil*, is that aſſemblage or pencil of rays, by means whereof any point or part of an object is ſeen.

OPTICK *Rays*, thoſe rays wherewith an optick pyramid or triangle is terminated.

OPTICK *Axis*, a ray paſſing through the centre of the eye.

OPTICK *Chamber*, the ſame as *Camera Obſcura*.

OPTIC *Glaſſes*, they are ground either concave or hollow, ſo as either to collect or diſperſe the rays of light, by means whereof viſion is improved, the eye ſtrengthened, *&c.*

OPTICS [*ars optica*, L.] a ſcience which conſiders every object as ſeen with direct rays, after the ordinary manner. The particular branches of it are *Dioptricks* and *Catoptricks*, treating of reflected and refracted rays.

OPTION *of an Archbiſhop* [in a *Law Senſe*] is when a new ſuffragran biſhop is conſecrated, the archbiſhop of the province, by a cuſtomary prerogative, claims the collation of the firſt vacant benefice in that ſee as his choice.

OPULENCE [*opulentia*, L.] wealth.

OPULENTNESS [*opulentus*, L.] wealthineſs.

OR [in *Heraldry*] ſignifies gold, *F.* It is often repreſented by a yellow colour, and in engraving by ſmall pricks all over the field or bearing, as in the figure. It is ſaid to be compoſed of much white and a little red, as two parts white and one red, and of itſelf to betoken wiſdom, riches and elevation of mind; with *red*, to ſpend his blood for the wealth and welfare of his country; with *azure*, to be worthy of matters of truſt and treaſure; with *ſable*, moſt rich and conſtant in every thing, with an amorous mind; with *vert*, moſt joyful with the riches of the world, and moſt glittering and ſplendid in youth.

Others add, that *Or* ſignifies *chriſtian and ſpiritual virtues*, as faith, temperance, charity, meekneſs, humility and clemency; of *worldly virtues and qualities*, nobility, wealth, generoſity, ſplendor, chivalry, love, purity, gravity, conſtancy, ſolidity, proſperity, joy and long life; of *precious ſtones*, it repreſents the carbuncle or the topaz; of the *planets*, the ſun; of the *elements*, fire; of *human conſtitutions*, the ſanguine; of *trees*, the cypreſs or laurel; of *flowers*, the heliotropium; of *fowls*, the cock and bird of paradiſe; of *beaſts*, the lion; and of *fiſhes*, the dolphin.

ORACLES [*oracula*, L. of *ora*, mouths, or *orare*, to entreat] were ambiguous anſwers made to the ancient Heathens concerning things to come. This ſome are of opinion, was done by diabolical operation; and others, that it was by the artifice of their prieſts, who made the ignorant people believe that the God ſpoke by their mouths. Of the former opinion were ſeveral fathers of the primitive Chriſtian church, and other great and learned men; as *Tertullian* and *Voſſius*, who held that the devils, pretending to fore-knowledge and divination, gave dark and doubtful anſwers, that if the event fell out contrary to their expectation, the people ſhould think they had not comprehended the true ſenſe of the oracle: Notable inſtances of which are theſe that follow.

When *Cræſus* conſulted the oracle of *Apollo* at *Delphos*, he received for anſwer this doubtful riddle, in a form of words ſo cunningly contrived, that the truth was then fartheſt off, when he thought to have gained it.

Cræſus Halyn *penetrans magnam*,
pervertit opum vim:

When *Cræſus* over *Halis* roweth,
A mighty nation he overthroweth,

Which he interpreting according to his own deſires, croſſed the river, but was vanquiſhed himſelf by *Cyrus*, king of *Perſia*, and his own nation and country ruined.

King *Pyrrhus*, before he made war with the *Romans*, conſulting this oracle, received the following anſwer.

Aio te Æacide Romanos *vincere poſſe.*

Which ambiguous prediction he conſtruing, *Te poſſe vincere* Romanos, thou ſhalt overcome the *Romans*, gave them battle; but found in the event that the devil meant, Romanos *poſſe vincere te*, that the *Romans* ſhould overcome him, as they did.

Another prince, conſulting this oracle concerning the ſucceſs of his warring, received this anſwer,

Ibis redibis nunquam per bella peribis.

Which he diſtinguiſhed with commas thus, *Ibis, redibis, nunquam per bella peribis*, thou ſhalt go, thou ſhalt return, thou ſhalt never periſh by war; undertook the war and was ſlain; upon which his nobility canvaſſing the oracle, perceived that it ſhould have been thus comma'd, *Ibis, redibis nunquam, per bella peribis*, i. e. thou ſhalt go, thou

ſhalt never return, thou ſhalt periſh by war.

Of the latter opinion, that the predictions of the oracles were not ſo much by diabolical operation, as by the artifices of the prieſts, were *Euſebius*, *Ariſtotle* and *Cicero*, and many other famous men, who were of opinion; that oracles were only the cunning tricks of the prieſts, by which the credulous were abuſed under the colour of inſpiration and prediction.

Demoſthenes ſeemed apprehenſive of this cheat, when he ſaid that *Pythia* always favoured king *Philip* in her anſwers.

The firſt oracles we read of, were of *Jupiter Dodonæus* in *Epirus*, and *Jupiter Ammon* in *Africa*. Beſides which there were ſeveral others. See *Amphiaraus*, *Dodona*, *Trophonius*, &c. in their proper places.

Some have been of opinion, that oracles ceaſed upon the coming of *Chriſt*; tho' this cannot indeed be ſaid, yet it ſhould ſeem that they began then to decline; and *Suidas* relates, that *Auguſtus*, in whoſe time our Saviour was born, conſulting the oracle about his ſucceſſor, received the following, not ſatisfying anſwer.

Παῖς
Ἑβραῖος κέλεταί με θεῶν μακάρεσσιν ἀνάσσων,
Τόνδε δόμον πρόλιπεῖν, καὶ ἄϊδος εὐθὺς ἰκέσθαι
Λοιπὸν ἀπειθέα σιγὰν ἐκ βωμῶν ἡμετέρων.

An *Hebrew* child, whom the bleſt Gods adore,
Hath bid me leave theſe ſhrines and pack to Hell;
So that of oracles I can no more
In ſilence leave our altar and farewel.

Whereupon *Auguſtus* coming home, erected an altar in the capitol, cauſing this inſcription to be engraven on it in capital letters, HÆC EST ARA PRIMOGENITI DEI.

And *Juvenal*, who lived in *Domitian*'s time, ſays, *Delphis oracula ceſſant.*

But there are ſeveral ancient writers that make it appear, that they continued above 400 years after; and the eccleſiaſtical hiſtory tells us, that *Julian* the apoſtate, conſulting an oracle, could receive no anſwer, becauſe the body of *Babylus* the martyr, was entombed nigh the altar; ſo that the devils could not deceive the world ſo much as they had done, when *Chriſt*, the truth itſelf, was manifeſt in the fleſh; tho' all oracles did not ceaſe at that inſtant, nor were they wholly ſilenced but with the deſtruction of paganiſm, about the year 451; when the pagans were, by the edicts of *Valentinian* III. and *Martianus*, forbid, upon pain of death, the publick practice of their idolatrous worſhip, and their crafty impoſtures: Tho' ſome oracles ceaſed long before the birth of our Saviour, as, in particular, the moſt famous oracles of *Greece*; for the *Perſians* having laid their country waſte, the prieſts forſook the temples, and ſo the oracles became ſilent.

The learned *Kircher* to undeceive the credulous, and to account for ſome ſtrange things which are related of the famous *Delphick* oracle, contriv'd and fix'd a tube ſo in his bed chamber, that when any perſon call'd him at his garden gate, next to his lodgings, tho' they did not ſpeak any louder than ordinary, he could hear them as plainly as if they had been in the room, and return'd them an anſwer with the ſame eaſy convèyance.

This tube he afterwards remov'd into his *Muſæum*, and fixed it ſo artificially into a ſtatue, that it opened its mouth as if it had been alive, moved its eyes and ſeem'd to ſpeak; and he was of opinion, that pagan prieſts by making uſe of ſuch tubes, were wont to make the credulous and ſuperſtitious believe that the idol return'd them an anſwer to their queſtion.

ORA'CULARNESS, the being of the nature or quality of an oracle.

ORAN'GEAT, a drink made of juice of oranges, *&c.*

O'RATORY [*oratorium*, L.] a chapel ſet apart for prayer; a cloſet or little apartment in a large houſe, near a bed-chamber; furniſhed with a little altar or image for private devotion.

ORATORY [with the *Romaniſts*] a ſociety or congregation of religious, who lived in community, but without being obliged to make any vows.

ORB [*orbis*, L.] a hollow ſphere.

An ORB [with *Aſtronomers*] is frequently taken for the deferent of a planet, but moſt commonly for its ſphere. But an orb is a round body bounded by two ſurfaces, the one outward and convex, and the other inward and concave; ſo that the Heavens are ſo many orbs, the higher encompaſſing the lower, as the coats of an onion: But a ſphere properly ſignifies a globe contained under one ſingle ſuperficies, and ſolid even to the centre.

ORBIC'ULARNESS, roundneſs.

ORBITS [with *Anatomiſts*] the two large cavities in which the eyes are placed.

OR-

ORCHESTRA [of ὀρχεῖσθαι, Gr. to dance] the lower part of the ancient theatre, where they kept their balls; it was in form of a ſemicircle, and ſurrounded with ſeats. It is now taken for a muſick gallery.

ORCHESOGRAPHY [of ὀρχησις, dancing, and γραφω, Gr. to write] a treatiſe of the art of dancing, or a book of dances.

ORD [ord, *Sax.* an edge] an initial ſyllable in names of perſons, which ſignifies an *edge* or *ſharpneſs*.

ORDA'LEAN *Law*, the law of *Ordeal*, which was appointed long before the conqueſt, and continued in force till the reign of king *John* and *Henry* III, when it was condemned by pope *Stephen* II. and utterly aboliſhed by parliament.

ORDE'AL [ordeal, *Sax.* of or, great, and deal, *Sax.* judgment] a method practiſed about the time of *Edward* the confeſſor, of trying criminal perſons; when if the perſon accuſed pleaded not guilty, he might either put himſelf upon God and his country, as at this day, or upon God only, preſuming that he would free the innocent; and thus *Ordeal* was either by *fire* or *water*; by *fire*, if the perſon were of free eſtate; or by *water*, if he were of ſervile condition, and it was alſo after divers manners.

Simple ORDEAL, was when a perſon accuſed carried in his hand a red hot iron of a pound weight.

ORDEAL *double*, was when he carried a hot iron of two pound weight.

ORDEAL *triple*, was when he carried a hot iron of three pound weight.

ORDE'LFE [in *Law*] a privilege whereby a man claims the ore found in his own ground.

To OR'DER [*ordinare*, L. *ordonner*, F.] to command or appoint, to diſpoſe; alſo to chaſtiſe.

OR'DERLY [*ordinatus*, L. *&c.*] regular; alſo regularly.

French ORDER [*Architecture*] an order that is of new invention, whoſe capitals conſiſt in attributes agreeing to the people, as *Flowers de Lis*, *Cock's-Heads*, &c.

Gothick ORDER [*Architect.*] deviates from the ornaments and proportions of the antique, the columns of which are either too maſſive in manner of pillars, or too ſlender like poles; its capitals out of all meaſure, and adorned with leaves of wild *Acanthus*, *Thiſtles*, &c.

Caryatick ORDER [in *Architect.*] is that whoſe entablature is ſupported with figures of women inſtead of columns.

Perſian ORDER [*Architect.*] an order which has figures of *Perſian* ſlaves to ſupport the entablature inſtead of columns.

Ruſtic ORDER [*Archit.*] is one adorned with ruſtic quoins, boſcages, *&c.*

ORDERS [in *Archit.*] are rules for the proportion that is to be obſerved in the erecting of pillars or columns, and for the form of certain parts belonging to them. And thence buildings are ſaid to be of ſeveral *Orders*, when the proportion between the thickneſs of the columns and their height, and all things requiſite thereto, are different.

The principal *Orders* are five, the *Doric*, *Ionick*, *Corinthian*, *Tuſcan* and *Compoſit*.

The *Dorick Order* has its columns eight diameters in height, and ſhould not have any ornament, neither in its capital nor baſe. The *Aſtragal* and *Liſtel* below the capital; which is half a diameter in height, conſtituting part of the ſhank or body of the pillar.

The *Ionick Order*, at its firſt invention, had its columns only eight models in height; but afterwards the ancients augmented the height of its pillars, in order to make it more beautiful, and alſo added to it a baſe that was not uſed before; ſo that then, with its capital and baſe, it contained nine diameters of its thickneſs taken below: The pedeſtal of it is two diameters, and about two thirds in height, and the *Capital* is chiefly compoſed of volutas or ſcrolls, and they are commonly channelled with 24 flutes.

The *Corinthian Order* is the fineſt and richeſt order of them all. The length of its columns, with its baſes and capitals, is uſually about nine and a half or ten diameters, and the capitals are adorned with two rows of leaves, and eight *volutas*, which ſupport the *Abacus*.

The *Tuſcan Order* is the moſt ſimple and moſt deſtitute of ornaments, ſo that it is ſeldom made uſe of except in vaults, in ſome ruſtick edifices, vaſt piles of building, as *Amphitheaters*, &c.

The *Compoſit. Order*, or *Roman Order*, is one, the capitals of whoſe pillars are compoſed of two rows of leaves, like thoſe of the *Corinthian Order*, and of the *Volutas* and *Scrolls* of the *Ionick*. Theſe columns are commonly ten diameters in height, and wholly like to the *Corinthian* in all their dimenſions and

numbers except the capitals, which have no more but four *Volutas* which take up the whole ſpace, which is filled both by the volutas and ſtems, or ſtalks of the *Corinthian Order*.

To theſe ſome add the *Attick* and *Gothick*.

The *Attick Order* is a ſmall order of pilaſters of the ſhorteſt proportion, having a cornice raiſed after the manner of an architrave for its entablature.

The *Gothick Order* is widely different from the ancient proportions and ornaments; as above.

OR'DINARIES [in *Heraldry*] are ten, *viz.* the *Chief*, the *Pale*, the *Bend*, the *Feſs*, the *Bar*, the *Croſs*, the *Saltier*, the *Chevron*, the *Bordure*, and the *Orl*. Some have endeavoured to encreaſe the number to twenty, adding to thoſe beforementioned, the *Quarter*, the *Eſcutcheon*, the *Cappe dexter* and *ſiniſter*, *Chauſſe dexter* and *ſiniſter*, and the *Point*. But theſe have not been received by heralds in common. There are theſe reaſons aſſigned, why theſe *Ordinaries* are called honourable; as 1. Becauſe they have been in uſe ever ſince the practice of armoury, immediately after the partitions. 2*dly*, Becauſe that being placed all together on the eſcutcheon (which repreſents the body of a man) they intirely cover it, and ſeem as it were to ward off the ſtrokes that come from the hand of the enemy. The *chief*, repreſents the helmet; the *wreath*, the chaplet or crown that covers the head; the *pale*, the lance or ſpear; the *bend* and *bar*, the belt; the *feſſe*, the ſcarf; the *croſs* and *ſaltier*, the ſword; the *chevron*, the boots and ſpurs; and the *bordure* and *orl*, the coat of mail.

If a perſon was wounded on the head in battle, the king or general afterwards gave him a *chief*, if in the legs, a *chevron*; if his *ſword* and *armour* were coloured with the blood of the enemy, a *croſs* or *bordure*; and thus after a myſterious manner, erected for him an honourable memorial of what he had done for his king and country.

OR'DINARILY [of *ordinairement*, F.] commonly.

OR'DINARINESS [of *ordinarius*, L. and *neſs*] commonneſs, vulgarneſs; alſo indifferentneſs, meanneſs.

OR'DINARY [*ordinarius*, L.] wonted, that which happens or paſſes frequently or uſually.

An ORDINARY [in the *Civil Law*] is any judge who has authority to take cognizance of cauſes in his own right, as he is a magiſtrate, and not by deputation.

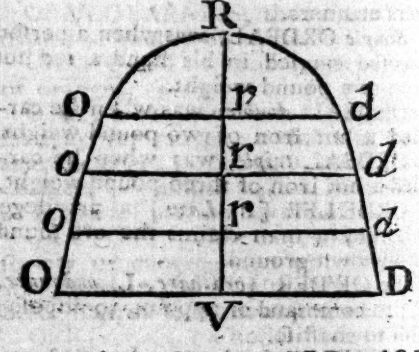
ORDINARY [in the *Common* and *Canon Law*] the biſhop of the dioceſs, or he who has the ordinary eccleſiaſtical juriſdiction within that territory, and the collation of the benefices therein; alſo the biſhop's deputy, who gave criminals their neck-verſe to read, as the ordinary of Newgate did not many years ſince.

ORDINARY is applied to officers and ſervants of the king's houſhold who attend on common occaſions, as *Phyſician in Ordinary*, &c.

OR'DINATES [in *Geom.* and *Conicks*] are lines drawn from any one point of the circumference of the ellipſis or other conick ſection, perpendicularly acroſs the axis to the other ſide.

ORDINATE *Ratio* [*Geom.*] is that wherein the antecedent of the firſt ratio is to its conſequent, as the antecedent of the ſecond is to its conſequent.

ORDINATE *Applicate* [in *Conick Sections*] is a line in any conick ſection drawn at right angles to and biſected by the axis, and reaching from one ſide of the ſection to the other. The half of which, tho' it is now generally called the *Ordinate*, is properly the *Semi-Ordinate*; as in the figure.



Thus in the *Parabola*, O R D and O D, or o d in an ordinate rightly applyed, and its half r d or V D is the true ſemi-ordinate, tho' commonly called the *Ordinate* itſelf.

ORDON'NANCE [in *Painting*] is the diſpoſition of the parts of it, either with regard to the whole piece, or to the ſeveral parts; as the groups, maſſes, contraſts, *&c.*

OR'GANS were firſt introduced into the church about the year 657. In the cathedral of *Ulm* in *Germany* is an *Organ* 93 foot high, and 28 broad (the biggeſt pipe 13 inches diameter) and has 16 pair of bellows to blow it.

ORGAN

ORGAN [with *Anat.*] is defined to be a part that requires a right, determinate and ſenſible confirmation to make it up, and for the performance of its actions, as the *Heart*, a *Muſcle*, an *Arm*, &c.

Primary ORGANS [of an *animal Body*] thoſe compoſed of ſimilar parts, and appointed for ſome one ſingle function, as the *Arteries*, *Nerves*, and *Muſcles*.

Secondary ORGANS, ſuch as conſiſt of ſeveral of the former, tho' appropriated to one ſingle action, as the *Hands*, *Fingers*, &c.

Hydraulick ORGAN, an organ which plays by the means of water.

ORGAN'IC [*organicus*, L. Ὀργανικός, Gr.] of or pertaining to the organs of the body; alſo inſtrumental, or ſerving as a means.

ORGAN'ICAL *Diſeaſe* [in *Medicine*] a diſeaſe in the organical part of the body, by which the function of it is impeded, ſuſpended, or deſtroyed.

ORGAN'ICALLY [of *organice*, L.] with or by an inſtrument.

ORGAN'ICALNESS [of ὀργανικὸς, Gr. *organicus*, L. and *neſs*] a being or conſiſting of organs.

OR'GIA [ὄργια of ὀργὴ, fury, madneſs, *Gr.*] feaſts and ſacrifices of *Bacchus*, commonly celebrated by raving women upon the tops of mountains, with ſhouts, huzza's and uncommon noiſes.

ORG'NES, are thick, long pieces of wood, pointed and ſhod with iron, clear one of another, hanging each by a particular rope or cord over the gate way of a ſtrong place, perpendicular, to be let fall in caſe of an enemy. Their diſpoſition is ſuch, that they ſtop the paſſage of the gate, and are preferrable to *Herſes* or *Portcullices*, becauſe theſe may be either broke by a *Petard*, or they may be ſtopped in their falling down, but a *Petard* is uſeleſs againſt an *Orgne*, for if it break one or two of the pieces, they immediately fall down again, and fill up the vacancy; or if they ſtop one or two of the pieces from falling, it is no hindrance to the reſt, for being all ſeparate they have no dependance on one another.

O'RIFLAMB } the royal ſtandard of
O'RIFLEMB } the ancient kings of *France*, ſo called from its being embroidered with flames of gold upon a ground of red, which at firſt was only borne in wars againſt infidels, and loſt in the battle againſt the *Flemings*. It was alſo called the ſtandard of St. *Dennis*.

ORIGE'NIANS, an ancient ſect of Hereticks, who even ſurpaſſed the abomination of the *Gnoſticks*.

ORI'GENISTS, a ſect of Chriſtians ſo denominated, becauſe they held ſome errors drawn from *Origen*'s book concerning principles.

ORI'GINALNESS [*originalis*, L.] the firſt ſource or riſe; original nature or quality, primitiveneſs.

ORI'GINATED [of *origo*, L.] having or fetching its original from.

ORI'ON [according to the *Pagan Theology*] proceeded from the urine of *Jupiter*, *Neptune* and *Mercury*; which 3 deities having been hoſpitably entertained by a peaſant named *Hyereus*, bid him demand whatſoever he pleaſed, and it ſhould be granted; whereupon he deſired to have a ſon without the help of a woman: upon which their god-ſhips piſſed into the hide of the ox that he had ſlain for ſacrifice, and bid him bury it 9 months in the ground; which he doing, at the expiration of the time found a boy, whom he named *Orion*, who became a great hunter and ſerved *Diana*; but he boaſting of his great ſkill, ſhe ſlew him; but afterwards out of compaſſion, made him a conſtellation of 17 ſtars, which riſes on the 9th of *March*, and commonly brings ſtorms and great rains.

Heſiod tells us, *Orion* was the ſon of *Neptune* by *Euryale*, the daughter of *Minos*; to whom this gift was given, to be able to walk upon the water as upon dry land. He came to *Chius*, and having overcome *Merops*, the daughter of *Onepion*, with wine, lay with her; *Onepion* coming to the knowledge of this, and being enraged at it put out his eyes and expelled him the iſland. And he wandering to and fro, at laſt came to *Vulcan* at *Lemnos*, who taking pity of him, gave him one of his family, by name *Cedalio*, to be his guide. *Orion* took this man upon his ſhoulders, that he might direct him in his way. And taking

taking his journey towards the eaſt, he arrived at the ſun, by whom he was cured as to his blindneſs. And afterwards went back to *Onepion* to be revenged on him; who was kept under the earth by his guards. *Orion* therefore deſpairing to find him went to *Crete*, and delighting extremely in hunting, fell into the company of *Diana* and *Latona*, and (as it is reported) threatned he would not leave a wild beaſt upon the earth. Upon which the earth, taking this in indignation, ſent a ſcorpion of a monſtruous ſize, by whom, being ſtung he died. But *Jupiter*, at the entreaty of *Diana* and *Latona*, placed him among the ſtars on account of his proweſs, and alſo the ſcorpion in memory of the fact.

ORL'E [in *Heraldry*] a ſelvedge or welt, *F.* is an ordinary, compoſed of a three-fold line duplicated, admitting a tranſparency of the field throughout the innermoſt area or ſpace wherein it is incloſed.

In ORLE [in *Heraldry*] is when any thing is placed within the eſcutcheon all about it, in the nature of an *orle*, near the edges, and leaving the middle plain, as in the figure.

OR'LO [in *Archit.*] the plinth or ſquare of a column, or under the baſe of its pedeſtal.

ORNAMENT'AL [of *ornamentum*, L.] adorning.

ORNAMENT'ALNESS, becomingneſs beautifulneſs, adornedneſs.

ORNA'TE [*ornatus*, L.] neat, trim.

ORNEOSCOP'ICKS [ὀρνεοσκοπικα, *Gr.*] omens or predictions given from the flight, *&c.* of birds.

ORNEOSCO'PISTS [ὀρνεοσκόποι of ὄρνεον a bird, and σκοπέω, Gr. to view] augurs or diviners by birds.

ORNITHOL'OGIST [ὀρνιθολόγος, *Gr.*] a deſcriber of the ſeveral kinds and natures of birds.

ORNITHOMAN'TISTS [ὀρνιθομάντεις, Gr.] diviners by birds.

ORNITHOTRO'PHY [ὀρνιθοτροφεῖον, Gr.] a place to feed birds in.

OROMA'ZES [which in the *Chaldean* tongue ſignifies *burning light*] a name by which the *Magi* and *Chaldeans* called the *Higheſt* God. They deſcribed God all ſurrounded with fire, and uſually ſaid his body was like light, and his ſoul reſembled truth.

This God was the good principle according to them; but they owned alſo an evil principle they call *Azimanes*, which in *Chaldee* ſignifies; *who is my enemy or ſubtil deceiver*, who oppoſed *Oromazes* and by whom he was to be deſtroyed in the end.

OR'PHANAGE, the ſtate or condition of an orphan.

ORPHANOTRO'PHY [ὀρφανοτροφεῖον, Gr.] an hoſpital where orphans are brought up.

ORPHEUS ['Ορφεὺς, *Gr.*] according to the poets, was the ſon of *Apollo* and *Calliope*, a very great philoſopher and an extraordinary muſician, and as ſuch bore away the palm from all that had been before him. *Mercury*, they ſay, made him a preſent of his harp, and he played ſo exquiſitely well upon it, that he ſtopped the courſe of rivers, laid ſtorms, drew the moſt ſavage animals after him, to divert themſelves with his excellent harmony; and that rocks and trees were ſeen to move at the ſound of his muſick: but beſides having loſt by death his wife *Euridice*, he went after her to the gates of Hell, where he played with that dexterity, that *Pluto*, *Proſerpine*, *&c.* were raviſhed with the melody, and granted him to carry his wife back with him, to live on earth again, upon condition, that in his return he would not look back upon her, till he was come to the light; but he breaking the condition, by looking back upon her, her guard dragged her back to Hell, at which he grew ſo diſconſolate, that he reſolved never more to entertain any affection for a woman, and perſuaded all he could to the like; which ſo diſpleaſed the *Thracian* women, that in their feſtivals of *Bacchus*, they tore him in pieces. But his harp was placed among the ſtars. He is ſaid to have lived *A. M.* 2700.

ORPHIC, of or pertaining to *Orpheus*.

OR'THODOXNESS [of *orthodoxia*, L. ὀρθοδοξία of ὀρθός, right, and δόξα, opinion, *Gr.*] true belief, ſoundneſs of judgment.

ORTHOGRA'PHICALNESS [of *orthographicus*, L. of ὀρθογραφικὸς, Gr.] the being according to the orthography, or right writing or ſpelling.

ORTHOG'RAPHY [in *Geometry*] the art of drawing or delineating the foreright plan of any object, and expreſſing the heights or elevations of each part.

External ORTHOGRAPHY, is a delineation of the the external face, *i. e.* front of a building; ſhewing the principal wall with its doors, windows, *&c.* roof, ornaments and every part viſible to an eye, placed before the building.

Internal ORTHOGRAPHY, is a draught or delineation of a building, ſuch

ſuch as it would appear, if the external wall were removed.

OR'TIVE *Amplitude* [with *Aſtron.*] is an arch of the horizon, intercepted between the point where a ſtar riſes and the eaſt point of the horizon.

OS'CILLANCY [of *oſcillatio*, L.] a ſwinging to and fro, a ſee-ſawing.

OSCILLA'TION [among the *Romans*] a ſacred rite, a ſwing up and down in the air, of the figures of men.

Axis of OSCILLATION, is a right line, perpendicular to the apparent horizontal one, and paſſing thro' the centre of the earth, about which the pendulum oſcillates.

Centre of OSCILLATION, the middle point of the arch, dividing the ball, when the pin of a pendulum faſtened above is taken for the center of a circle, whoſe circumference divides the ball into two equal parts.

OSCOPHORI'A [of ὀσχοφορία of ὀσχὴ, a branch, and φέρω, *Gr.* to carry] feaſts inſtituted by *Theſeus*, on account of his having deſtroyed the minotaur, and by that means freed his country *Athens*, from being obliged to ſend ſeven young men annually to *Crete*, to be devoured by the minotaur.

OS'IRIS [ὄσιρος of ὅσιος and ἱερός, Gr. i. e. *ſacroſanctus*, i. e. moſt holy; or as others ſay, of ישׁר, *Heb.* bleſſed: by this name the *Egyptians* underſtood the *Sun*, *Bacchus* and *Jupiter*] the ſon of *Jupiter* (according to the poets) by *Niobe* the daughter of *Phoroneus*. He is ſaid to have firſt taught the *Egyptians* huſbandry, to till the ground and to dreſs vineyards; for which they deified him. He married *Io* (who afterwards was called *Iſis*) the daughter of *Inachus*; he was privily murthered by his brother, and after much ſeeking, his wife *Iſis* at length found his body, and buried it in the iſland *Abates*; but when there appeared unto them an ox of an excellent ſhape, they imagined that it was *Oſiris*, and worſhipped him in the ſhape of an ox, by the name of *Apis* and *Serapis*. They had a cuſtom of going out every year to look him, and returned with great ſhouts of joy, on pretence of having found him. He reigned *Anno Mundi* 2200 or, according to others, 2100. *Helvetius* a learned hiſtorian, ſuppoſes him to be *Mizraim*, the eldeſt ſon of *Cham*.

Royal OSMUND
OSMUND *the Waterman* } an herb.

OS'PREY [*oſſifraga*, L. *i. e.* the bone-breaker] a kind of eagle, that breaks bones with her break; but, contrary to the nature of other eagles, is ſaid to be ſhort-ſighted, to breed up not only her own young ones, but alſo thoſe thas others have caſt off.

OSSIF'ICATED, turned or become bone, hardened from a ſofter cartilaginous ſubſtance into one of a firmer texture.

OSTENS'IVE *demonſtration* [with *Mathematicians*] ſuch as demonſtrates the truth of any propoſition, and in this they are diſtinguiſhed from apogogical ones, or *deductiones ad impoſſibile* or *abſurdum*, which prove the truth of the propoſition by demonſtrating the impoſſibility or abſurdity of aſſerting the contrary; they are twofold.

OSTENSIVE *demonſtrations* [called ὅτι, Gr.] which prove the thing to be barely, but directly.

OSTENSIVE *demonſtrations* [called διότι, Gr.] which prove the thing from its nature, cauſe or eſſential properties.

OSTENTA'TIOUSNESS, vaunting-neſs, bragging, ſhewineſs.

OSTEOL'OGIST [of ὀστεολογία of ὀστέον, a bone, and λέγω, Gr.] an anatomiſt that deſcribes the ſhape, ſtructure and uſe of human bones, *&c.*

OSTRA'CIAS [ὀστρακίας, *Gr.*] a ſort of precious ſtone like an oiſter ſhell.

OS'TRACISM [ὀστρακισμός, *Gr.*] a baniſhment for 10 years, which the *Athenians* inflicted on ſuch perſons, whoſe over great power was ſuſpected by the people, fearing that they ſhould degenerate into tyrants: So called of ὄστρεον, *Gr.* an oiſter; becauſe they wrote the name of him they intended to baniſh upon oiſter ſhells.

OSTRACI'TES [ὀστρακίτης, Gr.] a kind of cruſty ſtone, reddiſh and in the form of an oiſter-ſhell, and ſeparable into laminæ, good againſt the gravel, it is found in *Germany*; alſo called a neſt of boxes, becauſe when one ſhell is taken away, another appears of the ſame colour and ſubſtance.

OS'TRICH, an animal that is ranged among birds. It is very large, has very long legs, its wings very ſhort, the neck about the length of 4 or 5 ſpans.

The feathers of the wings are in great eſteem, and are uſed as an ornament for hats, beds and canopies. They are ſtained of ſeveral colours, and made into tufts.

Their plumages are white and black, the females have a mixture of grey, black and white.

They are hunted by way of courſing, for they never fly; but they uſe their wings to aſſiſt them in running more ſwiftly.

Xeno-

Xenophon relates that the army of young *Cyrus* found many oſtriches near the river *Euphrates*, that they chaſed them with the ſwifteſt horſes in the army; but could nevet overtake them.

It is related of them, that when they find themſelves purſued, they take up ſtones, between their cloven claws which they throw at thoſe that follow them, with as much violence as the ſtrongeſt man can do.

It is ſaid of the *Oſtrich* that it digeſts iron, but this is only a popular error. It is true indeed that it ſwallows bits of iron or of braſs, if they are thrown to it or if they find it, in the ſame manner as other birds ſwallow ſmall ſtones or gravel; but not to nouriſh them, but to aſſiſt in the digeſting and comminution of their food.

In the ſtomach of an oſtrich which was diſſected, were found upwards of 70 *French* farthings, moſt of which were worn, ſcratched and 3 parts conſumed away, probably by rubbing againſt each other.

The oſtrich lays her eggs in the month of *June* upon the ground, covers them with ſand, and then leaves them to the ſun to hatch them. For as it is a very heavy bird, it would break the eggs, if it were to ſit upon them like other birds. She therefore hides them in the ſand and watches them. The male and female doing this alternately, while the other goes to ſeek its food.

They are reported to lay 10, 12, 15, or 20, ſome of which generally miſcarry, theſe the oſtrich breaks and feeds her young with the worms that are bred from them.

Oſtriches are ſaid to be taken by a man covered with the ſkin of an oſtrich, who puts his arm into the ſkin of the neck of the animal, lifts it up on high, and imitates the motion of the head. Others ſay, that when the oſtrich is purſued by the hunters, it will hide its head in the ſand, and continue there, thinking herſelf ſecure. *Pliny* ſays, it will thruſt its head into the buſhes, and remain there as if her whole body was well concealed.

Again, it is ſaid that the oſtrich is naturally deaf, which does not a little contribute to her ſtupidity.

Some are ſeven foot and a half high from the top of the head to the ground.

OSTRICH [*Hieroglyphically*] was uſed to ſignify juſtice, becauſe moſt of her feathers are of an equal length.

O'STROGOTHS, q. d. *Eaſtern-Goths*, *Goths* who came from the eaſtern part of the world, and by conqueſt got footing in the ſouthern and weſtern parts of *Europe*.

O'THERWISE [oðerpiſe, *Sax.*] or elſe; alſo after another manner.

OTTOMAN, belonging to the *Turkiſh* empire, laws or cuſtoms.

OT'TER, a cant name for a ſailor.

OVA, eggs, *L.*

OVA [with *Anatomiſts*] are the little ſpherical bodies in the form of bladders or bubbles, conſiſting of two concentrick *Membranula*, replete with a limpid humour like the white of an egg, found under the external membrane of the ovaries of women.

O'VALNESS [of *ovalis*, L. and *neſs*] the being in the form of an egg.

OVAL [in *Geom.*] a figure bounded by a regular curve-line returning into itſelf. But of its two diameters cutting each other at right angles in the center, one is longer than the other, in which it is different from the circle. Every ellipſis is on oval figure, but every oval figure is not an ellipſis.

OVA'RIA [with *Anatomiſts*] the *Ovaria* in women are about the bigneſs of the teſticles in men. Their ſubſtance is compoſed of fibres and membranes, which leave little ſpaces, in which there are ſeveral ſmall veſicles, round, full of water, and which when boiled, harden like the whites of eggs: The ſurface of the *Ovaria* is ſmooth and equal in virgins, but unequal and wrinkled in women of years. They are covered with a proper membrane, which ſticks cloſe to their ſubſtance, and with another common one from the *Peritonæum*, which alſo covers the ſpermatick veſſels. They have each of them two proper membranes, on which there are ſeveral ſmall twigs of veins, arteries and nerves. The veſicles of the *Ovaria* are called eggs.

OVARY [with *Botaniſts*] is that part of a flower which becomes the fruit, and ſo is properly the female organ of generation.

OVATION [ſo call'd of a *Sheep*, becauſe the general who ſo triumph'd offered only a ſheep; whereas in the great triumph he offered a bull] an inferior ſort of triumph allowed by the *Romans* to the generals of their armies, for leſſer victories as over ſlaves, *&c.* or when the war had not been declared according to due form of law.

The manner was thus, the general entred the city on foot, but ſome hiſtorians

rians ſay on horſe-back crowned with a crown of myrtle; with flutes and not with trumpets; nor was he admitted to wear an embroidered garment, as was done in greater triumphs; being accompanied by the ſenators and followed by the army.

OVEN [*Incer. Etym.*] a place for baking.

O'VER [ofep; *Sax.*] placed upon or above the top.

O'VER [ofne, *Sax.* a bank] in compoſition of proper names of places, *&c.* ſignifies a bank, as *Brownſover*, and *Over* a town in *Gloceſterſhire*, upon the bank of the *Severn*.

To O'VER-*Awe* [of ofep and ape, *Sax.*] to terrify.

To O'VER-*Bid* [of ofep and bibban, *Sax.*] to bid too much.

O'VER-*Bold* [of ofep and bald, *Sax.*] impudent.

OVER-*Born* [of ofep and beapan, *Sax.*] prevailed over, oppreſſed.

To O'VER-*Burden* [of ofep and byndan, *Sax.*] to over-load, *&c.*

To O'VER-*Charge* [ofep, *Sax.* and *charger*, F.] to charge too highly.

To O'VER-*Do* [of ofep, and prob. of dóen, *Sax.*] to do more than is ſufficient.

To O'VER-*Eat* [of ofep and æran, *Sax.*] to eat too much.

To O'VER-*Fill* [ofep-fyllan, *Sax.*] to fill more than enough.

To O'VER-*Flow* [of ofep-fleopan, *Sax.*] to flow over.

O'VER-*Gone* [of ofep-gan, *Sax.*] gone beyond, *&c.*

O'VER-*Grown* [of ofep-gpopan, *Sax.*] grown too big.

OVER-*Grown-Sea* [*Sea Term*] when the waves of the ſea grow high, the ſailors call it a rough ſea; but when the ſurges and billows grow higher, then they ſay, it is an over-grown ſea.

O'VER-*Haſty* [of ofep, *Sax.* and *hâte*, F.] too haſty.

To O'VER-*Hear* [of ofep-hýpan, *Sax.*] to hear privately.

O'VER-*All* [in *Heraldry*] is when a charge is, as it were, ſuperadded to that which was a very good bearing without it.

To O'VER-*Live* [of ofep and libban, *Sax.*] to live beyond.

O'VER-*Loaden* [of ofep and laban, *Sax.*] having too great a load.

O'VER-*Long* [of ofep, *Sax.* and *longus*, L.] longer than is meet.

To O'VER-*Match* [of ofep; *Sax.* and *mate*, a companion] to exceed.

O'VER-*Meaſure* [of ofep, *Sax.* and *meſure*, F.] more than meaſure.

O'VER-*Much* [of ofep, *Sax.* and *mucho*, Ital.] more than enough.

O'VER-*Paſt* [of ofep, *Sax.* and *paſſé*, F.] paſſed over, gone beyond.

To O'VER-*Power* [of ofep, *Sax.* and *pouvoir*, F.] to be too powerful for.

To O'VER-*Reach* [with *Horſes*] is when a horſe brings his hinder feet too far forwards, and ſtrikes his toes againſt the ſpunges of the fore ſhoes.

To O'VER-*Reckon* [of ofep-reccan, *Sax.*] to reckon too much.

O'VER-*Ripe* [ofep-ripe, *Sax.*] too ripe.

O'VER-*Seen* [of ofep and ſeon, *Sax.*] miſtaken, deceived.

To O'VER-*Shadow* [of ofep-ſceabepan, *Sax.*] to caſt a ſhadow over.

To O'VER-*Shoot* [of ofep-ſcotan, *Sax.*] to ſhoot beyond, to exceed.

O'VER-*Sight* [of ofep ȝeriht, *Sax.*] a miſtake, or error by inadvertence.

To OVER-*Spread* [of ofep, *Sax.* and ſpreiden, *Du.*] to ſpread over.

OVERT-*Act* [in the *ſenſe of the Law*] an open act, an advance or ſtep made towards compaſſing of an enterprize; an act being capable of being manifeſted or proved; and is diſtinguiſhed from an intentional act.

To OVER-*Take* [of ofep, *Sax.* and tager, *Dan.* or tacken, *Du.*] to come up to another that was before.

To OVER *Top* [of ofep, *Sax.* and top, *Dan.*] to exceed in height.

To O'VER *Turn* [of ofep-tyrnan, *Sax.*] to overthrow, quite deſtroy, or unhinge and ruin.

To OVER-*Value* [of ofep, *Sax. evaluer*, F.] to value too highly.

To OVER *Weigh* [of ofep-pæȝan, *Sax.*] to out-weigh.

OVER-*Weight* [of ofep-ȝepiht, *Sax.*] more than weight.

OVIFORM [*oviformis* of *ovium*, an egg, and *forma*, L. a ſhape] in the form or ſhape of an egg.

OUNCE *Pearls*, ſeed pearls too ſmall to be ſold by tale.

OUNCE *Cottons*, cottons of a ſuperior quality to others brought from *Damaſcus*.

OU'RAN-SOANGUE, men devils; a ſect of magicians in the iſland *Gromboccanore* in the *Eaſt-Indies*, of whom it is related, that they have the art of rendring themſelves inviſible, and paſſing where they pleaſe, and doing a great deal of miſchief; for which reaſon the people hate them and kill them on the ſpot, whenever they can catch them.

OURANOG'RAPHIST [of ὐρανὸς, the heaven, and γράφω, Gr. to deſcribe] an aſtronomer, or one who deſcribes the Heavens.

OUR } [ohre, *Sax.*] of or belong-
OURS } ing to us.

OUST, a veſſel upon which hops or malt is dryed.

To OUT-*Bid* [ute-biddan, *Sax.*] to bid more than another.

To OUT-*Brave* [ute, *Sax.* and *braver*, F.] to ſilence, daſh or out-do a perſon by vaunting, *&c.*

OUT-*Caſt* [of ute, *Sax.* and kaſter, *Dan.*] a caſt off, a forlorn perſon.

OUT-*Cry* [of ute and cpie, *Sax.*] a crying out, a noiſe.

To OUT-*Do* [prob. of ute and doen, *Sax.*] to exceed.

OUT'ER [uttep, *Sax.*] outward.

OUT'ERMOST [ýttepmeꝛt, *Sax.*] the moſt outward.

To OUT-*Face* [of ute, *Sax.* and *facies*, L. or *face*, F.] to aſſert confidently and impudently, ſo as to ſilence a modeſter perſon.

To OUT-*Law* one, to ſue him to an outlawry.

To OUT-*Learn* [of ute-leopnian, *Sax.*] to learn faſter or farther than another.

OUT-*Let* [of ute and lætan, *Sax.*] a paſſage out.

To OUT-*Live* [ute-libban, *Sax.*] to live longer than.

To OUT-*Number* [of ute, *Sax.* and *nombrer*, F. or *numerare*, L.] to number or amount to more than another.

To OUT-*Paſs* [of ute, *Sax.* and *paſſer*, F.] to go beyond, to exceed.

OUTRIGHT' [ute-pihꝛ, *Sax.*] thoroughly, totally; alſo immediately.

To OUT-*Run* [of ute apunnan, *Sax.*] to run better or faſter than, or beyond another; to exceed.

To OUTSTRIP' [of ute, *Sax.* and ſtroopen, *Du.*] to exceed, to excel, to get the ſtart of.

OUTSTRETCHT' [of ute and aꝛtpecan, *Sax.*] extended, ſpread out in length.

OUT'WARDLY, on the out ſide.

To OUTWIT' [of ute-pitan, *Sax.*] to exceed, or impoſe on another by wit.

OWL [of ule, *Sax.*] of theſe there are ſeveral ſpecies. It has a head like a cat and large ſharp claws. It catches mice like a cat; its eyes cannot bear the great light of the ſun. Other birds hate it and purſue it, and in return the owl hates and devours the leſſer birds. Its cry is mournful and diſmal, and it is taken for a bird of an ill omen. It was conſecrated to *Minerva*, and upon this account it was honoured by the *Athenians*.

If an owl be viewed before it has ſomething of an hideous aſpect. Its head is round, its eyes large and ſparkling, its countenance terrible, its ears large, its beak hard and crooked, of a blackiſh colour.

The colour of his plumage is tawney, a mixture of white and red very agreeably diverſified.

They are of three ſizes, the large ones are as big as a capon, the middle ſized as big as a wood pigeon, and the ſmaller ſort about the bigneſs of an ordinary pigeon.

The horned owl is of two kinds according to *Aldrovandus*, a larger and a ſmaller, the larger has its plumage more of an aſh colour and more whitiſh, and the ſmaller is more dun and of a ruſty colour.

The great owl is likewiſe of two ſorts, that is, of a larger and of a ſmaller kind.

The great owl has neither horns nor ears; but to make amends, it has a kind of crown compoſed of very fine ſoft feathers, which encompaſſes all its face. Its beak is white and very ſharp, as alſo its pounces. Its back is of a lead colour, marked with white ſpots. Its breaſt and belly are whitiſh, with pretty large black ſpots interſperſed. Its whole body is covered with a large quantity of feathers, that they make it appear as big as a capon, tho' when plucked is no bigger than a chicken. It ſwallows a mouſe or a little bird all at once; but after it has digeſted the fleſh, it vomits up the feathers and bones in a round ball, as the *Halcyon* gives up the bones and the remains of the ſmall fiſhes it ſwallows.

The leſſer owl reſembles the great one in almoſt every thing; but it is ſmaller, and is hardly of a larger ſize than a dove-houſe pidgeon. Its eyes are extremly black, its bill is white and ſhort; the breaſt, belly, fore-part of the wings, the under part of the belly and thighs are covered with aſh coloured feathers. The legs and claws ſtick out with dun or reddiſh hair. It has two claws before, and two behind, which are armed with black nails, very ſtrong and ſharp.

OWL [*Hieroglyphically*] did repreſent the death and unhappineſs of a wicked tyrant, or an hypocrite who hates to be ſeen in the light of the ſun.

OX [Oxa, *Sax.*] is a beaſt that ſurpaſſes moſt others in ſtrength, yet patiently ſubmits its neck to the yoke, and therefore is the emblem of ſtrength ſubdued and brought under; and for that reaſon in heraldry is a proper bearing for thoſe who have laid the yoke on the necks of fierce nations.

OX *Eye* [*Sea Term*] a violent ſtorm that ſometimes happens on the coaſt of *Guinea*; ſo called, becauſe when it firſt appears it is in the form of, and ſeems not much larger than an ox's eye; but comes with ſuch impetuoſity, that in a very little ſpace, and frequently before they can prepare themſelves for it, it ſeems to over-ſpread the whole hemiſphere, and at the ſame time forces the air with ſo much violence, that the ſhips are ſometimes ſcattered ſeveral ways, and ſometimes are ſunk downright.

OXY'GONOUS [of ὀξὺς ſharp, and γωνία, Gr. an angle] of or pertaining to an oxygon; or an acute angled figure.

OY'ER [*oyer*, F. to hear] a law word uſed in ancient times for what we now call aſſizes.

OYER and *Terminer* [*i. e.* to hear and determine] in ancient times it was only upon ſome ſudden outrage or inſurrection; but at this time it is the firſt and largeſt of the five commiſſions; by vertue of which our judges of aſſizes ſit in their ſeveral courts.

P

P p, *Roman*; *Pp*, Italick; 𝔓 𝔭; Engliſh; P p *Sax*, are the 15th letter of the alphabet; Π π, the 16th of the *Greek*; and ם, the 17 of the *Hebrew*.

The letter P is not heard in pronouncing *pſalm*, &c. *contempt*, &c, *ph* has the ſound of *f*.

P [among the *Antients*] a numeral letter, ſignifying 100.

P̄ with a daſh, ſtood for 400000.

PAB'ULATORY [*pabulatorius*, L.] the ſame as *pabular*.

PAB'ULUM [with *Naturaliſts*] fuel, or that part in combuſtible bodies, which the fire immediately feeds on, or is ſupported by.

PACA'LIA [among the *Romans*] feaſts celebrated in honour of the goddeſs *Pax*, i. e. *Peace*.

PA'CATED [*pacatus*, L.] appeaſed, made peaceable.

To PACE [*aller a pas*, F.] as an horſe.

PACHACA'MAC [with the natives of *Peru* and *America*] a name of God, the creator of the world; tho' beſides him they worſhipped the ſun, and many o-imaginary deities.

Pachacamac had ſeveral temples in different places; but his principal one was in the valley of *Peccachama*, in which they had alſo ſeveral idols, by whom (being conſulted) they received reſponſes.

But they had ſo high a veneration for *Pachacamac*, that they offered him what they eſteemed moſt precious; and durſt not behold him, ſo that even their prieſts and kings, entred his temple with their backs towards the altar, and came out again without daring to turn about.

PACI'FEROUSNESS [of *pacifer*, F.] and *neſs*] peace bringing quality.

PACIFICATION, as *Edict* of *Pacification*, the kings of *France* have granted ſeveral edicts, to the Proteſtants of that country, in order for the appeaſing the troubles and commotions cauſed by their perſecutions, after attempts had been made by ſeveral ſevere edicts to ſtifle the reformation at its firſt beginning; which not proving effectual, and new troubles ariſing, K. *Charles* IX did in the year 1562 publiſh *an edict of Pacification*, by which he reformed the free exerciſe of their religion, near all the cities and towns of the realm; and in the year 1563 a ſecond edict was publiſhed, permitting the free exerciſe of the reformed religion, in the houſes of gentlemen and lords, high juſticiaries, or thoſe who had the power of life and death; but only to thoſe of their own families and dependents; and permitting alſo the other Proteſtants to have ſermons in ſuch towns, as they had them in before the ſeventh of *March*; but in the year 1568 all that had been done before in favour of the Proteſtants was revoked, and the exerciſe of the Proteſtant religion was wholly forbid, and all the miniſters were ordered to leave the kingdom in 15 days; the king iſſuing out a proclamation, declaring that he would entertain no Proteſtants in any offices belonging to the courts of juſtice or of the revenue; Again, in *Auguſt* 1570 another edict was publiſhed, allowing the lords juſticiaries to have ſermons in their houſes for all comers, and granting other Proteſtants 2 publick exerciſes in each government, and the continuance of the ſame where they had it before the firſt of *Auguſt*, and 4 cautionary towns, viz. *Rochel*, *Montauban*, *Coginac* and *La Charitie* to be places of ſecurity for 2 years; but in *Auguſt* 1572 the king au-

thorized the *Bartholomew* maſſacre, and the ſame month declared his reaſons for ſo doing in parliament; and alſo forbid the exerciſe of the Proteſtant religion throughout the kingdom; and *Henry* III did in *April* 1576 publiſh an edict of pacification, allowing the Proteſtants to build churches and have publick ſermons wherever they pleaſed, without any reſtriction to time, place or perſons; alſo granting them courts of juſtice that ſhould conſiſt of half *Proteſtants* and half *Papiſts*, and 8 cautionary towns; but this edict was alſo revoked the *December* following; and was renewed again in *October* 1577 for 6 years; ſoon after the expiration of which ſeveral ſevere edicts were publiſhed againſt the Proteſtants, declaring that no religion ſhould be allowed but the Catholick; and moreover, that if the king was contrarily inclined he ſhould not ſucceed to the crown. But theſe ſevere edicts were revoked again by K. *Henry* IV, and the edict of 1577 was confirmed. But the power and malice of their enemies was ſo great, that this edict obtained only in ſome places, where the Proteſtants were maſters. And a new edict was publiſhed in *April* 1598, called the edict of *Nantz*, by which the Proteſtants were permitted the free exerciſe of their religion, in all thoſe places where they had it in 1596 and 1597, and one exerciſe in each bailiwick, and at 2 leagues diſtance from principal towns.

This edict was confirmed by *Lewis* XIII in 1610, and alſo by *Lewis* XIV in 1652; but in 1685 he intirely aboliſhed this edict and alſo that of *Niſmes*.

PACIFICA'TORINESS [of *pacificatorius*, L. and *neſs*] peace making quality.

PACIF'ICKNESS [of *pacificus*, L. and *neſs*] peace making quality.

PACK'AGE [*old Rec.*] a duty of a penny *per* pound on certain merchandizes.

PACK'ERS, perſons appointed and ſworn to pack up herrings, according to the ſtatute; alſo cloth and other manufactures.

PACK'ING, putting up in packs; alſo placing cards.

PACK'ET [*paquet*, F.] a parcel, or bundle, as of letters, *&c.*

PACTA *conventa* [in *Poland*] are the articles mutually agreed on between the king and the republick, and which they oblige each other to obſerve.

PAD, a bundle, *O.* Hence a little ſoft bolſter to put under ſome hard thing that is worn next to the body of an animal man or beaſt is ſo called.

PAD'DOCK, or *Paddock Courſe*, a piece of ground taken out of a park, encompaſſed with pales or a wall, for racing with greyhounds for wagers, plate, &c. Thoſe paddocks are uſually a mile long, and a quarter of a mile broad. At one end is a little houſe where the dogs are to be entered, and whence they are to be ſlipt; and near this place are pens to incloſe two or three deer for the ſport.

PAD'UAN [with *Medaliſts*] a modern medal, in imitation of an antique; or a new medal ſtruck with all the marks and characters of antiquity.

PADVAN'TAGE, a right of paſturage or putting cattle to feed on a common pertaining to one or more towns.

PÆDARTHROCA'CE [of παῖς a boy, ἄρθρον a joint, and κακον an evil, Gr.] the corupting of a bone in the joint, the joint-evil, a diſeaſe incident moſtly to children, where the joints ſwell, and the bones are moſt commonly rotten.

PAEAN } [in *Ancient Poetry*] a foot,
PAEON } ſo called becauſe ſuppoſed to be appropriated to the hymn *Paean*.

PAEDEROTRO'PICA [παιδεροτροπικὴ, Gr.] a part of phyſick which relates to the management of children.

PA'GANS } [*pagani*, of *Pagus*, L. a
PA'INIMS } village] thoſe of the Heathen or Gentile religion, ſo called becauſe that after cities were converted to Chriſtianity, ſuperſtition ſtill remained in the villages, for that the publiſhers of Chriſtianity moſtly reſorted to cities.

PAGANA'LIA [among the *Romans*] feaſts held in villages, where alſo altars were erected, and ſacrifices offered annually to the tutelar gods, Here the peaſants offered cakes to *Ceres* and *Tellus* for plentiful harveſts.

PAGE, a youth of honour, advanced to the ſervice of a prince, or ſome great perſonage, to attend on viſits of ceremony.

PA'GOD, a name by which the *Indians* and *Chineſe* call their temples and idols.

PAINE *fort & dure* [in *Com. Law*] a puniſhment for thoſe that being arraigned of felony, refuſe to put themſelves upon the ordinary trial of God and their country, and are therefore accounted to ſtand mute and ſpeechleſs. This puniſhment is commonly called *preſſing to death*; during which time of puniſhment, they are to have only hard dry barley-bread and puddle water.

PAINED [*peine*, F. or prob of peinen *Teut.* puner, *Dan.* pinan, *Sax.*] affected with pain.

PAIN'FULLY [pin full and ȝelice, *Sax.*] after a painful and laborious manner.

PAIN'FULNESS [pin and fulneſſe, *Sax.*] a quality cauſing pain; alſo laborioufneſs.

PAINT'ERS, this company having the addition of *Painter-Stainers*, are of high antiquity, yet not incorporated till *Anno* 1580, 23d of Queen *Elizabeth*; their arms are *azure*, a chevron *Or*, between three griffins heads eraſed *argent*.

PAIR'ED [*appaier*, F.] coupled, *&c.*

Trial per PAIS [*Law Term*] is a trial by a country or a jury, *i. e.* thoſe that are of the ſame country or neighbourhood.

PALAES'TRA [of παλαι, Gr. wreſtling] a building where the *Grecian* youth exerciſed themſelves in wreſtling, running quoits, *&c.*

PALAES'TRICAL, of or pertaining to wreſtling.

PAL'ATABLENESS [of *palatum*, *habilis* L. and *neſs*] agreeableneſs of palate or taſte.

PALAT'INATE [*palatinat*, F. of L.] a province or ſigniory poſſeſſed by a palatine, and from which he takes his title and dignity.

PAL'ATINE [*palatin*, F.] belonging to the palace or court of an emperor, or ſovereign prince, as a count palatine.

PALA'TUA [among the *Romans*] a goddeſs, who, as they believ'd preſided over the palace.

PALAT'UAL, the ſacrifice offered to *Palatua*.

PALATUA'LES, the prieſts who offered the ſacrifice to *Palatua*.

PALEOL'OGY [παλαιολογία of παλαιὸς old and λέγω, Gr. to treat] a treatiſe of antiquity.

To PALE-*in* [*palliſſader*, F.] to encloſe or fence with pales.

PALE [in *Heraldry*] is one of the ten honourable ordinaries; and is ſo call'd, becauſe it is like the paliſades uſed about fortifications, and ſtands perpendicularly upright in an eſcutcheon, dividing it length-ways from the top to the bottom, and ſhould contain a third part of the ſhield, *See the Eſcutcheon*.

In PALE, ſignifies things borne one above another in the nature of a pale.

PALES } [in *Carpentry*] boards ſet
PILES } up for partitions of gardens, grounds, *&c.* alſo rows of piles or ſtakes drove into the ground, to make wooden bridges over rivers.

PALEE' [in *Heraldry*] is when a ſhield is divided into four or more equal parts, by perpendicular lines falling from the top to the bottom. *See the Eſcutcheon.*

Party per PALE, ſignifies a ſhield divided by one ſingle line thro' the middle from the top to the bottom, which is the nature of a pale. *See the Eſcutcheon.*

PA'LED, a coat is ſaid to be paled, when it is equally charged with metal and colour.

PALE'NESS [of *pale*, F. and *neſs* of *palliditas*, L.] wanneſs, or whiteneſs of countenance.

Counter PALED [in *Heraldry*] is where the pale is cut, and the demi-pales of the chief tho' of colours the ſame with thoſe of the point, yet different in the place where they meet; ſo that if the firſt of the chief be metal, that which correſponds to it underneath is of colour.

PALE'ISH [of *pallidus*, L.] ſomething pale.

PA'LES, a goddeſs of ſhepherds, under whoſe protection were the flocks and herds. This goddeſs is ſaid to have been belov'd by *Apollo*, to whom there was a feſtival obſerv'd the 20th or 21ſt of *April*, by offering ſacrifices; and making great fires of ſtraw and hay, which were kindled with great rejoicings, attended with the ſound of drums and trumpets.

The country peoole leap'd over thoſe fires, and purified their cattle therewith, in order to keep them from the mange and other diſtempers.

PA'LICI [of τὸ παλιν ἰσθαι, *i. e.* coming out again from the earth] deities famous in *Sicily*, ſaid to have been the ſons of *Jupiter* by *Thalia*, who hiding herſelf in the earth from *Juno*, brought forth two brothers, call'd *Palici*, in whoſe temple in *Sicily*, were two deep baſons of boiling ſulphurous water never running over, the two holes being the holes at which theſe two brothers came out, being turn'd into the aforeſaid boiling fountains. Theſe fountains were called *Delli*, and were famous for the trial and puniſhment of perjury; for into them was thrown the oath of him that had ſworn, written on a note; which,

which, if true, floated; but if falſe, ſunk to the bottom.

Some are ſaid for perjury there to have loſt their eye-ſight, inſomuch that thoſe oaths determined the moſt intricate cauſes; this temple was alſo us'd as an *Aſylum* or ſanctuary for ſuch ſlaves as were oppreſs'd by their maſters; the latter not daring to break the oaths they took there, that they would uſe them more kindly. *Poetick.*

PALILI'A [among the *Romans*] feaſts and publick rejoicings celebrated *April* 20th, in honour of *Pales* the goddeſs of ſhepherds; at which time they purified their flocks and herds with the fumes of *Roſemary*, *Laurel* and *Sulphur*, by driving their cattle 3 times round it; their ſacrifices were milk and wafers made with millet; during which, they danc'd and leap'd over fire made of bean ſtraw, branches of olives, pine and laurel. Theſe feſtivals were celebrated to her that ſhe might drive away the wolves, and prevent diſeaſes incident to cattle, and render the earth fruitful. *L.*

Theſe feaſts were alſo performed in honour of *Rome*'s original, which was on that day founded by *Romulus*.

PALILI'CIUM [*Aſtronomy*] a fix'd ſtar of the firſt magnitude in the bull's eye, called alſo *Aldibaran*.

PALIMBA'CHIUS [with *Grammarians*] a foot conſiſting of two long ſyllables and one ſhort, as *Nātūră*.

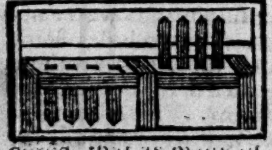
PALIMPSES'TON [παλίμψηστος, Gr.] a ſort of paper or parchment uſed for making the firſt draught of things, which would bear wiping out, and new writing in the ſame place.

PALINTOCHI'A [of πάλιν and τίκτω, Gr. to bring forth] the delivery of a child a ſecond time.

PA'LISES [in *Heraldry*] repreſents a range of paliſſadoes before a fortification, and ſo repreſented on a *Feſs*, riſing up a conſiderable length and pointed at the top, with the field appearing between them.

PALISADES [in *Architecture.*]

Turning PALISADES [in *Fortificat.*]



an invention to preſerve the paliſades of the parapet from the ſhot of the beſiegers, ſo ordered, that as many of them as ſtood in the length of a rod or ſo foot, did turn up and down like a trap, ſo that they could not be ſeen by the enemy, but juſt when they brought on their attack; but nevertheleſs were always ready to do the proper office of paliſades; as the figure.

PALISADES [in *Gardening*] an ornament in the alleys of gardens, wherein trees are planted, which bear branches from the bottom, and which are ſpread in ſuch a manner, as to appear a wall covered with leaves.

A croſs PALL [in *Heral.*] repreſents the ornaments of an archbiſhop ſent from *Rome* to metropolitans, made of the wool of white lambs. *See the Eſcutcheon.*

PALL [in the church of *Rome*] an archiepiſcopal veſtment, worn by biſhops, made of lambs wool; and, as ſome ſay, ſpun by a particular order of nuns, and adorn'd with ſeveral black croſſes; it is not above 3 fingers in breadth; but has 2 labels hanging down before and behind; arch-biſhops wear them about their neck when they go to the altar, over their pontifical habit.

They are ſaid to be an emblem of innocence and humility, and likewiſe to put the biſhop in mind of his paſtoral office, and care of fetching the ſtray ſheep home, like the good ſhepherd, on his ſhoulders; but the moſt eſſential thing intimated by them, ſeems to be their dependence on the pope, to whom archbiſhops of *Canterbury* have paid 5000 *Florins* (a very conſiderable ſum, eſpecially in thoſe times) for a pall, without which they were not permitted to exerciſe their functions.

For by the decretals publiſh'd in the beginning of the 13th century, by pope *Gregory* the XI. it was declared that an archbiſhop, could not call a council, bleſs the chriſm, conſecrate churches, ordain a clerk or conſecrate a biſhop, till he had received his pall from the *See* of *Rome*; and that before the biſhop receiv'd his pall he ſhould ſwear fidelity to the pope; and by another canon it was decreed, that upon the tranſlation of an archbiſhop he ſhould not carry away his pall with him, but apply to the pope for a new one; nor ſhould his ſucceſſor make uſe of the pall he left behind, and that every archbiſhop ſhould be buried in his pall, by which means the church of *Rome* greatly inrich'd its exchequer.

PALLA'DES [among the inhabitants of the city *Thebes*] virgins dedicated to *Jupiter* in the manner following; one of

of the moſt noble born and the moſt beautiful was conſecrated to him, who was permitted to lie with whom ſhe pleas'd till the time of her natural purgation, and then had a huſband given her; but from the time of her proſtitution, till the time of her marriage, ſhe was lamented as if ſhe was dead.

PALL'-MALL', an exerciſe or play, where a round bowl or iron ball is with a mallet, ſtruck thro' an arch of iron, ſtanding at either end of an alley; as in St. *James's Park.*

PALLA'DIUM [of Παλλαδις, Gr.] the ſtatue of *Pallas*, repreſented holding a pike in her hand that always moved as ſhe turned her eyes. The *Trojans* did believe that this image fell down from Heaven into the temple before it was covered; and they were told by the oracle of *Apollo*, that their city ſhould be inexpugnable ſo long as that was with them. At the ſiege of *Troy* it is ſaid to have been ſtolen away by *Ulyſſes* and *Diomedes*; but others ſay this was a falſe one, which was expos'd to the publick, and that the true one was with the tutelar gods, carried by *Æneas* into *Italy*; which being introduced into *Rome*, many counterfeit ones were made like it, to prevent the true one from being ſtolen.

PAL'LAS [Πάλλας, Gr.] the goddeſs of war and wiſdom, who, according to the poets, came forth armed out of *Jupiter's* brain when his head was cleft by *Vulcan*. She was alſo call'd *Minerva*. Which ſee.

PAL'LAS [in *Painting*, &c.] is repreſented in a blue mantle embroidered with ſilver.

PAL'LED [prob. of *appale*, F.] flat, dead, without ſpirit, as wine, beer, *&c.*

PAL'LET [in *Heraldry*] is a ſmall pale, being half the breadth of a pale, of which pallets there are ſometimes ſeveral in one ſhield, and muſt never be charged with any thing white or red.

PAL'LIARDS [among the *Canting Crew*] a ſort of beggars both male and female, who to move compaſſion, go about with one, two or more ſmall children in a dirty, ragged condition, who are continually crying or making wry faces, as tho' hunger ſtarv'd, and the woman making a lamentable cry of a doleful tale, of being a poor diſtreſſed widow, *&c.* and at the ſame time her male companion, lies begging either in the fields or ſtreets, with *Cleymes* or artificial ſores made with *Spear-wort* or *Arſenick*, *&c.* which draws them into bliſters. The impoſter at the ſame time making a hideous noiſe, and pretending great pain; but if opportunity offers can recover his limbs to rob and perhaps murder.

PAL'LIATIVE [*paliatif*, F.] ſerving to palliate.

PALLIATIVE *Cure* [in *Phyſick*] is the anſwering of a palliative indication; or the removal or mitigation of the ſymptoms of a diſeaſe, the cauſe of it ſtill remaining.

PALLIATIVE *Indication* [with *Phyſicians*] is where the ſymptoms of a diſeaſe give too much trouble and danger to have the cure deferred till the diſeaſe, on which it depends, is removed.

PAL'LIDNESS [of *pallidus*, L. and *neſs*] paleneſs.

PAL'LIER } [*Carpentry*] in a build-
PAIL'LIER } ing, landing place in a ſtair caſe; or a ſtep, which being broader than the reſt, ſerves for a reſting place.

PALM [*palmus*, L.] the inner part of the hand; alſo a meaſure of a hand's breadth, three inches.

PALM-*Tree* [*Emblematically*] repreſents juſtice, becauſe it is ſaid to produce all its fruit proportionable to its leaves; and becauſe the wood of it is leaſt ſubject to corruption.

The PALM-*Tree* [*Hieroglyphically*] was uſed to repreſent the life of a religious man, the root of which is unpleaſant to look upon, but the fruit and branches are grateful both to the eye and the taſte. It alſo is uſed to repreſent victory, in that it is ſaid to riſe the higher the greater weight it bears.

PALM-*Worm* [in *America*] an inſect about 12 inches long, and extreme ſwift in its motion, having an incredible number of feet, and two claws at the head and tail, with which it wounds and poiſons perſons, putting them to intolerable pain for 24 hours.

PAL'MESTRY [of *palma*, L. the palm of the hand] a kind of divination or telling fortunes by inſpecting the palm of the hand.

PALMETOI'RE, an *Indian* tree, of the juice of which the *Indians* make a pleaſant ſort of wine,

PALMO'SE [*palmoſus*, L.] full of or abounding with palm trees.

PA'LMUS, a hand breadth, a ſpan from the thumb to the little finger, *L.*

PALMS [with *Botaniſts*] white buds ſhooting out of willows or ſallows before the leaf.

The PAL'PABLE *obſcure*, darkneſs that may be felt. *Milton.*

PA'L-

PAL'PABLY [*palpablement*, F.] plainly, evidently, &c.

PAL'PABLENESS [of *palpabilis*, L. and *neſs*] capableneſs of being felt; alſo plainneſs, manifeſtneſs.

PAL'SICAL [*paralyticus* L.] having the palſey.

PAL'SICALNESS [of παράλυσις, Gr.] afflictedneſs with the palſey.

PAL'TING [q. d. *pelting*] throwing at.

PAL'TRINESS [prob. of *poltron*, F. or *pallor*, L.] pitifulneſs, ſorrineſs.

PA'LY *Bendy* [in *Heral.*] is when an eſcutcheon is divided by lines perpendicular, which is called *Paly*, and then again by others diagonal athwart the ſhield from the *dexter* ſide to the *ſiniſter*, which is called *Bendy*.

PAMPHAR'MACON [παμφαρμακον, of παν, all, and φαρμακον, Gr. a poiſon or remedy] an univerſal remedy againſt all manner of poiſons; alſo an univerſal remedy againſt all diſeaſes.

PAN [pfann, *Teut.* panne, *Dan.* panne, *Sax.*] a veſſel of various metals and for various uſes.

PAN [πᾶν, Gr. all] hence mythologiſts find ſecrets of nature couched, and then Παν ſignifies the univerſe. An ancient *Egyptian* deity called by them *Mendes*, a he-goat, in the form of which he was there worſhipped. But the *Greeks* ſay he was the ſon of *Penelope* the daughter of *Icarus*, whom *Mercury* raviſhed in the ſhape of a he-goat, and born in *Arcadia*, whence he was eſteemed a rural deity, and the god of mountains, woods and ſhepherds; and alſo as the god of nature.

Plutarch, in a tract of his morals, called, περὶ τῶν λελοιπότων χρησηρίων, i. e. *Why oracles ceaſe to give anſwers*, tells us a notable ſtory, that a ſhip ſailing out of *Greece* into *Italy*, was becalmed about the *Echinades*, and the perſons in the ſhip heard a voice loudly calling on one *Thamus* an *Egyptian*, who was then in the ſhip, who made no anſwer to the firſt or ſecond call, but at the third replied, *Here am I*; then the voice ſpake again, bidding him when he came to the *Paloder*, to make it known that the great god *Pan* was dead, and that, when they came to the *Palodes*, which are certain ſhelves and rocks in the *Ionian* ſea, *Thamus*, ſtanding on the poop of the ſhip, did as the voice directed him; whereupon was heard a mighty noiſe of many together, who all ſeemed to groan and lament, with terrible and hideous ſhriekings. News hereof coming to *Tiberius* emperor of *Rome*, he cauſed the learned men to enquire out of their books who that *Pan* ſhould be; who anſwered, that he was the ſon of *Mercury* and *Penelope*. But thoſe who more narrowly examined the circumſtances of this accident, found it happened at the time when our Saviour ſuffered on the croſs, who was the true god *Pan* and ſhepherd of our ſouls; and that upon this divulging his death and paſſion, the devils who uſed to ſpeak in oracles, began to deſiſt from that office.

Herodotus ſays the people of the province *Mendes*, placed *Pan* among the gods, who were before the XII, that he was repreſented with the head of a ſhe-goat, and the legs of a he-goat, tho' he was believed to be like other gods, and that as *Mendes* is a common name to *Pan*, to an he-goat and to a town, there was a ſacred he-goat kept, upon the death of which, all the country went into mourning, as others did upon the death of *Apis* or *Mnevis*.

Orpheus ſays that *Pan* ſignifies univerſal nature, proceeding from the divine mind and providence, of which the heaven, earth, ſea and the eternal fire, are ſo many members.

Some by *Pan* underſtand the ſun.

Common mythologiſts are of opinion that his upper parts being like a man, intimate that the ſuperior and celeſtial parts of the world are beautiful, radiant and glorious; that his horns repreſent the rays of the ſun, as they work upwards, and his long beard ſignify the ſame rays as they have an influence upon the earth, the ruddineſs of his countenance bears a reſemblance to the ſky.

PAN [*Hieroglyphically*] is pictured with two horns on his head, and a garment of a leopard's ſkin about his ſhoulders, and a rank of ſeven ſlender pipes in his hand, ſo joined together that their muſick could make an harmonious conſort, to ſignify the harmony and rare correſpondency that is in the world between the ſeveral parts that compoſe it. The two horns did repreſent the ſun; his garment the beautiful variety of the ſtars.

PAN, the lower part of this deity is hairy, and reſembles a goat, to intimate the unevenneſs of the earth: Others ſuppoſe that by the hairineſs and roughneſs of his lower parts, are repreſented the ſhrubs, wild creatures, trees and mountains here below. They feign him laſcivious and luſtful, becauſe of the many cauſes of ſeeds, and the mixtures which are made from them.

He

He purſues the nymphs, for he delights in exhalations, which proceed from humidity, without which it is impoſſible that the world ſhould exiſt.

Others underſtand by his amorous complexion (which cauſes him to purſue the nymphs) the deſire of generation, which ſpreads itſelf through all beings, who attract matter proper for that end from the moiſture which is repreſented by the nymphs.

He is ſaid to be clothed with a leopard's ſkin, as well becauſe of the beautiful variety of all things, as alſo becauſe of the colours that are ſeen in the world; or, as others think, his ſpotted ſkin is the image of the ſtarry firmament.

His goat's feet ſignify the *ſolidity* of the earth, and his pipe of ſeven reeds, that celeſtial harmony ſuppoſed to be made by the ſeven planets.

His ſhepherd's crook is ſuppoſed to intimate that care and providence by which the univerſe is conducted and governed.

It is pretended that the Heathens have taken many circumſtances of the life of *Moſes* and applyed them to the god *Pan*. He was repreſented with horns like *Moſes*, and carrying a wan in his hand; he was the god of ſhepherds, of hunters, of the country people; as *Moſes* was head of a people, of ſhepherds, of labourers, and of countrymen.

Pan taught *Apollo* the art of divination and playing upon the flute. *Moſes* gave to his brother *Aaron* the oracle of *Urim* and *Thummim*, and appointed the *Levites* to play upon inſtruments in the tabernacle of the Lord.

We are told *Pan* commanded armies and formed ſieges; *Moſes* was at the head of a prodigious army of *Iſraelites*, &c.

He was generally repreſented with the body and head of a man, and the lower parts from the thighs downwards were thoſe of a goat, having a ſtaff in his hand and horns upon his forehead.

PANACE'A [according to *Galen*] medicines which he had in great eſteem. Thence,

PANACEA [with *Chymiſts*] is applied to their univerſal medicine, which as they pretend, will cure all diſeaſes in all circumſtances, conſtitutions and ages.

PANA'CEOUS, a term applied to ſeveral plants, by reaſon of the extraordinary virtues aſcribed to them.

PANARI'TIUM [with *Surgeons*] a very painful ſwelling at the end of the finger at the root of the nail.

PANATHENAE'A [of πᾶν, all, and Ἀθηνία, Gr. *Minerva*] feaſts obſerved at *Athens*, for the union of the towns of *Attica*, by *Theſeus*. Here they wreſtled naked, and danced the Pyrrhick dance in armour.

PANCALI'ER, a plant otherwiſe called *Milan* cabbage.

PANCAR'PUS [of πᾶν, all, and καρπὸς, fruit, *Gr.*] a ſpectacle or ſhow, which the *Roman* emperors exhibited to the people; a kind of chace or hunt of a number of beaſts, as bullocks, deers, hares, *&c.* which being ſhut up in the circus or amphitheatre, into which trees were frequently tranſplanted ſo as to form a kind of foreſt, were let out to the people, and thoſe who would purſue, ſhot, killed and cut in pieces all they could; others ſuppoſe *Pancarpus* to be alſo a combat wherein robuſt people, hired for that purpoſe, fought with wild beaſts.

PANCHYMA'GOGA [of πᾶν, all, χυμὸς, humour, and ἀγωγὸς, a leader] univerſal purges, medicines which diſperſe all humours in the body.

PANCRAT'ICAL [*prancraticus*, L. of πᾶν, all, and κράτος, Gr. power] almighty.

PANCREAT'ICK *Juice*, an inſipid, limpid juice or humour, ſeparated from the blood, and prepared in the *Pancreas*.

PANDÆMO'NIUM [of πᾶν, all, and δαιμόνιον, Gr. of devils] the great hall, court or council chamber, or parliament houſe of devils. *Milton*.

PANDO'RA [πᾶν τὸν δῶρα, Gr. *i. e.* receiving the gifts of all the gods] a woman (according to the poets) made by *Vulcan*, at the command of *Jupiter*, whom every god adorned with ſeveral gifts. *Pallas* gave her wiſdom, *Venus* beauty, *Apollo* muſick, *Mercury* eloquence; others ſay, the mother of *Deucalion*, who ſent a box to *Epimetheus*, filled with all kinds of evils, who having received it, opened it, and out they all flew and filled the earth with diſeaſes, and all other calamities. *Heſychius* expounds this of the earth, as beſtowing all things neceſſary for life.

PANEGY'RICK [among the *Greeks*] a church book, conſiſting of panegyricks or diſcourſes in praiſe of *Jeſus Chriſt* and the ſaints.

PANEGYR'ICK [Παηηγυρικὸς of πᾶν all, and ἄγυρις, an aſſembly, *Gr.*] a commendatory oration or poem recited

before a ſolemn aſſembly of people, which is ſaid to have taken its original from a cuſtom of the *Greeks*, who were wont to aſſemble together at certain ſtated feſtivals, and there inſtructed and animated one another, by wiſe diſcourſes to profitable and honourable enterprizes, by rehearſing the exploits of eminent perſons; here orators, poets, hiſtorians, *&c.* recited their performances.

From hence the cuſtom of celebrating the memory of perſons who had deſerved well of their country by their valour.

PANE'ITY [of *panis*, L. bread] the eſſence of or the quality of being bread. *Prior.*

PANES, ſatyrs of whom *Pan* was the chief, and who for that reaſon were often confounded with him.

They were the *Pagan* deities of the woods, fields and hunting; and often taken for a ſymbol of impudence and unchaſtity.

A PA'NICK } ſudden conſternati-
PANICK *Fear* } on that ſeizes upon mens fancies, without any viſible cauſe; a needleſs or ill-grounded fright. The reaſon why theſe terrors are attributed to *Pan*, was, as ſome ſay, becauſe when *Oſiris* was bound by *Typho*, *Pan* and the ſatyrs appearing, caſt him into a fright; or becauſe he frighted all the giants that waged war againſt *Jupiter*: Or as others ſay, that when *Pan* was *Bacchus*'s lieutenant general in his *Indian* expedition, being encompaſſed in a valley, with an army of enemies far ſuperior to them in number, he adviſed the god to order his men to give a general ſhout, which ſo ſurprized the oppoſite army, that they immediately fled from their camp. And hence it came to paſs, that all ſudden fears impreſſed upon mens ſpirits, without any juſt reaſon, were, by the *Greeks* and *Romans* called, *Panick Terrors.*

PANIC'ULATED [in *Bosan. Writ.*] a plant is ſaid to be *floribus paniculatus*, *i. e.* with paniculate flowers, when it bears a great number of flowers ſtanding upon long foot-ſtalks, iſſuing on all ſides from the middle ſtalks; the whole bunch being broad at the bottom or in the middle, and growing narrower towards the top, as in ſome ſtarworts.

A PANTALOON', a buffoon or jack-pudding dreſſed in a pantaloon.

PANTHE'A [of πᾶν all, and Θεὸς, God, *Gr.*] among the *Romans*, ſingle ſtatues compoſed of the figures or ſymbols of ſeveral different divinities; or figures on medals, the heads of which are adorned with ſymbols of ſeveral gods, as one of *Antoninus Pius*, which repreſents *Serapis* by the buſhel it bears, *&c.*

PANTHE'AN *Statues*, ſtatues that repreſent all or the moſt conſiderable of the heathen deities, diſtinguiſhed by their ſeveral peculiar marks, which were placed above, about, or upon the ſtatues: *Jupiter* was known by his thunder-bolt; *Juno* by her crown; *Sol* by his beams; *Mars* by his helmet; *Venus* by her beauty; *Mercury* by wings at his feet, or his *Caduceus*; *Bacchus* by ivy; *Ceres* by a *cornucopia*, or ears of corn; *Diana* by a creſcent; and *Cupid* by a bundle of arrows, *&c.*

PANTHEOL'OGIST [of πᾶν, all, and Θεολόγος, a divine, *Gr.*] a ſtudent or writer of univerſal or a whole body of divinity.

PANTHE'ON [of παν των θεῶν, Gr. *i. e.* of all the gods] a temple in *Rome*, built in a round form by *Agrippa*, the ſon-in-law of *Auguſtus*, adorned with marble of various colours. In the walls were niches, in which the ſtatues of the gods were placed. The gates were of braſs, the beams covered with braſs gilt, and the roof was of ſilver plates. It was dedicated to *Jupiter Vindex*. It was ſince conſecrated by pope *Boniface* III. to the *Virgin Mary*, and is now called *Santa Maria della rotunda.*

PAN'THER [πάνθηρ of πᾶν, all, and θηρ, a wild beaſt, *Gr.*] ſo named, becauſe it has the fierceneſs of all beaſts put together.

PANTHER [*Hieroglyphically*] is put to repreſent hypocriſy and deceit; becauſe it is related, that the ſcent of its ſkin attracts all other beaſts; but it having a fierce countenance which frightens them, it covers it with her two fore-paws, till they come nearer, ſo that ſhe can the more eaſily ſeize them.

PANTHERI'NE [of *panthera*, L.] of or like a panther.

PANT'ING [*pantelant*, F.] fetching the breath ſhort, or breathing quick.

PAN'TOFFLES [*pantouſles*, F.] high ſoled ſlippers, *Pantables*: Hence, *to ſtand upon the pantables* (*pantouſles*) ſignifies ſtrenuouſly to inſiſt upon, or ſtand up for his honour, *&c.*

PAPÆ' [of Παπᾶς, Gr. *i. e.* father] Greek Chriſtian biſhops or prieſts.

Some make a diſtinction betwixt *Papæ* and *Papas*, and ſay that Παπᾶς ſignifies

fies the inferior clergy, and Παπᾶς, chief prieſts.

PAPAY'ER [in the *Caribbe Iſlands*] a kind of fruit.

PA'PER [of *Papyrus*, L.] the *Papyrus* is a plant or kind of bulruſh, which grows in *Egypt* upon the banks of the river *Nile*, which the *Egyptians* apply'd to ſeveral uſes; as to make baſkets, ſhoes, cloths, little boats to ſwim in upon the *Nile*, and paper to write on.

The trunk of the *Papyrus* or paper reed is compoſed of ſeveral leaves or films, placed one over another, which were peeled off and ſeparated with a needle, and afterwards ſtretched out upon a wet table, to the length and breadth of the intended leaf of paper. Over the firſt layer of the leaves of paper they put ſome thin paſte, or only ſome of the muddy water of the *Nile* a little warmed, upon which they ſpread a ſecond layer of the leaves of the *Papyrus*, then they let it dry by the ſun.

The leaves that are the neareſt the heart of the plant are the fineſt, and make the beſt ſort of paper, the next to them are a degree coarſer, and ſo of the reſt.

PA'PER-*Shoes* [*Hieroglyphically*] repreſented prieſthood among the *Egyptians*; becauſe their prieſts wore no other.

PAPIS'TICAL [of *papiſte*, F.] of or pertaining to the *Papiſts*.

PAPIS'TICALLY, after a popiſh manner.

PAPIS'TICALNESS, popiſhneſs.

PAPPES'CENT [*pappeſcens*, L.] growing downy.

PAP'POUS-*lacteſcent* [in *Botany*] downy or milky.

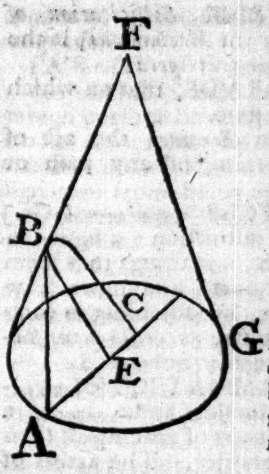
PAP'POUSNESS [of *pappoſus*, L. and *neſs*] downineſs, ſoftneſs, ſpungineſs.

PAP'PY [of *pappus*, L.] ſoft, ſpungy.

PAR'ABLE [παραβολὴ, Gr.] a continued ſimilitude or compariſon; a declaration or expoſition of a thing by way of ſimilitude or compariſon; a dark ſaying, an allegory; a fable or allegorical inſtruction, founded on ſomething real or apparent in nature or hiſtory; from which ſome moral is drawn, by comparing it with ſome other thing in which perſons are more immediately concerned.

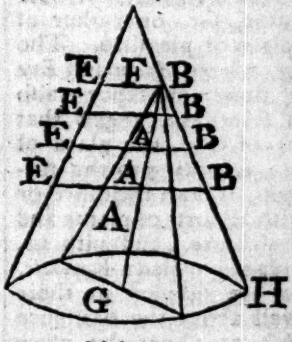
PARAB'OLA [with *Rhetoricians*] a figurative expreſſion, when one thing is uttered, and another ſignified.

PARABOLIA'NI, a ſet of perſons, who, in the *Alexandrian* church, devoted themſelves to the ſervice of churches and hoſpitals.



PARA'BOLA [παραβολὴ, Gr.] is a curve as A B C, made by cutting a cone by a plane A E, parallel to one of its ſides, as F G.

PARABOLA [of παραβάλλω, Gr.] a figure ariſing from the ſection of a cone, when cut by a plain parallel to one of its ſides.



PARABOLICK *Cuneus* [*Geometry*] is a ſolid thus formed: Multiply all the A B's into A E's; or, which is all one, upon the baſe F G H, erect a priſm, whoſe altitude ſhall be F E; and this ſhall be the Parabolic *Cuneus*, which is equal in ſolidity to the Parabolical Pyramidoid.

PARABOLICK *Space* [in *Geometry*] is the area contained between the curve of the parabola, and a whole ordinate B C. This is the two third of the circumſcribing parallelogram B C D E in the common parabola.

PARABOLICK *Pyramidoid* [in *Geometry*] a ſolid figure, ſo called from its particular formation.

PARABOLICK *Conoid* [in *Geometry*] a ſolid figure generated by the rotation of a *Semi parabola* about its *Axis*, and is equal to half of its circumſcribing cylinder.

PARABOLICK [in *Geometry*] a ſolid body formed by the turning of a *Semi parabola* about its ordinate.

PARABOL'ICALLY [*paraboliquement*, F.] by way of parable.

PAROBOL'ICALNESS [of *paraboliceus*, L. and *neſs*] the being of the nature or manner of a parable.

PARABO'LIFORM [of *parabola* and *formis* L.] of the form of a parabola.

PARACEN'TRICK *Sollicitation of Gravity or Levity* [in *Mechanicks*] is the ſame with the *vis centripeta*.

The Bed of PARA'DE, that on which a perſon lies in ſtate.

PARADE [in *Fencing*] the act of parrying or turning off any puſh or ſtroke.

PARADIAS'TOLE [παραδιαστολή, Gr.] a ſeparation, a diſtinction; a figure in rhetorick which joins things that ſeem to have one import; and ſhews how much they differ, by ſubjoining to each its proper meaning, as *triſte lupus ſtabulis, maturis frugibus imbres.* L.

PARADIGRAMMAT'ICE [of παράδειγμα an example, and γράμμα a picture, Gr.] the art of making all ſorts of figures in plaiſter. The artiſts of this workmanſhip are call'd *Gypſochi*.

PAR'ADISE [of παράδεισος of παρὰ and σίνω to water, Gr. or rather of פרדס, *Heb.*] a place of pleaſure. The garden of *Eden*, where *Adam* and *Eve* reſided during their innocency; alſo the manſion of ſaints and angels that enjoy the ſight of God, the place of bliſs in Heaven; according to the notion of the *Greeks*, it is an incloſure or park, ſtored with all ſorts of plants and wild beaſts of pleaſure; and with us, any delightful place is called a *Paradiſe*.

The learned are divided in their opinions, as well about the exiſtence of this *Paradiſe*, as about the place where it was; many are of opinion that it was quite deſtroy'd by the waters of the deluge; but others think it is ſtill in being, ſome will have it to be on the high and inacceſſible mountains of *Armenia*.

Hoffman adds, that it is certain *Paradiſe* had a being before *Adam*, and proves that it did not exiſt before the creation of the world, becauſe it was terreſtrial, and is deſcribed with fruit bearing trees, rivers, &c.

He ſays there is reaſon to believe that it was in a very temperate climate, and thinks that it contributed to the long life of *Adam* and his ſucceſſors, until intemperance the ſource of diſtempers, got into the world to ſhorten the days of mens lives; and he likewiſe believes that the deluge has quite deſtroy'd that *Paradiſe*, and depriv'd it of all that rendred it pleaſant, and therefore it is folly to loſe time in the ſearch after it.

Birds of PARADISE, a rare bird ſo called, either on account of its fine colour, &c. or elſe becauſe it is not known where it is bred, from whence it comes, or whither it goes.

PARADI'SUS [in *Ant. Eccleſiaſtical Writers*] a ſquare court before cathedrals, ſurrounded with piazzas or porticos for perſons to walk under, being ſupported with pillars.

PARADI'SIAN, of or pertaining to paradiſe.

PAR'ADOX [with *Rhetoricians*] is ſomething caſt in by the by, contrary to the opinion or expectation of the auditors, which is otherwiſe called *Hypomone*.

PARADOX'ICALNESS, the nature or quality of a paradox.

PARA'GIUM [*old Law*] is taken for the equal condition between two parties to be eſpouſed or married.

PARAGO'GE [παραγωγὴ, Gr.] a figure in *Gram.* or *Rhetorick*, whereby a letter or ſyllable is added at the end of a word, without adding any thing to the ſenſe of it; this figure is frequent with the *Hebrews*, as אברכה for אברך, *I will bleſs*, and *dicier* for *dici* with the *Latins*.

PARAGO'GICALLY [of παραγωγὴ, Gr. a production or lengthening] according to the figure called *Paragoge*.

PAR'AGOND [of *paragone*, Ital.] equalled with, compared with. *Milton.*

PAR'AGRAPH [παραγραφος, Gr.] the character of a paragraph in a quotation is §.

PARAGRAPH'E [with *Rhetoricians*] a declining or waving the matter in controverſy.

PARAGRAPHE [with *Poets*] a figure, when after having diſpatched one ſubject, they paſs on to another; as *Hactenus Arvorum cultus & ſidera cœli; nunc te Bacche canam.*

PARAGRAPH'ICALLY [of παραγραφὴ, Gr.] paragraph by paragraph, or in paragraphs.

Horizontal PAR'ALLAX [with *Aſtronom.*] is when ſun, moon, or any other planet is in the *Horizon*; which is the greateſt of all; or it is the difference between the real and apparent place of a planet, when it is riſing and ſetting.

PARALLAX [in *Levelling*] is uſed for the angle contained between the true level, and that of the apparent level.

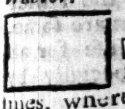
To PAR'ALLEL [*mettre en parallele*, F. of παραλληλος, Gr.] to make or run equal to or with.

PARALLEL *Lines* [in *Geometry*] are ſuch lines as lie equally diſtant from each other in all their parts; ſo that if they were infinitely extended they would never touch, as =.

A cir-

A circular PARALLEL [in *Geom.*] is one line or circle drawn without or within another circle, as ⊚.

PARALLE'LISM, a machine contrived for the ready and exact reduction or copying of deſigns, ſchemes, *&c.* in any proper portion, called alſo a *Parallelogram*, or *Parallelogrammick Protractor*.



PARALLELO'GRAM [παραλληλογραμμον, Gr.] a plain figure bounded by 4 right lines, whereof the oppoſite are parallel one to the other, as in this figure.

PARALLELOGRAM, an inſtrument compoſed of 5 rulers of braſs or wood, with ſliding ſockets to be ſet to any proportion, for the inlarging or diminiſhing of any map or draught.

PARALLELOGRAM'MICAL [of παράλληλος and γράμμα, Gr.] of or belonging to a parallelogram.

PARALLELOPE'PID [in *Geometry*] one of the regular bodies or ſolids, comprehended under ſix rectangular and parallel ſurfaces, the oppoſite ones whereof are equal.

PARALYT'ICALNESS [of *paralyticus*, L. of παραλυτικὸς, Gr. and *neſs*] palſical condition.

PARAL'YSIS [παράλυσις, Gr.] a diſeaſe commonly called the palſey.

PAR'AMENT [in *Architect.*] an uniform courſe of ſtones.

PARANET'ICAL [παρανετικὸς, Gr.] apt, tending to, or pertaining to perſuaſion or admonition.

PARANE'TE *Diezeugmenon*, the note of *de-la-ſol-re*.

PARANETE *Hyperbolæon*, the note *g-ſol-re-ut*.

PARANETE *Synemmenon*, the note called *c-ſol fa*.

PAR'ANYMPH [Παράνυμφος of παρὰ and νύμφη, a bride, Gr.] the friend of a bridegroom, who performs the ſolemnities of the wedding, and conducts the bride to the bride-groom.

The *Rabbins* ſay, that the principal office of the *Paranymph* was to obſerve that the bridegroom and bride committed no fraud in relation to the blood, which was the token of the brides virginity; among the *Greeks* the *Paranymphs* kept the door of the nuptial bed, and had the care and management of the feaſt, and all the other rejoicings.

PARAPEG'MA [παράπηγμα', Gr.] a table or plate of braſs fixed to a pillar, on which, in ancient times, laws, ordinances, proclamations, *&c.* were engraven.

PA'RAPH } a particular charac-
PARAPHE' } ter, knot, or flouriſh, which perſons habituate themſelves to make always in the ſame manner at the end of their name, to prevent their ſignature from being counterfeited.

PARAPHRAS'TICALLY, by way of paraphraſe.

PAR'ASITE [*paraſitus*, L. of παράσιτος, Gr.] a king of prieſts, among the ancients, or a miniſter of the gods; or (as others) a gueſt of the prieſt's whom he invited to eat part of the ſacrifices; hence the word is uſed to ſignify a ſmell-feaſt or trencher-friend.

PARASIT'ICALNESS [of *paraſiticus*, L. of παρασιτικὸς, Gr. and *neſs*] fawningneſs, flatteringneſs.

PARATIL'MUS [παράτιλμος of παρατίλλειν, Gr. to tear or pluck up] a puniſhment, inflicted on adulterers among the *Greeks*, by tearing up by the roots the hair growing about the fundament.

PARAZO'NIUM [παραζώνιον, Gr.] a term uſed by medalifts for a ſcepter, rounded at the two ends, in the manner of a truncheon or commander's ſtaff; or a kind of poniard or ſhort ſword, repreſented as worn at the girdle.

PAR'CÆ [according to the *ancient Theology*] the goddeſſes who preſide over the lives of men. And, according to *Plato*, the daughters of *Neceſſity* and *Deſtiny*. Theſe (as the poets fable it) ſpun the lives of men; *Clotho* held the diſtaff and ſpun the the thread; *Lacheſis* turned the wheel; and *Atropos* cut the thread of life. The three *Parcæ* are introduced to denote the threefold propriety of time, the firſt is called *Clotho*, becauſe all things that are brought to paſs, are like to a drawing out of a thread in ſpinning, following one another in a continual ſucceſſion; they called the ſecond *Lacheſis*, and the reaſon of that name is, that all things are deſtined to every one at his nativity, and happen, as it were, by a certain lot; the third is called *Atropos*, becauſe thoſe things that have been diſpoſed and decreed by her can by no means be averted. *Clotho* is ſometimes repreſented in a long robe of divers colours, and with a crown on her head adorned with 7 ſtars, and holding a diſtaff in her hand; *Lacheſis* in a robe beſpangled with ſtars, and holding a ſpindle in her hand; and *Atropos* clothed in a black robe, and cutting the thread with a pair of ſciſſars. *Lucian* repreſents them after a different manner, like three poor old women,

women, one holding a diſtaff, another a wheel, and another a pair of ſciſſars, having their heads adorned with large locks of wool mixt with daffodils.

PARCH'ING [prob. of *percoquens*, L.] burning or drying up.

PARCH'INGNESS, burning, &c. quality.

PAR'DON [in *Canon Law*] an indulgence which the pope grants to ſuppoſed penitents, for the remiſſion of the pain of purgatory.

PARDON-*Church-yard*, a place formerly on the north ſide of St. *Paul's* church; this was a large cloiſter, and a chapel built by king *Stephen*, inviroⁿing a plot of ground; about this cloiſter was artificially and richly painted the *dance* of *Machabray* or *dance* of *death*, commonly called the *dance* of St. *Paul's*; the like of which was painted about St. *Innocents* at *Paris*. The metres or poeſy of this dance, were tranſlated out of *French* into *Engliſh*, by *John Lidgate*, monk of *Bury*, and with the picture of death, leading all eſtates, painted about the cloiſter. The monuments in this cloiſter, both for number and workmanſhip, exceeded all that were in St. *Paul's* church; all which were demoliſhed in the year 1549, by the command of the duke of *Somerſet*.

PAR'DONABLENESS [of *pardonable*, F. and *neſs*] capableneſs of being pardoned or forgiven.

PAREG'MENON [παρήγμενον, Gr, a derivative] a rhetorical figure, which joins words together, which are deriv'd one from another, as *wiſe*, *wiſdom*, &c.

PAREI'RA *Brava*, the root of a plant growing in *Mexico*, &c. accounted a ſpecifick for the cure of the ſtone and gravel.

PAREM'PTOSIS [παρέμπλωσις, Gr.] a falling or coming in between.

PAREMPTOSIS [with *Gram.*] a figure when a letter is added in the middle of a word, as πτόλις for πολις, a city.

PAREN'CHYMA *of a plant* [according to Dr. *Grew*] the pith or pulp, or that inner part of the plant, through which the juice is ſuppoſed to be diſtributed.

PARENCHYMA'TOUS [of παρέγχύμα Gr.] of or pertaining to the bowels through which the blood paſſes.

PAREN'CHYMOUS *Parts* [in *Old Anatomy*] ſuch fleſhy parts of the body as fill up the void ſpaces between the veſſels, and do not conſiſt of veſſels themſelves: But it has ſince been diſcovered by means of microſcopes, that all the parts of an animal body are nothing elſe but a network of ſmall veſſels and canals.

PAREN'THESIS [παρένθεσις, Gr.] an interpoſition, a putting between.

PARENTHESIS [with *Grammar.*] a figure when ſome vowel is put into a middle of a word, as γυνοε for γυνης.

PA'RENTS [of *pario*, to bring forth young] are properly only the father and mother of children; but are ſometimes taken in a larger ſenſe for all thoſe of near kindred, eſpecially by blood in a direct line.

Children are under the ſtricteſt obligation to obey, honour and reſpect their parents, and diſobedient, refractory, and ſtubborn children, [among the *Jews*] were puniſhed, being brought out of the gate of the city, and ſtoned to death by the command of God.

Moreover among the Heathens children were ſo much at the diſpoſal of their parents, that if their fathers did not think fit to receive them at their birth, they had the liberty to expoſe them, and in ſome places to kill them.

By the *Athenian* laws, a father might have an action of ingratitude againſt ſtubborn and rebellious children, which would diſable them from holding any office: they alſo allowed a father to abdicate his ſon, he firſt declaring his reaſons in court, which being approv'd he was legally ſtruck out of the family, and diſinherited.

And if any one had beaten his parents, and not allowed them the conveniency of his houſe and other neceſſaries, he was reckoned an infamous perſon, and this was a kind of excommunication, for thoſe under this cenſure were neither admitted to the ſolemnities of religion nor civil commerce.

Good PARENTS [*Hieroglyphically*] are repreſented by the pelican, who, as it is reported, will caſt herſelf into the flames kindled about the neſt where her young ones lie, to deliver them from the imminent danger.

PARE'RE [in *Traffick*] a term borrowed from the *Italians*, ſignifying advice or counſel of a merchant or perſon negociating; or that ſuch a perſon, being conſulted on any point, introduces his anſwer, in *Italian*, with a *mi pare*, i. e. it ſeems to me, or I think. This begins to be naturalized with us.

PAR'GETER, a plaiſterer.

PAR'GETING [*incert. Etym.* except of *parties*, L. a wall] plaiſtering of walls cielings, &c.

PAR'ISHES [*paræcia*, L. *paroiſſe*, F.] the original of dividing kingdoms, provinces,

vinces, &c. in parishes, is said to be owing to *Fabian* the 21st pope, who divided *Rome* among the deacons, which according to *Luitprandus*, in number 7. *Dionysius* designed to every presbyter his church, church-yard and parish, and instituted dioceses, and afterwards pope *Marcellinus* appointed 25 dioceses. *Honorius* arch bishop of *Dover*, a *Roman* and a disciple of *Gregory* the great, was the first who instituted parishes in *Britain*, at least among the *English Saxons*, who were about this time converted to Christianity.

PARK [for *fishing*] a very large net disposed on the brink of the sea, having only one hole that looks towards the shore, and which becomes dry after the flood is gone off; so that the fish has no way left to escape.

PARK [with *Shepherds*] a moveable palisade set up in the field, to inclose the sheep in to feed in the night time.

PARK *Leaves*, an herb.

PAR'LE [of *parler*, F.] a talking, discourse. *Milton.*

PARLIAMENT'ARINESS, the being according to the rules, method, or authority of a parliament.

Clerk of the PAR'LIAMENT, an officer who records all acts done in this high court, and engrosses them fairly in parchment rolls, in order to be kept for posterity.

PARLIAMEN'TUM *de la bonde*, a parliament in the time of king *Edward* II. to which the barons came armed with coloured bands on the sleeves for distinction against the two *Spencers*.

PAR'LOUR [in *Nunneries*] a little room or closet where people talk to the nuns through a grated window.

PAR'LOUSNESS [q. *peerlesness*, F.] uncapableness of being equalled, spoken commonly in an ill sense.

PAR'MA [with *Antiquaries*] a sort of ancient buckler.

PARO'CHIA, or parish, did anciently signify what we now call the diocess of a bishop; but at this day it is the circuit of ground in which the people that belong to one church inhabit, and the particular charge of the secular priest; *Camden* says, that this realm was first divided into parishes by *Honorius* archbishop of *Canterbury*, *Anno Christi* 636, who reckons 2984 parishes. It is also said that parishes were divided by the *Lateran* council, before which every man obliged to pay tithes, paid them to what priest he pleased; but they decreed that every man should pay them to his parish priest.

PARODICK *Degree* [in *an Equation*] the several regular terms, in a quadratick, cubick, or biquadratick equation, &c. the indices of whose powers ascend or descend orderly, in an arithmetical progression.

PAR'ODY [*parodia*, L. of παρῳδία of παρα by, and ἰδὴ, *Gr.* a way *q. d.* trite, or passing current among the people] a a popular maxim, adage or proverb; also a poetical pleasantry, consisting in applying the verses of some person, by way of ridicule, to another, or in turning a serious work into burlesque, by endeavouring, as near as can be, to observe the same words, rhimes and cadences.

PAROIMI'A [with *Rhetoricians*] a proverbial manner of speaking: also the continuation of a trope or figure with respect to the common use, as to wash an *Ethiopian* and a *Brick*.

PAROL' *Arrest* [in *Law*] an arrest by word of mouth.

PAROL *Demurrer* [in *Law*] a privilege allowed to an infant, who is sued concerning lands which came to him by descent.

Will PAROLE. See *Will.*

PARO'LI [in *Gaming*] the double of what was laid at stake before.

PAROEMOE'ON [παροιμοιον of παρὰ ὁμοῦ, by, or according to the way, or ὁιμη, Gr. a way] a proverb: also a figure used by *Grammarians*, in which all the words of a sentence begin with the same letter, &c. as *O Tite, tute, Tati, tibi tanta Tyranne tulisti.* And also when several verbs or nouns are produced like the former, only with a little variation of tenses and cases.

PAROT'IDES [παρωτιδες of παρὰ near and ὠτὸς, gen. of οὖς, an ear, *Gr.*] certain glandules or kernels under and behind the ears; whose use is to strengthen the partition of the vessels, and to soak up the moisture of the brain; also a swelling of those kernels, commonly called a swelling of the almonds of the ears.

PAROX'ISM [παροξισμὸς of παροξύνω, to make very sharp, Gr.] the access or coming on of a fit of a fever, ague or other distemper.

PARRHESI'A [with *Rhet.*] a figure, when one speaks boldly and freely about matters displeasing to others, or liable to envy.

PAR'RICIDE [*parricida*, *parricidium*, L.] the killer or killing of a father or parent; also treason against ones country: The *Romans* had made no law against parricides, supposing that no person

perſon would be ſo inhumane as to commit ſuch a crime; till about 500 years after the death of *Numa*, *Oſtius* killed his father, upon which they ordered that ſo flagitious a malefactor ſhould be apprehended and have wooden ſhoes put upon his feet, and ſo be carried to goal, where he was to remain one year, during which time his feet were not ſuffered to touch the earth, the common parent of mankind; for the former the *Roman* law ordained this puniſhment, that the perſon convicted of this crime, ſhould be firſt whipped till the blood came, and then ſhould be tyed up in a leathern ſack, together with a dog, an ape, a cock, and a viper, and ſo thrown into the next river that was deep enough to drown him.

The ancient *Egyptians* uſed to run ſharp reeds into every part of the bodies of Parricides, and after they had thus wounded almoſt every part, threw them upon a heap of thorns, and ſet fire to them.

And if a ſon was ungrateful enough but to ſtrike his parent, he was to have his hands cut off.

A PAR'ROT [*Hieroglyphically*] was pictured to repreſent an eloquent man; becauſe no other bird can better expreſs itſelf.

PAR'RYING [in *Fencing*] the action of ſaving a man's ſelf, or ſtaving off the ſtrokes, *&c.* offered him by another.

PARSIMO'NIOUSNESS [of *parſimonia*, L. and *neſs*] ſparingneſs, thriftineſs.

Macedonian PAR'SLEY, hedge-parſley, pert, ſeveral herbs.

A Phyſical PART, is that which tho' it enter the compoſition of the whole, may yet be conſidered apart, and under its own diſtinct idea.

Eſſential PART, is that whereby, with the concurrence of ſome others, an eſſential whole is conſtituted, as the body and ſoul are the eſſential parts of a man.

Aliquant PART, is a quantity which being repeated any number of times, becomes always either greater or leſs than the whole; thus 5 is an aliquant part of 17.

Aliquot PART, a quantity which being repeated any number of times, becomes equal to an integer, as 6 is an aliquot part of 24.

An Integral / *An Integrant* PART } is that which is neceſſary to the integrity of the whole, as a head or arm is to a man.

PART [in *Muſick*] a piece of the ſcore or partition, written by itſelf for the conveniency of the muſician.

A *Subjunctive* or *Potential* PART [with *Logicians*] is that which is contained in ſome univerſal whole, as *John* and *Thomas*, in man; a man and a lion in animal.

PARTHE'NIÆ [of παρθενεῖα, Gr. virginity] the *Spartans* having been at war with the *Meſſenians* for 20 years, and by that means very much depopulated their country, and apprehending that if this war continued it might depopulate their *Sparta*, they ſent ſome of their young men from the army into the city, with licence to be familiar with as many unmarried women as they would; and the children begotten by them in this manner were called *Partheniæ*, on account of the uncertainty who were their fathers: At the end of the war this brood were deemed baſtards, and therefore were denyed the bearing any office in the government, *&c.*

This enrag'd them ſo that they conſpired with the ſlaves to deſtroy all the nobility; but their plot being diſcovered, they drove them out of the city; but they being headed by *Phalantas*, travelled into *Magna Græcia* in *Italy*, and built *Tarentum*.

PAR'TIALNESS [*partialité*, F.] a ſiding too much with a party; a being more on the one ſide than the other.

A PARTICIP'IAL, an adjective derived of a verb, tho' not an abſolute participle.

PAR'TICLES [in *Phyſick*] the minute parts of a body, or an aſſemblage or coalition of ſeveral or many of which natural bodies are compoſed.

PARTIC'ULARIST [with *polemical Divines*] one who holds particular grace, *i. e.* that *Chriſt* died for the elect only, *&c.* not for mankind in general.

PARTIC'ULARNESS [of *particularis*, L. and *neſs*] peculiarneſs, ſingularneſs.

PARTI'LE *Aſpect* [with *Aſtrologers*] the moſt exact and full aſpect that can be; ſo termed, becauſe it conſiſts preciſely in ſo many parts or degrees as are requiſite to compleat it even to a degree.

PAR'TISAN [in *Milit. Affairs*] one who is very dextrous at commanding a party, and knowing the country very well, employed in ſurprizing the enemies convoys, or in getting intelligence.

PAR-

PARTISAN *Party* [*Milit. Term.*] a ſmall body of infantry commanded by a *Partiſan*, to make an incurſion upon the enemy, to lurk about their camp; to diſturb their foragers, and to intercept their convoys.

PARTI'TIONS *of an Eſcutcheon*, according to the number of coats that are to be on it, are the ſeveral diviſions made in it, when the arms of ſeveral families are borne in it, on account of intermarriages or otherwiſe.

Homogeneous Phyſical PARTS, are thoſe of the ſame denomination with ſome other.

Heterogeneous Phyſical PARTS, are ſuch as are of a different denomination from ſome other.

Similar PARTS, are ſuch as are to one another, as their wholes are to one another.

PAR'TUISAN, a weapon ſometimes carried by lieutenants, not much unlike a *halbert*.

PARTUN'DA } [among the *Romans*]
PAR'TULA } a goddeſs, to whom they attributed the care of big-bellied women, and who aſſiſted at child-bearing.

PAR'TY *per Pale* [in *Heraldry*] is by ſome ſuppoſed to ſignify, that the bearer had received on his ſhield a cut down-right or perpendicular in the middle from top to bottom.

PARTY *per Bend Dexter*, repreſents a cut falling upon the upper corner of the ſhield on the right hand, and deſcending athwart to the oppoſite corner.

PARTY *per Feſſe*, repreſents a cut croſs the middle of the ſhield, from ſide to ſide.

PARTY *per Bend Siniſter*, intimates that the cut had been on the left upper corner, and comes athwart to the lower oppoſite corner.

PARTY *Bleu*, a company of villains, who infeſted the roads in the *Netherlands*; who belonged to neither army, but robbed on both ſides, without any regard to paſſes.

PAR'VIS [a porch, or church-porch, *&c.*] is applied to the mootings or law diſputes among young ſtudents in the inns of courts; and alſo to that diſputation at *Oxford*, called *Diſputatio in parvis*.

PASIPH'AE [according to the *Poets*] the daughter of *Sol*, and wife of *Minos*, king of *Crete*. It is fabled of her, that ſhe grew enamoured with a bull that was feeding; and *Dædalus* made a wooden cow, and encloſed *Paſiphae* in it; and ſo the bull covering this wooden cow, had coition with *Paſiphae*, and that ſhe conceived a monſter that had the body of a man, but the head of a bull. The truth of this fiction is, they ſay that *Minos*, being out of order in his privities, was cured by *Procris*, the daughter of *Pandion*, at which time he was accompanied by a very beautiful young man, named *Taurus*, (*i. e.* a bull) with whom *Paſiphae* being enamoured, he lay with her and begat a ſon. *Minos* reckoning the time that he had been ill of his privities, and knowing that this ſon could not be begotten by him, becauſe he had not had to do with *Paſiphae*, knew that it was the ſon of *Taurus*, but he would not put the children to death, becauſe he was look'd upon to be his childrens brother, but ſent it away into the mountain.

As to *Dædalus*'s making the cow, ſome ſay, he was aſſiſting to her in her amours with *Taurus*, and that as often as he was at work upon any fine figure, ſhe took an opportunity to go to ſee him work, and he being making the effigies of a very fine cow, as like the life as was poſſible, ſhe cunningly went to ſee the cow, and there had an opportunity of enjoying her lover, 'till at laſt the matter came to be known, and thereupon *Dædalus* was by *Minos* impriſoned in the *Labyrinth*.

PAS'ME [in *French Heraldry*] a term uſed to ſignify an eagle grown ſo old, that ſhe is, as it were, become ſenſeleſs, having almoſt loſt her ſight, and the beak grown ſo thick and crooked, that having loſt the uſe of it to eat or prey, ſhe ſtarves for hunger, which is ſaid to be very frequent among eagles.

PAS'NAGE, the running or feeding of ſwine within a foreſt; alſo the price of it.

PASS [in the *Tin-works*] a frame of boards ſet ſloping, by which the oar ſlides down into the coffer of a ſtamping-mill.

PASSALORHYN'CHITES, a ſect of Montaniſts in the 2d century, who made profeſſion of perpetual ſilence, and the better to obſerve it kept their thumb continually on their lip, their practice they founded on the words of the *Pſalmiſt*, *Set a guard, O Lord, on my mouth.*

PAS'SANT [in *Heraldry*] as a lion, or any other creature paſſant, ſignifies walking along leiſurely. See the eſcutcheon.

PAS'SIBLENESE [of *paſſibilis*, L. and *neſs*] capableneſs of ſuffering.

PAS'SING [*paſſant*, F.] going by; alſo omitting, *F.*

PAS'SINGLY, excellently, as *paſſingly well.*

PAS'SION *Croſs* [in *Heraldry*] is ſo called, becauſe it is ſuppoſed to reſemble that croſs on which our Saviour ſuffered, not croſſed in the middle, but ſomewhat below the top, as in the figure.

PASSION [*paſſio* of *pati*, L.] a quality that affects the ſenſes, and the ſenſitive appetite, but is ſoon over; alſo the receiving of an action.

PASSION, tranſport of mind, ſtrong deſire or inclination; affection, fondneſs; anger or wrath; alſo a ſuffering.

PASSION [with *Phyſicians*] any pain, uneaſineſs, or diſturbance in the body, as the *Iliack Paſſion.*

Corruptive PASSION, is a paſſion by which the patient is either corrupted wholly or in part, as when one is *wounded.*

Perfective PASSION, is a paſſion by which the ſubject receives ſome additional perfection, as to be *inſtructed.*

PAS'SIONATE *for a thing*, i. e. having a ſtrong deſire for, or inclination to it.

PAS'SIONATELY [*paſſionnement*, F.] with paſſion.

PAS'SIONATENESS [of *paſſion*, F. of L. the *terminat.* and *neſs*] haſty cholerick temper, propenſity to paſſion.

PAS'SIONS [in *Poetry*] the paſſionate ſentiments, geſtures, actions, *&c.* which the poet gives his perſons.

PASSIONS, any motion whereby the ſoul is carried towards any thing; or the agitations of it, according to the different objects which preſent themſelves to the ſenſes; the affections of the mind, as love, hatred, fear, joy.

PASSIONS *of Men.* The diverſity of paſſions, is by naturaliſts ſaid to proceed from the contexture of the fibres, and different habitude of the humours of the body; choler incites to anger, melancholy, or ſadneſs; blood abounding to joy; becauſe that choler vellicates the ſpirits, melancholy compreſſes them, blood dilates them, phlegm obſtructs them; and theſe effects are found in them ſleeping as well as waking; thoſe who abound with choler, are prone to dream of fires, burnings, brawls, and fightings; the phlegmatick, of waters, inundations, drowning; the ſanguine, of muſick, dancing, and laſciviouſneſs.

PAS'SIVE *Voice of a Verb* [with *Gram.*] one which betokens ſuffering or being acted upon, as *doceor*, I am taught, *&c.*

PASSIVE *Principles* [with *Chymiſts*] are *Water* and *Earth*, which they ſo call, becauſe their parts are either at reſt, or at leaſt not ſo ſwiftly moved as thoſe of *Spirits*, *Oil*, and *Salt.*

PASSIVE *Prayer* [with *Myſtick Divines*] is a total ſuſpenſion or ligature of the intellectual faculties, in vertue whereof the ſoul remains of it ſelf and its own power impotent, as to the producing any effects.

PAS'SIVENESS [of *paſſivus*, L. and *neſs*] paſſive or ſuffering nature, quality, *&c.*

PAS'SOVER, a ſolemn feſtival of the *Jews*, obſerved in commemoration of the deſtroying Angel's paſſing over their houſes and not killing their firſt-born, when he ſlew thoſe of the *Egyptians.*

PASTOPHO'RI [παραφόροι of παρὰ a veil, and φέρω, Gr. to bear] certain prieſts, whoſe office it was, at ſolemn feſtivals, to carry the ſhrine of the deity, when they were to pray for fair weather, rain, *&c.*

PAS'TORAL *Staff*, the ſtaff or croſier of a biſhop wherewith they are inveſted.

PAS'TORAL [*paſtorale* of *paſtor*, L. a ſhepherd] Monſ. *Fontenelle* ſays, paſtoral is the moſt ancient ſort of poetry, becauſe a ſhepherd's life is the moſt ancient way of living. He ſays, that paſtoral ſhould not be ſo rude as the country converſation, nor ſo polite as that of the court.

Another author ſays, ſhepherds ſhould never go out of their woods, and all the ſimilies in paſtoral ſhould be taken from thence; all the ſentiments ſhould be tender and natural, ſoft and eaſy.

Blank verſe will agree very well with paſtoral, and being a nearer reſemblance of the natural way of ſpeech than rhime, muſt be moſt agreeable to that ſort of poeſy, which comes neareſt to nature, as paſtoral does.

PATA'ICI *Dii*, a ſort of deities, much like the *Dii Cabiri* of the *Samothracians*, at leaſt as to their figures; for they were like *Pigmies* with which the *Phenicians* adorn'd the prows of their ſhips.

PATAVIN'ITY [among *Criticks*] a fault objected againſt *Livy*, for uſing the dialect or orthography of *Padua* in his writings.

To

To PAT, to hit or ſtrike ſoftly, as with the finger, *&c.*

PATALE'NA [of *patere*, L. to be open] an ancient female deity, to whom they attributed the care of the corn, when it ſprung from the blade. *L.*

PATCH'ING [*incert. Etym.* prob. of *pezzare*, Ital. unleſs of *patagium*, L. a border, *&c.*] ſetting a piece of patch upon a garment, *&c.*

PATE [in *Fortification*] a ſort of fortification like what they call an horſeſhoe, not always regular, but generally oval, encompaſſed only with a parapet, having nothing to flank it; uſually erected in marſhy grounds to cover the gate of a town.

PA'TER-*noſters* [with *Roman Catholicks*] are the great beads of their chaplets, uſed in their devotions.

PATER-*noſters* [in *Architect.*] certain ornaments placed underneath ovolo's, cut in form of beads, either round or oval.

PA'TER, a father. *L.*

PA'TER *Guardian*, a title given to the head or chief of a monaſtery. *&c.* of *Franciſcan* friars.

Croſs PA'TER-*noſter* [with *Heralds*] is the repreſentation of a croſs made with beads. See the eſcutcheon.

PATER'NALNESS [of *paternus*, L. and *neſs*] fatherlineſs, fartherlike affection or care.

PATHET'ICK *Muſick*, muſick that is very moving, expreſſive, paſſionate, capable of exciting pity, compaſſion, anger, or the like paſſion.

PATHETICK *Nerves* [*Anatomy*] the fourth pair which ariſe from the *medulla oblongata*.

PATHET'ICALNESS [of *patheticus*, L. and *neſs*] the quality moving the affections.

PA'THIC [*pathicus*, L. of παθεῖν, Gr. to ſuffer] a ſodomite, an ingle, who ſuffers his body to be abuſed contrary to nature.

PATHOGNOM'IC [of πάθος affection, and γινωσκω, Gr. to know] an epithet given to a ſymptom or concourſe of ſymptoms, that are inſeparable from a diſtemper, and are found in that only and no other.

PATHOL'OGIST [of παθολογία of πάθος and λόγος, Gr.] one who treats of pathology, *i. e.* of the preternatural conſtitution of the body of man; diſcovering the cauſe, nature, and difference of diſeaſes.

PA'THOS [πάθος, Gr.] paſſion, that which one ſuffers or has ſuffered.

PATHOS [with *Rhetoricians*] ſignifies the ſeveral affections which the orator excites in his hearers.

PA'TIENCE, an herb, being a ſort of large and very ſour ſorrel.

PA'TIENTLY [*patienter*, L.] with patience.

PA'TIENTNESS [*patientia*, L.] patient temper.

PAT'LY, fitly, opportunely.

PAT'NESS, fitneſs, opportuneneſs.

PATONC'E, as a *Croſs Patonce* [with *Heralds*] is a croſs that has its ends flory, but yet differs from that which is called a *Croſs Flory*, in that the *Flory* circumflexes and turns down like a *Fleur-de-luce*, but the croſs patonce extends and ſtretches to a certain patee form, as in the eſcutcheon *Gules*, a *Croſs Patonce Argent*.

PATRIARCH'AL *Croſs* [in *Heraldry*] is one that has its ſhaft croſſed twice, the upper arms of it being ſhorter, and the lower longer. See the eſcutcheon.

PA'TRIARCHS [of πατηρ a father, and ἀρχος, Gr. chief] in an eſpecial manner is uſed to ſignify thoſe fathers or heads of families recorded in the old teſtament, who lived before *Moſes*; as *Adam*, *Lamech*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, &c. and hence it was given to the biſhops of the firſt churches of the *Eaſt*, as *Antioch*, *Alexandria*, *Jeruſalem*, *Conſtantinople*, &c.

PA'TRIARCHSHIP [of *patriarcha*, L. and *ſhip*] the dignity or juriſdiction of a patriarch.

PATRI'CIAN [*patricien*, F. of *patricius*, L.] one deſcended of a noble family, in oppoſition to the *Plebeians*.

PATRI'CIANS [ſo called of *Patricius* their ring leader] their diſtinguiſhing tenant was, that the ſubſtance of the fleſh is not the work of God, but of the devil; on which account they bore ſuch hatred to their own bodies, as ſometimes to kill themſelves.

PA'TRIOTSHIP [of *patriota*, L. and *ſhip*] office, dignity, or quality of a patriot.

PA'TRISSATING [*patriſſant*, L.] taking after the father.

PA'TRON [in *Navigation*] a name given in the *Mediterranean* ſea to the perſon who commands the ſhip and mariners, and ſometimes to the perſon who ſteers, or the pilot.

Lay PATRONAGE [in *Law*] is a right attached to the perſon, either as founder, or heir of the founder; or as poſſeſſor of the fee to which the patronage is annexed, and is either *real* or *perſonal*.

Real Lay PATRONAGE, is that which is attached to the glebe, or to a certain inheritance

Perſonal Lay PATRONAGE, is that which belongs immediately to the founder of the church, and is tranſmittable to his children and family, without being annexed to any fee.

Eccleſiaſtical PATRONAGE [in *Law*] is that which a perſon is intitled to by vertue of ſome benefit which he holds.

Arms of PATRONAGE [in *Heraldry*] are thoſe at the top, whereof ſome are marks of ſubjection and dependance, as the city of *Paris* bears three *Flowers de Lys* in chief, to ſhew her dependance on the king.

PA'TRONSHIP [of *patronatus*, L. and *ſhip*] the office, *&c.* of a patron.

PATRONI'ZER [*patronus*, L.] a patron, defender, *&c.*

PATRONYM'IC [*patronymicus*, L. of πατρωνυμικὸς, Gr.] pertaining to the names of men derived from their anceſtors.

PATROVIL'LE } [*patrouille*, F.] a
PATROUL' } round of ſoldiers to the number of 5 or 6, with a ſergeant to command them; theſe ſet out from the *Corps de Guard*, and walk round the ſtreets of a garriſon, to prevent quarrels and miſchief, *&c.* and to keep all in order, peace and quietneſs.

PATTEE' [in *Heraldry*] a croſs pattee, is a croſs that is ſmall in the center, and goes widening to the ends, as in the eſcutcheon.

To PAT'TER [of *patting*] to ſtrike, as hail or any ſmall things falling, or being thrown in great numbers.

PAT'TES, the paws of any beaſt.

PAUCILO'QUIOUSNESS [*pauciloquium*, L.] ſparingneſs of ſpeech, fewneſs of words.

PA'VENCE, the name of the *Pagan* deity, under whoſe protection the mothers and nurſes recommended their children, to ſecure them from fear; but others will have him to be a ſort of bugbear, with which they frightened their children, in order to quiet them, when froward.

PAVEN'TIA [among the *Romans*] a goddeſs, who, as they fancied, protected children from fears; or, as others ſay, frightened them.

PA'VIOR [*un paveur*, F. *pavitor*, L.] a maker of pavements in ſtreets.

Paviors is an ancient company, their coat *Argent*, a *Chevron* between three rammers *Sable*.

PAVI'LION [of *papilio*, L. or *padiglione*, Ital.] a turret or building uſually inſulated, and under one ſingle roof; ſometimes ſquare, and ſometimes in form of a dome.

PAVILION [in *War*] a tent raiſed on poſts to lodge under in ſummer-time.

PAVI'LION'D, encompaſſed or incloſed in a pavilion. *Milton.*

PAVILIONS [in *Architecture*] is uſed for projecturing pieces in the facade of a building, which mark the middle of it.

PAUL'IANISTS, a ſect ſo called; the followers of *Paulus Samoſetanus*, a biſhop of *Antioch*, who denyed the diſtinction of perſons in the Trinity.

PAULI'CIANS [ſo called of *Paulus* their chieftain] to the errors of the *Manichees*, they added an abhorrence of the croſs, and employed it to the moſt ſervile uſes, out of deſpight.

PA'VOR [among the *Romans*] fear, a deity, whom they received from the *Corinthians*, whoſe children being frightned to death by the ghoſts of *Medea*'s children, *Mermerus* and *Pheres*, they were ordered by the oracle to ſacrifice to them annually, and erected two ſtatues, one to *Fear*, and another to *Paleneſs*.

PAUSA'RIUS [among the *Romans*] an officer who directed the ſtops, or pauſes, in the ſolemn pomps or proceſſions of the goddeſs *Iſis*, *i. e.* the ſtands or places where the ſtatues of *Iſis* and *Anubis* were ſet down; alſo an officer in the gallies who gave the ſignal to the rowers, that they might act in concert, and row all together.

A Demy PAUSE [in *Muſick*] a ceſſation for the time of half a meaſure.

A General PAUSE, a general ceſſation or ſilence of all the parts.

PAW, *Foh!* an interjection of nauſeating.

To PAW [*patiner*, F.] to move, feel, or handle with the paws.

To heave a PAWL [*Sea Phraſe*] is to heave a little more for the *Pawl* to get hold of the whelp.

PAX [with the *Romans*] a deity, repreſented holding a laurel branch and a ſpear, to ſhew that gentleneſs and pity belonged principally to victorious warriors.

Pauſanius ſays that the ſtatue *Pax*, was worſhipped at *Athens* in the form of a woman, holding by the hand *Plutus* the god of riches. The emperor *Claudius* began to build her a temple at *Rome*; but the finiſhing and adorning was deferred till the time of *Veſpaſian*, who did it after the conqueſt of *Judæa*, and deſtruction of *Jeruſalem*; which ſeems to be intimated by his coins with the image of this goddeſs, holding in one hand a lighted torch, ſetting ſome broken arms on fire with it, and in the other an olive branch with this device, *Paci orbis terrarum*; ſhe was alſo repreſented with an olive branch and *Mercury's Caduceus*; his ſon *Titus* alſo repreſented the figure of *Peace* like a goddeſs, holding a palm in one hand and a ſcepter in the other, with this inſcription, *Pax æterna*.

To PAY *the Seams of a Ship* [prob. of *poix*, F. pitch] to lay them over with hot pitch; or to lay on a coat of new ſtuff, after her ſoil has been burnt off; this ſtuff is a mixture of tallow and ſoap, or of train-oil, roſin and brimſtone boiled together.

To be PAY'D [*Sea Phraſe*] a ſhip is ſaid to be ſo, when tacking about all, her ſails are back-ſtayed, *i. e.* lie flat againſt the maſts and ſhrouds.

PEACE [*pax*, L. *paix*, F.] reſt, ſilence, quietneſs; alſo concord, agreement, reconciliation; the direct oppoſite to war.

PEACE *of the Plough*, that whereby the plough tackle and plough cattle are ſecured from diſtreſſes.

PEACE [in *Painting*, &c.] is repreſented as a beautiful lady, holding in her hand a wand or rod towards the earth, over a hideous ſerpent, and holding her other hand over her face, as unwilling to behold ſtrife or war. By others ſhe has been repreſented holding in one hand an olive branch, and leading a lamb and a wolf yoked by their necks in the other; and alſo with an olive branch in her right hand, and a *Cornucopia* in her left.

A very famous temple was erected for her at *Rome*, which was furniſhed with moſt of the rich vaſes and curioſities taken out of the temple of the *Jews* at *Jeruſalem*: In this temple the goddeſs was repreſented as a fine lady, endowed with a great deal of ſweetneſs and good nature, crowned with laurel interwoven, holding a *Caduceus* in one hand, and a noſegay of roſes and ears of corn in the other.

The Temple of PEACE built by *Veſpaſian* was 300 foot long and 200 broad; of which *Joſephus* ſays, that all the rareties that men travel through the world to ſee, were laid up there.

PEACE'ABLY [*paiſiblement*, F.] in a peaceable manner.

A PEA'COCK [*Hieroglyphically*] with beautiful plumes, and in a poſture of admiring them, and expoſing them to the ſun, repreſented a creature proud of its natural perfections.

A PEACOCK [*Emblematically*] alſo repreſents women over curious in their dreſs and coſtly cloathing.

PEA-*Hen* [*penache*, F. *pava*, L.]

PEAK'INGNESS, ſicklineſs, unthrivingneſs.

PEAL'D, troubled or deaffened with the noiſe. *Milton.*

PEAR-*Tree* [pıꝑıȝe-ꝺꝛeo, *Sax.*]

PEARL. There are pearls brought from many places in the four parts of the world. And it is ſaid that the ſmaller pearls, that is thoſe ſhell fiſh that are called pearls, follow the great ones called mother of pearls like bees. They are known to be big with pearls, when their ſhells have bunches on each ſide.

The oriental pearls have a water that inclines to a carnation; thoſe of *America* are green, and thoſe of the north are gridelin. Pearls are found in *Bohemia* in rivers of freſh water, and in *Sileſia*, and in *Lorrain*. They are ſometimes found alſo in common oiſters.

Pearls that have been long worn turn yellow, and moulder away at the end of 80 or 100 years.

They are made in the mother of pearl beds after the manner of onions. They have diſcovered in ſome mother of pearls to the number of 150; but not all perfect: Some compleat, but others juſt beginning to be formed.

Wens of PEARL, certain excreſcencies or prominent pieces in form of half pearls, found in the bottom of the pearl ſhells.

PEAS-*Cod* [pıꝑe cobbe, *Sax.*] the ſhell or huſk of a pea.

PEC'CANTNESS [of *peccans*, L. and *neſs*] offenſiveneſs, hurtfulneſs.

PECQUETS' Duct [*Anatomy*] the thoracic duct, ſo called from *Pecquet* its diſcoverer.

A PEC'-

A PEC'TORAL [in the *Jewiſh Oeconomy*] an ornament worn by the high-prieſt on his breaſt, called alſo *rationale*, or *the breaſt plate of Judgment*. This was a piece of embroidery about 10 inches ſquare, of very rich work, ſet with four rows of precious ſtones, upon each of which was engraven one of the names of the tribes of *Iſrael*; it was compoſed of two pieces folded one upon the other like a purſe, in which it is ſaid the *Urim* and *Thummim* was incloſed.

PECTORAL *Muſcle* [*Anatomy*] a muſcle which moves the arm forwards; ſo named on account of its ſituation, which ariſes above from the *Clavicula*, and below from the breaſt-bone, and all the endings of the upper ribs, and is implanted in the upper part of the ſhoulder-bone.

PEC'TORALNESS [of *pectoralis*, L. and *neſs*] ſtomachick quality.

PEC'ULATE [in *Civil Law*] the crime of pilfering the publick money, by a perſon who manages it, or in whoſe cuſtody it is repoſited.

A PECU'LIAR, a particular pariſh or church that has juriſdiction within itſelf for a probate of wills, *&c.* being exempt from the ordinary of the biſhops courts. Thus the king's chapel is a *royal peculiar*, free from all ſpiritual juriſdiction, and only governed by the king himſelf as ſupreme ordinary.

A PECU'LIAR [*peculiaris*, L.] a ſhe friend, a miſtreſs.

PECU'NIA [among the *Romans*] money. A deity which, as they held, preſided over riches; who had a ſon nam'd *Argentinus*, whom they adored that they might grow rich.

PECU'NIUS, a deity of the ancient *Pruſſians*, in honour of whom they kept a fire of oak perpetually burning; which if it happened to go out by the prieſt's neglect, he was put to death. When it thundered, they imagined that their grand prieſt converſed with their god; and for that reaſon, fell proſtrate on the earth, praying for ſeaſonable weather.

PEDAGO'GICAL [παιδαγωγικὸς, Gr.] pertaining to an inſtructor of youth, or to diſcipline.

A PED'ESTAL [of *pedeſtalia*, L. *piedeſtallo*, Ital.] that part of a pillar that ſupports it. It is a ſquare body with a baſe and cornice, ſerving as a foot for the columns to ſtand upon, and having, according to *Vignola*, a third part of the height of its column. It is different in different orders, there being as many kinds of pedeſtals as there are orders of columns.

PE'DICLE [with *Botaniſts*] a foot ſtalk is that on which either a leaf, or flower, or fruit ſtands or hangs.

PEDICULA'TION, a particular foulneſs of the ſkin, very apt to breed lice; ſaid to have been the diſtemper of the *Egyptians*, and one of their plagues, *L.*

PED'IMENT [in *Architecture*] an ornament that crowns the *ordonnance*, finiſhes the fronts of buildings, and ſerves as a decoration over gates, windows, niches, *&c.* It is ordinarily of a triangular form; but ſometimes make an arch of a circle.

PEDOM'ETER [of *pedes*, L. or πὲς, a foot, and μέτρον, Gr. meaſure] a way-wiſer, an inſtrument compoſed of various wheels with teeth, which by a chain faſtened to a man's foot or wheel of a chariot, advance a notch each ſtep or each revolution of the wheel; and the number being marked at the edge of each wheel, the paces may be number'd or the diſtance from one place to another exactly meaſured.

To hold Land in PEER'AGE [*ancient Cuſtoms*] a tenure which obliged the perſon to aſſiſt the lord's bailiff in his judgments, as all the antient vaſſals called peers did.

To PEG [of piic, *Sax.*] to put in or faſten with a peg

To PEG *at Cocks*, to throw at the at *Shrove-Tide*.

PEGASUS [according to the *Poets*] a winged horſe, begotten by *Neptune*, from the print of whoſe foot ſprung the fountain *Hyppocrene*. *Bellerophon* mounted him in order to fight the *Chimæra*, and he was afterwards placed among the ſtars: others tell us that *Pegaſus* ſprung from the blood of *Meduſa* that iſſued from her body, when *Perſeus* cut off her head.

PEGASUS [with *Aſtronomers*] is a conſtellation in a northern hemiſphere, pictured upon the globes as a flying horſe, in which according to *Ptolemy's* catalogue are 20 ſtars; *Tychos* 19, and by *Flamſtead's* 98, of various magnitudes.

PE'GOMANCY [πηγομαντία of πηγὴ a fountain, and μαντία, divination, *Gr.*] divining by fountain water: The ſame as hydromancy, which ſee.

PELA'GIANS [ſo called from *Pelagius* their ring-leader, who *Moreri* ſays, was a native of *Great Britain*, and as ſome ſay a *Scotchman*] an heretical ſect that ſprung up and infeſted the church in the 5th century, who are ſaid to have affirmed; that it was not only poſſible for man to become impeccable in this life, but

but that ſeveral had actually attained to that degree of perfection; that they alſo denyed the Grace of *Jeſus Chriſt*, and held that by the natural force of our free will we can work out our own ſalvation, and acquire bliſs; that they alſo denied original ſin, ſaying that it deſcended to the poſterity of *Adam* not by propagation, but only by imitation; that grace was given to our merits and that they deſerve it; that *Adam* was mortal by nature and condition before the fall; that ſin was not the cauſe of death; that our being as men was from God; but our being juſt was from ourſelves.

That there were 3 ways of ſalvation, *viz.* by the law of *nature*, the law of *Moſes*, and the law of *Chriſt*, &c.

PEL'ICAN [with *Surgeons*] an inſtrument for drawing teeth.

PELICAN [*pelicanus*, L.] the pelican is ſaid to be of 2 kinds, the one living on the water and feeding on fiſh, and the other frequenting deſarts and feeding upon ſerpents and other reptiles.

Euſebius ſays, the pelican has a peculiar tenderneſs for its young. It generally places its neſt upon a craggy rock, that the ſerpents may not come at it; but the ſerpent that is an enemy to this bird, obſerves the wind, and when it blows towards the pelican's neſt, it ſquirts out its venom and kills the young ones; the pelican to bring them to life again, mounts up above the clouds, and ſtriking its ſides with its wings, makes the blood to come forth, which falling on its neſt through the clouds, reſtores the young to life again.

PELICAN [with *Gunners*] an ancient piece of ordnance, equal to a quarter culverin, and carrying a ball of ſix pounds.

PELLICOI'DES [πελεκοειδης of πέλεκυς a hatchet, and εἶδος, form, *Gr.*] a certain geometrical figure, that ſomething reſembles a hatchet.

PEL'LICLE [*pellicula*, L.] when any ſolution is evaporated ſo long by a gentle heat, that a film or ſkin riſes on the top of the liquor, they ſay it is evaporated to a Pellicle, and then there is very little more liquor left, than will juſt ſerve to keep the ſalts in fuſion.

PELLU'CIDNESS } [of *pellucidus*,
PELLUCID'ITY } *L.* and *neſs*] tranſparency, diaphaneity.

PEN [with the *Britains* and ancient *Gauls*] an high mountain; hence thoſe hills which divide *France* from *Italy*, are call'd the *Apennines*.

To PEN up [of pynban, *Sax.*] to ſhut up, to incloſe.

PEN'ALNESS [of *penal*, F. of *penalis*, L. and *neſs*] liableneſs to a penalty

PEN'ANCE [of *pœna* L. puniſhment] the exerciſe of penitence, or a puniſhment, either voluntary or impoſed by legal authority, for faults committed by a perſon.

PEN'ANCE [of *pœnitentia*, L.] a ſort of mortification enjoined by *Romiſh* prieſts, *O. F.*

PENANCE [in *Canon Law*] an eccleſiaſtical puniſhment chiefly adjudged to the ſin of fornication.

To do PENANCE, is to do thoſe things, that are impoſed upon ſinners, to either commute for ſins, or publickly to teſtify their ſorrow for them.

PENANCES [in the *Roman* church] are ſometimes pecuniary; ſometimes auſterities to themſelves; as whipping, going bare-foot, *&c.* and ſometimes going pilgrimages, building churches; or the ſaying ſo many prayers to ſuch and ſuch ſaints; ſo many *Ave Maria's* &c.

PENA'TES [of פנימה, *Heb.* inwards, or *Penitus* inwardly, becauſe kept within the houſe, *Cic.*] houſhold gods, whoſe ſtatues were there kept, and worſhipped with wine and incenſe. They were made either of iron or earthen-ware, but their form was kept ſecret, as a religious myſtery. In the time of peace they committed their arms to the care of the *Penates*. Cities and kingdoms had alſo their *Penates*. Thoſe of *Rome* were brought by *Æneas* from *Troy*, to which place *Dardanus* brought them from *Samothrace*.

The *Penates* and *Lares* were different, in that the *Lares* were common in all houſes, and the *Penates* proper to particular ones, and divine honours were done to the *Lares* in the chimney-corner, or on the fire-hearths; and to the *Penates* in the open court, or ſome other place or ſort of chapel within.

PEN'CIL *of Rays* [in *Opticks*] a double cone of rays joined together at the baſe,

one of which hath its vertex in ſome one point of the object, and the glaſs, *B*, *E*, *D*, for its baſe, and the other hath its baſe on the ſame glaſs, but its vertex in the point of convergence, as at *C*.

PEND'ANT [in a *Ship*] a ſhort rope, which is faſtened at one end to the head of the maſt, or yard, or clew of the ſail, having

having a block or ſhiver at the other end to reeve ſome running rope.

PEND'ANTS [with *Heralds*] pendant eſcutcheons. In ancient times, men of chivalry or knights would reſort to the courts of princes, and ſet up publick challenges for juſts and tournaments, or elſe poſt them upon ſome bridge or other paſs, and there provoke or challenge, all men of rank that came that way, to encounter them. In order to this, they hung up their ſhields, with their coat of armour painted on them, on the neighbouring trees, or elſe on poles erected for that purpoſe.

PENDEN'TIVE [with *Architects*] the whole body of a vault, ſuſpended out of the perpendicular of the walls, and bearing againſt the *Arc boutant*.

PEND'ENTNESS [of *pendens*, L. and *neſs*] hanging down quality.

PEN'DULOUSNESS [of *pendulus*, L. and *neſs*] pendentneſs, or the ſwinging to and fro.

Simple PEN'DULUM, is one that conſiſts of a ſingle weight.

Compound PENDULUM, is one that conſiſts of ſeveral weights, ſo fixed on as to return the ſame diſtance both from one another, and from the center about which they vibrate.

PEN'ETRANTNESS [of *penetrant*, F. of L. and *neſs*] penetrating quality, power of penetrating.

PEN'ITENT [*pœnitens*, L.] repenting, a being ſorrowful for what has been committed that is ſinful or criminal.

PEN'ITENTNESS [of *penitent*, F. of *penitens*, L. and *neſs*] penitent frame of mind.

PENITEN'TIAL a collection of Chriſtian canons, that appointed the time and manner of penance to be regularly impoſed for every ſin, and forms of prayer, that were to be uſed for the receiving of thoſe who entred into penance, and reconciling penitents by ſolemn abſolution. A method chiefly introduced in the time of the degeneracy of the church.

PENITEN'TIALLY [of *penetentiel*, F. of L.] in a repenting manner.

PENITEN'TIARY [*penitencier*, F. of L.] of or pertaining to penance, or repentance.

PEN'ITENTS perſons in *Italy*, who made a profeſſion of doing publick penance, at certain times in the year, this cuſtom was begun in the year 1260 by a hermit, who began to preach in *Perugia* in *Italy*, that the inhabitants ſhall be buried under the ruins of their houſes, which ſhould fall down upon them, if they did not appeaſe the wrath of God by immediate repentance: upon which the people after the example of the *Ninevites*, clothed themſelves in ſack cloth with their ſhoulders bare, and with whips in their hands, went in proceſſion along the ſtreets, ſlaſhing themſelves, in order to expiate their ſins.

This ſort of *Penance* came afterwards to be put in practice in other countries and particularly in *Hungary*, during a raging peſtilence all over the kingdom; but a little while after it made a way for the ſect called *Flagellants*, who ran together in great companies naked down to the waſte, and laſhed themſelves with whips, till the blood guſhed out, and declared that this new baptiſm of blood (for ſo they termed it) blotted out all their ſins, even thoſe that ſhould afterwards be committed.

This ſtrange ſuperſtition was indeed in time aboliſhed; but in the ſtead thereof another was approv'd, that is the fraternities of penitents of different colours, who may ſtill be ſeen in *Italy*, in the pope's dominion, *Avignon*, *Languedoc* and other places, who make proceſſions on *Holy Thurſday* eſpecially, and alſo at other times, clad in ſack-cloth, and a whip tyed to their waſtes, which yet they make no uſe on but for the ſake of the ceremony.

PEN'ITENTS, certain peculiar friaries, who aſſemble together for prayers, made proceſſions bare footed, their faces being covered with linen, and gave themſelves diſcipline.

A PEN'NATED *Leaf* [with *Botan.*] or feathered leaf, is one, in which the parts, of which the leaf is compoſed, are ſet along the middle rib; either alternately, or by pairs, as in liquorice, vetches, *&c.*

PEN'NILESS [penniȝ leaſ, *Sax.*] having no money.

PENNON'CELS, ſmall pieces of ſilk, cut in the form of a pennon, with which men of arms uſed to adorn their lances or ſpears. Probably to be more viſible ſigns to their own party; or to terrify their enemies, by appearing more numerous than they were.

PEN'NY [penniȝ, *Sax.* *denarius*, L.] was the firſt piece of coined ſilver we have any account of, and was for many years the only one, till the reign of king *Henry*, I. when there was halfpence. The *Anglo-Saxons* had but one coin, and that was a penny. Before the year 1279 the old penny was ſtruck with a double croſs, ſo that it might be eaſily broken in the middle, or into four

four quarters, and ſo made into half-pence or farthings.

PEN'SILNESS [of *penſilis*, L. and *neſs*] hanging quality.

PEN'SION, money paid for diet or lodging; alſo a ſum of money paid annually by a prince or ſtate, to a perſon for ſervice required of him; alſo an annual allowance by a company, corporation, or pariſh to the poor members of it; an allowance or ſalary by the year. *F.* of *L.*

PENSION *Order*, a peremptory order againſt ſuch of the ſociety of *Gray's-Inn*, as are in arrears for penſions and other duties.

PEN'SIONARY, a perſon who has a penſion, appointment or yearly ſum during life, by way of acknowledgment, charged on the eſtate of a prince, company, *&c.*

PEN'SIONARY [in *Holland*] the title of a prime miniſter or preſident of every city or province, who preſides in their particular councils, *&c.* and in the aſſemblies of the ſtates of the provinces he is the ſpeaker in behalf of his city or province; but their authority is not the ſame in all places, in ſome they only give their opinion or advice, and are only in the aſſemblies of the magiſtrates when called, in others they attend conſtantly; and in others they make, prepare or draw up the propoſitions in behalf of the bourgher maſters, and methodize and draw up their reſolutions; and they have all a fixt allowance from the ſtate.

Grand PENSIONARY *of Holland*, is the chairman or prime miniſter of the ſtates, his office continues for five years only; but at the expiration is generally renewed by election and ſo on uſually during life.

PEN'SIONS [of *Churches*] a certain ſum of money paid to clergy-men inſtead of tithes.

King's PEN'SIONERS } a band of
Gentlemen PENSIONERS } gentlemen, to the number of forty, firſt ſet on foot by king *Henry* VII. whoſe office is to guard the king's perſon in his own houſe, armed with partiſans; they attend and wait in the preſence chamber, and attend the king to and from chapel.

PEN'STOCK, a flood-gate, placed in the water of a mill pond.

PENT [of pindan, *Sax.*] ſhut in or up, kept in, incloſed.

PENTACAP'SULAR [*pentacapſularis* of πέντε, five, and *capſula*, L. a caſe or ſeed pod] having five ſeed pods.

PEN'TACHORD [of πέντε, five, and χορδὴ, Gr. ſtring] a muſical inſtrument having five ſtrings.

PENTACHROS'TICK [of πέντε and ἀκροστιχὶς, Gr.] a ſet or ſeries of verſes ſo diſpoſed, that there are always found five acroſticks of the ſame name in five diviſions of each verſe.

PENTACOC'COUS [of πέντε, five, and κόκκος, Gr. a grain] having five grains or ſeeds.

PEN'TAGRAPH [πενταγράφον, Gr.] an inſtrument wherewith deſigns, prints, *&c.* of any kinds may be copied in any proportion without a perſon's being ſkilled in drawing.

PENTAM'ETER [πενταμετρον, Gr.] a verſe conſiſting of five feet.

As I have before given you tables for making *Hexameter Latin* verſes, ſo I ſhall here preſent you with ſome for *Pentameters*.

The manner of operation for *Pentameters*, is the very ſame with that of *Hexameters* (which ſee.) Only, whereas *Hexameter Verſes* conſiſting of ſix *Words*, do therefore require ſix *Tables*. *Pentameters*, deduceable from theſe tables, are to conſiſt but of five *Latin Words*, and ſo only require five *Figures* to work them thro' their five *Tables*: So that any ſet of five *Figures*, worked thro' their reſpective *Tables* (in all reſpects like as you have been ſhewn in the *Example* of the *Hexameters*) will produce five *Latin Words*, which will make a true *Pentameter Verſe*, which will be true *Latin* and good ſenſe.

Thus the figures 1 1 1 1 1 produce
Turpia ſignificant arma maligna mihi
1 9 7 2 3 produce
Turpia procurant acta moleſta mera
3 2 7 9 1 produce
Impia conglomerant acta maligna videt,

And if you are minded to compoſe a pair of verſes together, *viz. Hexameter* and *Pentameter*, you muſt ſet down the two ſets of figures, as thus; 6 8 5 1 9 1
8 9 1 5 5
of which ſets of figures, wrought out by their proper tables, will be produced the following verſes.

Peſſima fata tuis prænarrant ſidera nigra,
Tetrica ſignificant aſtra nefanda viris.

Which ſets of figures, if placed backwards, will produce quite different verſes.

By theſe tables, between two and three hundred thouſand *Pentameter* verſes may be produced.

The Verſifying Tables for PENTAMETERS.

I.

t	a	p	i	s	i	t	t	n	e
r	e	m	o	m	r	u	o	t	d
r	p	r	p	i	r	x	r	u	f
r	d	i	s	p	i	i	a	i	o
i	a	t	i	a	c		d	b	d
	i	a		a	e	a	a	a	e
a		e		e				e	

II.

p	p	c	p	p	c	c	s	p	r
r	o	r	e	o	o	i	r	æ	æ
n	æ	r	n	n	g	o	s	s	c
d	f	s	g	n	c	t	c	l	i
i	u	l	i	u	a	r	u	c	c
m	o	f	r	b	i	d	u	i	m
m	i	a	u	b	u	n	u	a	
c	n	n	u	n	t	n	n	r	a
t	t	n	t		t	t	a	n	
	t		s			n	t	s	s
	s	s	s	t	t		s	t	s
t	t	s	s						

III.

i	a	v	v	d	f	l	a	a	u
c	i	e	i	a	a	r	s	r	t
n	r	c	c	b	m	t	a	a	a
b	t	t	r	a	r				a
a	a	a		a	e	e	e		
		e							

IV.

d	p	p	n	c	s	m	s	m	o
n	r	e	r	u	o	i	a	l	d
o	f	u	p	l	n	l	o	e	t
a	e	e	e	i	i	s	n	e	n
n	r	s	s	g	a	d	r	d	t
b	t	t	n		a	v	a	a	a
a	r	a	e		a				
a		e	e		e	e	e	e	

V.

n	a	t	v	s	m	m	v	m	o
l	i	i	c	e	a	i	i	v	i
b	r	i	r	l	d	h	a	i	i
i	o	a	i	e	i		s		s
		s	s		e		e		e
e									

PENT'ANGLE [of *πέντε*, Gr. five, and *angulus*, L.] a figure having five angles.

PENTAPHYL'LOUS [of *πέντε* and *φύλλον*, Gr. a leaf] having five leaves.

PENT'ASPAST [*πεντασπαστον*, Gr.] an engine that has five pullies.

PENTAS'TYLE [*πενταστυλος*, Gr.] a work in architecture, wherein are five rows of columns.

PENT'ATHLON [*πένταθλον* of *πέντε* and *ἆθλον*, a ſtriving, *Gr.*] the five exerciſes performed in the *Grecian* games, *viz. Leaping*, *Running*, *Quoiting*, *Darting* and *Wreſtling*.

PENT'ECOST, a religious feſtival celebrated by the *Jews* 50 days after the paſſover, purſuant to the divine command, which day among the Chriſtians is made to be that of the deſcent of the *Holy Ghoſt* upon the Apoſtles.

PENTECOSTA'RION, an eccleſiaſtical book among the *Greeks*, containing the office of the church from *Eaſter Day*, till the eighth day after *Pentecoſt*, which is by them called the ſunday of all ſaints.

PEN'THEUS [of *πένθος*, Gr. mourning] the ſon of *Echion* and *Agave*, who (according to the poets) was torn in pieces by his mother and his ſiſter, becauſe he contemned the rites and reveling feaſts of *Bacchus*. *Natalis Comes* tells us, that he was a good king, who endeavouring to root out the vice of drunkenneſs from amongſt his ſubjects, ſuffered many wounds in his good name by their calumnies and reproaches.

PEP'PER [*piper*, L. *πιπερις*, Gr.] an *Indian* ſpice in ſmall round grains growing upon a low ſhrub of the reptile kind, and is uſually planted at the foot of large trees. The ſeeds, berries or corns grow in cluſters like grapes, are at firſt green, when ripe on the tree red, but being gathered and dryed in the ſun turn blackiſh, and is called black pepper.

White PEPPER, is the fruit of the ſame plant, prepared by moiſtening the grain in ſea water, and then drying it in the ſun; which cauſes the outward huſk to peel off, leaving only the ſeed or pulp which is white.

Guinea PEPPER, otherwiſe called *Pimento*, is of a coral colour; ſome of which is very pungent, ſharp or ſtrong.

Long PEPPER differs not much from the firſt mentioned; ſaving that it grows in heads like *Indian* corn, with many grains, cloſe huſked together in heads, about the length and thickneſs of

of a child's finger; but is not quite ſo ſharp and pungent as the other.

Jamaica PEPPER, by ſome called all ſpice, by reaſon of its pleaſant and univerſal aromatick taſte, when pulveriz'd.

To PEPPER *a Perſon off*, to puniſh him ſeverely by pelting with any ſmall globulous bodies; alſo to give a perſon the foul diſeaſe ſoundly.

PEPU'SIANS, a ſect of Chriſtian Hereticks in the ſecond century, ſo called from *Pepuza* a town in *Phrygia*, which they named *Jeruſalem*, to which they invited all perſons to come; among theſe women officiated as biſhops and prieſts.

PERAMBULA'TOR, an inſtrument or rolling wheel for meaſuring roads, *&c.* a ſurveying wheel. It is made of wood or iron, commonly half a pole in circumference, with a movement, and a face divided like a clock, with a long rod of iron or ſteel, that goes from the center of the wheel to the work: There are alſo two hands, which (as you drive the wheel before you) count the revolutions; and from the compoſition of the move ment and diviſion on the face, ſhew how many yards, poles, furlongs, and miles you go.

PERCH [of *perche*, F. a pole] a ſtick or pole for birds to rooſt on.

To PERCH [of *percher*, F.] to ſit upon a perch, ſtick or twig of a tree, as birds do.

PERCHANT' [with *Fowlers*] a decoy-bird tyed by the foot, which flutters, and draws other birds to it, and ſo gives the fowler an opportunity of catching them, *F.*

PERCLOSE' [in *Heraldry*] is that part of a garter that is buckled and nowed, which detains and reſtrains the garter, being intire or dimidiated, from diſſolution.

PER'CUNUS [among the ancient inhabitants of *Pruſſia*] a deity in honour of whom they always ſuperſtitiouſly kept a fire of oak; which if the prieſt who had the care of this fire ſuffered to go out through his negligence, he was to be puniſhed with death. Theſe idolatrous people believed that when it thundred it was their grand prieſt called *Krive*, entertaining himſelf with their god *Percunus*, and upon this perſuaſion fell down to the ground in adoration to him; petitioning him for ſeaſonable weather, to make their ground fruitful.

PERCUSSION [in *Phyſicks*] the impreſſion a body makes in falling or ſtriking upon another; or the ſhock or colliſion of two bodies, which concurring, alter the motion of each other.

PER'DOITE [among the ancient inhabitants of *Pruſſia*] a deity for whom the mariners and fiſhermen had a particular veneration, becauſe they believed that he preſided over the ſea.

They repreſented this deity by an angel of a vaſt bigneſs ſtanding upon the waters, and turning the winds, which way he pleaſed; before they went a fiſhing they offered to him ſacrifices of fiſh, covering their tables with the ſame, and eating the remains of what was offered, and alſo drinking very freely; after which their prieſt whom they called *Sigonetta* took obſervation of the winds, and told them the day and place where they ſhould have good fiſhing.

PERDU'E, loſt, forlorn, *F.*

PER'FECT *Animal* [with ſome *Writers*] one born or produced by univocal generation, in oppoſition to inſects, which (they ſuppoſe) to be produced by equivocal generation.

PERFECT *Numbers* [*Mathemat.*] are ſuch numbers whoſe aliquot or even parts taken all together, will exactly make the whole number, as 6 and 28, *&c.* for of 6 the half is 3, the third part 2, and the ſixth part 1, which added together make 6; and it hath no more aliquot parts in whole numbers: So 28 has theſe even parts, 14 the half, 7 the fourth, 4 the ſeventh, and 2 the fourteenth, and 1, which added together make 28, and therefore is a perfect number; of which perfect number there are but 10 between 1, and 10000000000.

Abſolute PERFECTION, is that wherein all imperfection is excluded, ſuch as is that of God, or *ſecundum quid*, and in its kind.

Eſſential PERFECTION, is the poſſeſſion of all the eſſential attributes; or of all the parts neceſſary to the integrity of a ſubſtance.

Metaphyſical PERFECTION, the ſame as *Natural*.

Natural PERFECTION, is that whereby a thing has all its powers or faculties; and thoſe too in their full vigour; all its parts both principal and ſecundary; and thoſe in their due proportion, conſtitution, *&c.*

Moral PERFECTION, is an eminent degree of virtue, or moral goodneſs, to which men arrive by frequently repeated acts of benefice, piety, *&c.*

Phyſical PERFECTION. See *Natural Perfection*.

Tranſcendental PERFECTION, the ſame as *Natural*.

PERFIDIA [in *Muſick*] an affectation of doing always the ſame thing, of continuing the ſame motion, the ſame ſong, the ſame paſſage, the ſame figures of notes. *Ital.*

PERFLA'TILE [*perflatilis*, L.] eaſy to be blown through by the wind.

PER'FORATED [in *Heraldry*] *i. e.* bored thorough. The armoriſts uſe it to expreſs the paſſing or penetrating of one ordinary (in part) thro' another: *As he bears*, Argent, *a Bend Ermine perforated through a Chevron, Gules.* See the eſcutcheon.

PER-FORCE [*par-force*, F.] by force or violence.

PERFUNC'TORINESS [of *perfunctorius*, L.] a ſlight, careleſs way of doing any thing.

PERGU'BRIES [among the ancient inhabitants of *Pruſſia* and *Lithuania*] a deity to whom they aſcrib'd the care of the fruits of the earth; to whom they made a feaſt on the 22d of *March*, and met together in a houſe, where they had prepared a horn or two of beer; where the ſacrificer having ſung hymns in the praiſe of that god, and fill'd a bowl full of this liquor, took it in his teeth, drank it off and threw the bowl over his head, without touching it with his hands; which he alſo repeated ſeveral times, in honour of other deities whom he invoked by their names, praying for a good harveſt.

All the company did the ſame, ſinging the praiſes of the god *Pergubries*, and ſpending the reſt of the day in feaſting and mirth.

PERICAR'DIARY [in *Phyſick*] an epithet given to worms generated in the heart.

PERICAR'PUS [with *Botaniſts*] a pellicle or thin membrane encompaſſing the fruit or grain of a plant.

PERICNE'MIA [of περι about, and κνημη, Gr. the *Tibia*] the parts about the *Tibia*.

PERIGRI'NARY [*perigrinarius*, L.] a monk in the ancient monaſteries, whoſe office was to receive or entertain ſtrangers or viſitors.

PE'RIOD [in *Printing*] a character wherewith the periods of diſcourſe are terminated thus (.) call'd a full point.

PERIOD [in *Chronology*] an epocha or interval of time by which the years are accounted; or the ſeries of years whereby in different nations, and on different occaſions, time is meaſured.

PERIOD'ICK [*periodicus*, L. περιοδικὸς, Gr.] of, or pertaining to, or that has its periods.

PERIODICK *Diſeaſes*, ſuch as decline and riſe again with ſimilar ſymptoms alternately.

PERIODICK [with *Grammarians*] a term apply'd to a ſtyle or diſcourſe that has numbers, or which conſiſts of juſt and artful periods.

PERIOPHTHAL'MIUM [of περι about, and ὀφθαλμὸς, Gr. the eye] a thin ſkin which birds can draw over their eyes to defend them without ſhutting their eye-lids.

PERIPATET'ICK *Philoſophy*, the ſyſtem of philoſophy taught and eſtabliſhed by *Ariſtotle*, and maintained by his followers.

PERIPATET'ICKS [περιπατητικοὶ of περιπατέω, Gr. to walk about; becauſe they uſed to diſpute walking in the place at *Athens* call'd *Lycæum*] a ſect of philoſophers, the followers of *Ariſtotle*, as *Theophraſtus*, *Cratippus*, &c.

PERIPE'TIA [of περιπετὰς, Gr. falling into a different ſtate] that part of a tragedy wherein the action is turned, the plot unravelled, and the whole concludes.

PERIPHRAS'TICALLY, by way of periphraſis.

PER'JURY [*Perjurum*] is a ſwearing falſely, knowingly and wilfully; in a ſolemn manner, eſpecially before magiſtrates by law appointed to adminiſter oaths.

The *Romans* puniſhed perjury by throwing the perjured perſon headlong from the *Tarpeian* rock.

The *Greeks* ſet a mark of infamy upon perjured perſons; but afterwards in the times of Chriſtianity, ſuch as ſwore falſely upon the goſpels, were to have their tongue cut out.

Among the *Turks*, a perjured perſon is led through the city in his ſhirt, riding on an aſs, with his face to the tail, holding

holding it in his hand; his face and ſhoulders being daubed with the ordure of guts, and other garbage; afterwards burnt on the cheek and forehead; and is for ever after rendred incapable of being a witneſs in any cauſe whatſoever.

PER'IWINKLE [in *Heraldry*] has been made uſe of by the inventors of the new way of blazon by flowers and herbs, inſtead of metals and colours, to ſupply the word *Azure*.

PER'MANENTNESS [of *permanens*, L.] durableneſs, *&c.*

PERME'ABLE [*permeabilis*, L.] that may be paſſed through.

PERMI'SSION, a permitting, granting leave or liberty.

PERMISSION [with *Rhetoricians*] a figure when the orator profeſſes to have delivered the whole matter, and to leave all to the judgment and diſcretion of the auditors.

PERMI'SSIVE, of or pertaining to permiſſion.

A PERMIT', a note ſo called, given by the ſeller to the buyer of *French* brandy, *&c.*

PERMUTA'TIONS *of Quantities* [in *Algebra*] the changes, alterations, or different combinations of any number of quantities.

PERNI'CIOUSNESS [of *perniciosus*, L.] miſchievouſneſs.

PERPENDIC'ULAR [with *Aſtron.*] when any ſtar is *Vertical*, *i. e.* right over our heads it is ſaid to be perpendicular, becauſe its beams fall directly upon us.

A right Line is ſaid to be PERPENDICULAR to a plane, when it is perpendicular to all the lines it meets with in that plane.

PERPENDIC'ULARNESS } [of *per-*
PERPENDICULAR'ITY } *pendiculares*, L.] the quality of falling directly down right.

PERPENDIC'ULARNESS } *of Plants*,
PERPENDICULAR'ITY } for tho' the generality of plants riſe a little crooked, yet the ſtems ſhoot up perpendicularly, and the roots ſink down perpendicularly; even they that come out of the ground inclined, or are diverted out of the perpendicular by any violent means, ſtraiten themſelves again and recover their perpendicularity, by making a ſecond contrary bend, or elbow, without rectifying the firſt.

PER'PETUAL *Motion* [in *Mechan.*] a motion which is ſupply'd from it ſelf, without the intervention of any external cauſe.

PERPE'TUALNESS [*perpetuitas*, L.] continuance without interruption, overlaſtingneſs, endleſneſs.

PER'RON [with *Architects*] a ſtair-caſe lying open on the outſide of the building, properly the ſteps in the front of a building, which lead into the firſt ſtory, when raiſed a little above the level of the ground.

PERRUKE' } a ſet of falſe hair,
PERRUQUE' } curled and ſew'd together on a cawl.

PERSECU'TION, any unjuſt or violent ſuit or oppreſſion; eſpecially upon the account of religion; any pain, affliction, or inconvenience, which a perſon deſignedly inflicts on another.

PERSEVE'RANCE [with *Divines*] a Chriſtian virtue, whereby perſons are enabled to perſiſt in the way of ſalvation to the end.

PER'SEUS [according to the *Poets*] the ſon of *Jupiter* and *Danae*, the daughter of *Acriſius*, king of the *Argives*, who when he came of age had winged ſandals, an helmet and ſword given him by *Mercury*, and a brazen ſhield covered with the ſkin of the goat called *cÆgis*, given him by *Minerva*. He was a ſtout champion, his firſt adventure was a voyage againſt the *Gorgons*, who were three ſiſters, *Meduſa*, *Stheno* and *Euriale*, who are ſaid to have had but one eye among them all, and ſnakes inſtead of hair; and that on whomſoever they look'd, he was turned into ſtone. But *Perſeus*'s ſhield had this quality, that his looking upon that would ſave him from the injury of that eye. And he ſetting upon *Meduſa* when ſhe and all her ſnakes were aſleep, cut off her head and placed it in his ſhield, with which he turned *Atlas*, king of *Mauritania*, and many others into ſtone; he afterwards delivered *Andromeda* from the monſter that was ready to devour her. This *Perſeus* is ſaid to have been a king of the *Mycenians*, about *A. M.* 2640, who cut off the head of a certain harlot, of ſuch exquiſite beauty, that all that ſaw her were enamoured even to ſtupefaction, which gave riſe to the fable of turning them into ſtones. See *Meduſa*, *Gorgon* and *Phorci*.

PER'SICK *Order* [in *Architecture*] is where the bodies of men ſerve inſtead of columns to ſupport the entablature; or rather the columns themſelves are in that form. That which gave riſe to this cuſtom, was, *Pauſanias* having defeated the *Perſians*, the *Lacedæmonians* erected trophies of the arms of their enemies

enemies in token of their victory, and then repreſented the *Perſians* under the figure of ſlaves, ſupporting their porches, arches, or houſes.

PER'SONABLE [in *Law*] enabled to maintain plea in court; as *ſuch a foreigner was lately made perſonable by Act of Parliament*; alſo a being in a capacity to take any thing granted or given.

PERSONAL *Action* [in *Law*] is an action levied directly and ſolely againſt the perſon. in oppoſition to a real or mixed action.

PERSONAL *Goods* [in *Law*] are thoſe which conſiſts in moveables, *&c.* which every perſon has in his own diſpoſal, in oppoſition to lands and tenements, which are called *real Eſtate*.

PER'SONALNESS, the abſtract of perſonal, the property of being a diſtinct perſon.

PERSONALI'ZING } the feigning a
PERSON'IFYING } perſon, or the attributing a perſon to an inanimate being; or the giving it the form, ſentiments and language of a perſon; thus the poets have perſonified all the paſſions, virtues and vices, by making divinities of them.

PERSPEC'TIVE *Plane*, is a glaſs, or other tranſparent ſurface, ſuppoſed to be placed between the eye and the object perpendicular to the horizon, unleſs the contrary be expreſly mention'd.

PERSPECTIVE, is alſo uſed for a kind of picture or painting in gardens, and at the ends of galleries, deſigned to deceive the ſight, by repreſenting the continuation of an alley, a building, a landſkip, or the like.

PERSPICA'CIOUSNESS [*perſpicacitas*, L.] quickneſs of ſight or apprehenſion.

A PERSUA'SIVE, a diſcourſe or argument that tends to perſuade.

PERSULTA'TION, a leaping or ſkipping over, as friſky cattle do in the fields.

PERT'NESS [of *appert*, F. and *neſs*] briſkneſs, livelineſs, ſmartneſs in talk.

PER'TICÆ, perchers, large ſconces or candleſticks for tapers or lights, which were ſet on the altars in churches.

PERTIN'GENCE [of *pertingens*, L.] a reaching to.

PERVICA'CIOUSNESS [of *pervicax*, L. and *neſs*] ſtubbornneſs.

PESADE' } [in *Horſemanſhip*] a mo-
PESATE' } tion of a horſe, that in lifting or raiſing his fore-quarters, keeps his hind-legs upon the ground without ſtirring; ſo that he makes no time with his haunches, 'till his fore-legs reach the ground.

PES'SOMANCY [*πεσσομαντία*, Gr.] a ſort of divination by putting lots into a veſſel, and drawing them out, having firſt made ſupplication to the gods to direct them, and being drawn, they made conjectures from the characters marked on them what ſhould happen.

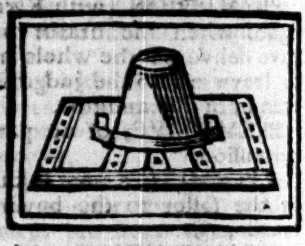
PESTILEN'TIALNESS [of *peſtilentiel*, F. and *neſs*] plaguyneſs, peſtilent quality.

PES'TLE [of *Pork*] the extremity or bone of a leg.

PE'TALIM [*petaliſmus*, L.] a kind of exile among the ancients; or a baniſhment for the term of 5 years.

PET'ALOUS, having flower leaves.

PETARD', is an engine of metal, ſhaped like a ſugar loaf or high-crown'd hat, made for breaking open gates, drawbridges, barriers, *&c.* its length is 7 or 8 inches, the diameter of the mouth is 5 inches, and that at bottom one and a half; the thickneſs of metal at the neck is half an inch, and that of the breech 12 or 15; its charge of powder is 5 pound or thereabouts, and it weighs about 55 or 60. There are much larger and ſtronger petards, and there are likewiſe ſmaller. The firſt are employed in breaking open ſtrong reinforced gates, and the laſt ſuch as can make but ſmall reſiſtance.



When the *Petard* is loaded with powder, it is put upon a ſtrong piece of plank, covered with a plate of iron on the outſide, which covers the *Ouverture*, being hollowed a little for the purpoſe; the place where they join, is done over with *Wax*, *Pitch*, *Roſin*, &c. to inforce the effect. This being done, it is carried to the place deſigned to be blown up, where joining the plank exactly to the gate, the *Petard* is ſtayed behind and fired by a *Fuſee*, that the *Petardeer* may have time to get off. They are ſometimes uſed in *Counter-Mines*, to break thro' into the enemies *Galleries* to diſappoint their mines.

PETE [*petus*, L.] combuſtible earth, dug up in ſmall pieces for fuel.

St. PE'TER *ad vincula*. See *Gule of Auguſt*, L.

St. PETER's *Fiſh*, a ſort of ſea fiſh.

PET'ICOAT [*petit-cote*, F.] a woman's veſtment.

PETI-

PETI'TIONARY, of or pertaining to a petition.

PETRES'CENCE, a petrifying or becoming ſtone.

PETREFAC'TION [in *Phyſiology*] the action of converting fluids, woods, and other matters into ſtone, *L.*

PETRIF'ICK [*petrificus*, L.] turning or growing in ſtone.

PETROJOAN'NITES, the followers of *Peter John*, or *Peter* the ſon of *John*, who lived in the 12th century; one of whoſe opinions was, that he alone had the underſtanding of the true ſenſe wherein the *Apoſtles* preached the goſpel.

PETROLÆ'UM [of πετρα, a rock, and *oleum*, L. oil] a certain oil that diſtils or flows out of a rock.

PETTEI'A [in *Muſick*] the art of making a juſt diſcernment of ranging or combining all manner of ſounds among themſelves, ſo as they may produce their effect.

PET'TISHNESS [prob. of *depit*, F. and *neſs*] aptneſs to be diſpleaſed or angry.

PET'TIT [*petit*, F.] little, ſmall, inconſiderable.

PET'TY *Treaſon* [in *Law*] the crime of a clergy-man's killing his prelate, a child his parent, a wife her huſband, a ſervant his maſter.

PEW'TERER [of *peauter*, *Du.*] a maker of pewter veſſels.

PEWTERERS, were incorporated *An* 1482. Their armorial enſigns are, *Azure* on a chevron *Or*, between 3 croſs bars *argent*, as many roſes *gules*, the creſt two arms holding a pewter diſh proper; the ſupporters two ſea horſes per feſs *or* and *argent*. The motto, *In God is all my truſt*. It is the 16th company; their hall is ſituate on the weſt ſide of *Lime-ſtreet London*.

PHAE'TON, a prince of the *Ligurians*, a great aſtrologer, applied himſelf to ſtudy the courſe of the ſun. It happened in his time, that *Italy* was ſo violently ſcorched with exceſſive heat, that the earth was barren for many years after: from hence the poets took occaſion to uſher in this fable, that *Phaeton*, the ſon of *Sol*, by *Clymene*, having obtained of his father to drive the chariot of the ſun for one day, ſet on fire the earth and ſky; for which *Jupiter* ſtruck him with a thunder-bolt, and tumbled him into the river *Po* in *Italy*; and that his ſiſters, the *Heliades*, bewailing his deſtiny, were transformed into poplar-trees to adorn the banks, and their tears were turned into amber.

PHALEU'CIAN *Verſe* [ſo called of *Phaleucus*] a verſe of eleven ſyllables.

PHALLO'PHORI [of φαλλοφοροι of φάλλος, a ſkin, and φέρω, to bear, *Gr.*] certain mimicks who ran about the ſtreets crowned with ivy, cloathed in ſheep's ſkins, and having their faces ſmutted, bearing baſkets of various herbs, dancing in honour of *Bacchus*.

PHAN'TASM } [φαντασμα, Gr. *far-*
PHAN'TOM } *ſôme*, F.] an object perceived by an external ſenſe, and retained in the fancy; an apparition, a ghoſt; alſo an idle conceit.

PHARISEES [פרשים of פרש *Heb.* he ſeparated] a ſect of the *Jews*, who ſprung up in *Judea*, long before the birth of our Saviour; and *St. Jerome* ſays, that the authors of it were *Sammai* and *Hillel*.

They faſted on the ſecond and fifth days of the week; placed thorns at the bottom of their robes, that they might prick their legs as they walked along; lay upon boards covered with flint-ſtones, and tyed thick cords about their waſte. But they did not all nor always obſerve theſe mortifications.

They not only payed tithes, as the law required, and gave the thirtieth and fiftieth part of their fruits; but they added voluntary ſacrifices to thoſe that were enjoined, and appeared very exact in the performance of their vows.

But pride marred all their actions, becauſe the only end they propoſed was to gain upon the eſteem of the people, and the reputation of being ſaints.

They coveted the chief ſeats at feaſts and aſſemblies, that they might be eſteemed as infallible teachers and doctors of the law, which they had abominably corrupted by their traditions.

As to the doctrines they profeſſed; they attributed the event of all things to deſtiny, tho' they endeavoured to make the liberty of the actions of the will to accord therewith: They were ſo far *Pythagoreans* as to believe the tranſmigration of the ſoul, eſpecially of thoſe of virtuous perſons, ſuppoſing the reſt to be always in torment.

They were alſo much addicted to aſtrology, *&c.* The *Talmud* reckons up 7 ſects of *Phariſees*.

1. The *Sichemites*, who were proſelytes for the ſake of intereſt.

2. The *Lame* or *Immoveable*, who were ſo called on account of their ſeeming ſo much taken up with meditation, that

that they were like thoſe that had loſt the uſe of their legs, or were transformed into ſtatues.

3. The *Stumblers*, ſo called from their going with their eyes ſhut, for fear they ſhould ſee a woman, and by this means often run againſt poſts, walls, *&c.*

4. *Enquirers*, i. e. after what was neceſſary to be done.

5. The *Mortars*, ſo called becauſe they wore a high crowned hat, in the ſhape of a mortar, that their eyes might be kept from wandering, and that they might be fixed upon the ground or elſe look ſtrait before them.

6. The *Lovers*, ſo called becauſe they pretended to be governed in all their actions, by the love of virtue only.

7. The *Timorous* or *Fearful*, whoſe actions all proceeded from the ſlaviſh principle of fear, and their principal regard was to the negative principles only.

By theſe practiſes and their great ſhew of exactneſs in performing all their vows, they grew very much in the opinion of the populace, as perſons of great ſanctity and religion, which puffed them up ſo with pride, that they looked with an eye of contempt upon all others, as meer caſt offs from God's favour.

PHARMACEU'TICAL [φαρμακευτικὸς of φάρμακον, a medicine, and σχέω, Gr. to prepare] of or pertaining to pharmacy, or the apothecary's art.

PHA'ROS [φαρὸς of φᾶς, light, and ὁράω, Gr. to ſee] a ſmall iſland near the port of *Alexandria* in *Egypt*, where, in ancient times, ſtood a high and ſtately tower, reckoned with the ſeven wonders of the world. It is reported to have been built ſquare, in height 300 cubits, upon four pillars of glaſs, reſembling crabs. *Ptolemy Philadelphus* is ſaid to have expended 800 talents in building it. At nights it had a fire at the top to give warning to pilots, that they might ſhun the danger of the coaſts. Hence all ſuch towers are called *Pharos's*.

PHARYNGOT'OMY [φαρυγγοτομία of φάρυγξ and τέμνω, *Gr.* to cut] the ſame as *Laryngotomy*.

PHA'RYNX [φάρυγξ, Gr.] the upper opening of the *Oeſophagus* or gullet, at the mouth of the ſtomach, or ſituate at the bottom of the fauces, conſiſting of three pair of muſcles.

PHA'SIS [of φάσις, Gr.] an appearance.

PHENICOP'TER [*phœnicopterus*, L.] a red nightingale.

PHE'NIX, a moſt rare bird and the only one of its ſpecies, of which many wonderful things are related. It is ſaid that it lives ſeveral ages, and that then is renewed again from its own aſhes.

The *Rabbins* ſay, that all the birds having complyed with the firſt woman, and eaten of the forbidden fruit along with her, the Phenix only would not eat of it, from whence it obtained a kind of immortality. For after a 1000 years a fire proceeds out of the Phenix's neſt and conſumes it; but in ſuch manner that there remains as it were an egg, from whence the bird is again renewed and produced. Others ſay that being arrived at the age of a 1000 years, it plucks off its own feathers and dies of mere decay of nature: But it ſoon is produced again from its own body and returns to life.

The *Naturaliſts* who have ſpoke of this bird, ſay things of it that are altogether incredible.

It is a bird, as they ſay of the bigneſs of an eagle, whoſe head is creſted with a moſt beautiful tuft, and the feathers of its neck are gilded, and thoſe of its tail purple with carnation down.

There is but one of theſe in the world at a time. According to ſome it lives 500 years, according to others a 1000. Some make its life 700 years; *Pliny* but 660. *Heſiod* ſays the Phenix lives as long as nine ravens, and the ravens as long as nine men or nine generations of men.

Tacitus ſays, that it was related in his time, that the firſt that had been ſeen in *Egypt* appeared in the time of *Seſoſtris*, the ſecond under *Amaſis*, and the third under *Ptolemy Euergetes*.

Pliny ſays, that a Phenix was brought to *Rome* under the reign of the emperor *Claudius*, in the year 800 from the foundation of *Rome*; that it was ſhewn in the aſſembly of the ſenate: But *Pliny* ſays no body doubted but this was falſe.

It is ſaid that when the time of its renovation approaches, it builds itſelf a funeral pile of branches of ſweet ſcented trees, upon which it ſits down and dies.

From its bones and marrow there is firſt produced a worm, which as it grows takes the form of a bird. Which when it is grown up, takes up the aſhes of its parent and carries them into *Armenia*, or into *Arabia*, and places them upon the altar of the ſun.

Herodotus

Herodotus ſays, it carries the body of its parent embalmed in a maſs of myrrh, which it depoſits in the temple of *Hieropolis* in *Egypt*.

A PHE'NIX [*Hieroglyphically*] was pictured to ſignify a reformation, or the reſurrection, becauſe it riſes out of its aſhes, when it has been conſumed by the violence of the ſun's beams, as is reported.

PHEONS [in *Heraldry*] the bearded heads of darts, *i. e.* made in the form of a fiſh-hook, that when they have entred, cannot be drawn out without enlarging the wound by inciſion. See the eſcutcheon.

PHILAN'THROPIST [φιλάνθρωπος of φίλος and ἄνθρωπος, Gr. man] a lover of mankind.

PHILELEUTHERI'A [φιλελευθερία of φιλία, the love, and ἐλευθέρια, Gr. liberty] love of liberty.

PHILISTO'RICUS [φιλοΐστορικος of φίλος and ἱστορία, Gr hiſtory] a lover of hiſtory.

PHILLIZERS. See *Filazers*.

PHILO [of φίλος, Gr. a friend or lover] uſed in compoſition of ſeveral words in *Engliſh*.

PHILO'LOGIST [*philologus*, L. φιλόλογος of φίλος and λόγος, *Gr.* a word] a lover of letters or languages, a humaniſt.

PHILOL'OGY [φιλολογία, Gr.] a ſcience, or rather an aſſemblage of ſciences, conſiſting of grammar, rhetorick, poetry, antiquities, hiſtory, criticiſm, or a kind of univerſal literature converſant about all the ſciences, their riſe, progreſs, authors, *&c.* which the *French* call *Belles Lettres*.

PHILOSOPHERS *Stone*, the great object of alchymy, a long ſought for preparation, which will tranſmute impurer metals, as tin, lead and copper, into gold and ſilver.

Natural PHILOSOPHERS, are reckoned of four ſorts

1. Thoſe who have delivered the properties of natural bodies, under geometrical and numeral bodies; as the *Pythagoreans* and *Platoniſts*.

2. The *Peripateticks*, who explained the nature of things by *matter*, *form* and *privation*; by *elementary* and *occult qualities*; by *ſympathies*, *antipathies*, *faculties*, *attractions*, &c. But theſe did not ſo much endeavour to find out the true reaſons and cauſes of things, as to give them proper names and terms, ſo that their phyſicks is a kind of *Metaphyſicks*.

3. *Experimental Philoſophers*, who by frequent and well made trials and experiments, as by chymiſtry, *&c.* ſought into the natures and cauſes of things: and to theſe almoſt all our diſcoveries and improvements are due.

4. *Mechanical Philoſophers*, who explicate all the *phænomena* of *nature* by *matter* and *motion*; by the *texture* of their bodies, and the figure of their parts; by *effluvia*, and other ſubtile particles, *&c.* and in ſhort, would account for all effects and *phænomena* by the known and eſtabliſhed laws of motion and mechanicks; and theſe in conjunction with *experimental* ones, are the only *true Philoſophers*.

PHILOSOPH'ICAL [φιλοσοφικὸς, Gr.] of or pertaining to philoſophy.

PHILOSOPHICAL *Egg* [in *Chym.*] a thin glaſs veſſel in the ſhape of an egg, having a long neck or ſtem, and uſed in digeſtions that take up a conſiderable time.

To PHILOSOPHIZE [*philoſophare*, L. of φιλοσοφίζειν, Gr.] to play the philoſopher; to diſpute or argue like a philoſopher, to conſider ſome object of our knowledge, examine its properties, and the *phænomena* it exhibits; to inquire into the cauſes or effects, and the laws thereof, according to the nature and reaſon of things, in order to the improvement of knowledge.

PHILOS'OPHY [*philoſophia*, L. φιλοσοφία of φιλέω, to love, and σοφία, Gr. wiſdom] the knowledge or ſtudy of nature or morality, founded on reaſon or experience.

Natural PHILOSOPHY. It is not to be doubted but that the ſtudy of nature begun ſoon after the creation; but the moſt early accounts we have of it, ſay that *Xenophonius Colophonius* began to form philoſophical ſects, or teach it publickly; who held that there were four elements, and aſſerted a plurality of worlds, and as to the ſoul of man, *&c.* that it was of an aerial nature; and as to the deity, that the figure of it was round, and that he was an intelligent, wiſe and eternal Being, and that he ſaw and heard every thing; but did not uſe the faculty of reſpiration.

Parmenides his ſcholar who ſucceeded him, held but two elements, *viz.* earth and fire, and aſſerted that the earth was of a ſpherical form, hanging in the centre of the univerſe.

Meliſſus, *Zeno* and *Eleates*, his ſcholars differed. *Meliſſus* maintained that the univerſe was infinitely extended

and without motion; and *Zeno* that there was a plurality of worlds, denyed a *vacuum*, taught that generation conſiſted of the four prime qualities, and that the ſoul emerged from a particular compoſition of thoſe ingredients, &c.

And ſo one notion ſprung from another, till they came ſo effectually to loſe themſelves in the vaſt abyſs of conjectures, as at laſt to affirm that the world was eternal; and that there was no other being or ſupreme deity, but what they call nature, or the ſoul of the world.

But the moderns have pretty well ſhook off the yoke of ſervilely following *Ariſtotle* and others of the ancients, who when they could not account for any phænomenon, were wont to attribute it to *occult qualities*, in order to ſkreen their own ignorance; but the noble inventions and experiments of the two laſt centuries, have ſet us upon a much better footing than before, as to many *Phænomena*, which the ancients had no proper way of accounting for.

PHILOSOPHY, the firſt that we find ſtudied philoſophy were the *Egyptians*, to which they gave ſo great an air of myſtery, that the people did it reverence as they did their religion. For the prieſts, out of deſign to ſurpaſs the capacity of the vulgar, and diſtinguiſh themſelves from the multitude, veiled their obſervations under figures and hieroglyphicks. But as they had no way of communicating but tradition, and were not very ready to communicate it to ſtrangers, ſo we have little certain knowledge what their philoſophy was; the *Grecian* philoſophers were the firſt that communicated and left behind them to poſterity, any ſuch pieces of philoſophy, as would give any clear knowledge of their principles and inquiries. Thoſe that applied themſelves to the ſtudy of the motions of the heavenly bodies; in order to diſtinguiſh their periods and revolutions, and to form the firſt draught of an univerſal ſyſtem, and to diſcern the obliquity of the ecliptick, and lay open the ſecrets of natural things, were *Thales*, *Anaximander*, *Anaxagoras*, *Heraclitus*, *Hippocrates*, *Democritus*, *Empedocles*, and *Archelaus*. The two great founders of philoſophy were *Thales* in *Greece*, and *Pythagoras* in *Italy*.

Socrates and *Plato* were indebted to *Thales* for moſt of their fine notions. *Thales* was the firſt who began to reduce the confuſed ideas of his predeceſſors into ſome method and order; and *Socrates* traced out the plan of logick and morality, and ſupplied principles to phyſicks. *Plato* was the diſciple of *Socrates*, and laid down the plan of moral philoſophy: He firſt taught, that true philoſophy conſiſted more in fidelity and conſtancy, in juſtice and ſincerity, and the love of our duty, than on a great knowledge and capacity. *Ariſtotle* was diſciple to *Plato*, and was the firſt that collected the various parts of philoſophy, in order to caſt them into a regular ſyſtem, and was by that means, and his vaſt diſcoveries the moſt ſerviceable of all the ancients to philoſophy in the general.

After *Ariſtotle*'s time philoſophy degenerated, and the purity of its firſt originals were corrupted by the multitudes of ſects of philoſophers that ſprung up. For, as *Pere Rapin* ſays, *Zeno*'s ſchool was filled with falſe virtues, *Epicurus*'s with real vices. Philoſophy became impious under *Diagoras*, impudent under *Diogenes*, ſelfiſh under *Democrates*, railing under *Lycon*, voluptuous under *Metrodorus*, fantaſtical under *Crates*, drolling under *Menippus*, libertine under *Pyrrho*, litigious under *Cleanthes*, turbulent under *Archeſilaus*, and inconſtant under *Lachides*. In ſhort, philoſophy became abandoned to all the extravagancies that can enter into the mind of man to imagine. The old *Platonick* ſchool was by the new debaſed into the tribe of *Scepticks* and *Pyrrhonians*, whoſe profeſſion was to doubt of every thing; and after the death of *Theophraſtus*, the order of *Peripateticks* cooled very much in their application to natural things, preferring the purſuit of eloquence to them: Thus philoſophy declined in *Greece*. But after the death of *Alexander*, the kings of *Ægypt* and *Pergamus* became encouragers of learning; and after one of the *Ptolemy*'s had baniſhed the profeſſors of philoſophy from *Alexandria*, they returned to *Greece*; and the *Romans* beginning then to flouriſh, there was a ſhort lucid interval of learning at *Athens*; where flouriſhed *Panætius*, *Polybius*, *Carneades*, *Clitomachus*, *Apollonius*, and *Milo*.

Athens being at that time the academy for all the *Roman* youth of quality, from thence the *Romans* fetched their philoſophy. The firſt of the *Romans* that explained their philoſophy in writing, was *Lucretius*; alſo *Terentius Varro*, *Quintilian*, and *Cicero*. Toward the latter end of the reign of *Auguſtus*, *Ptolemy*

Ptolemy of *Alexandria* eſtabliſhed a new ſect in *Rome*, chooſing out the more rational parts of all the other ſyſtems, and reuniting them with his own. During the time of *Caligula*, *Nero*, and *Domitian*, the tyrannical emperors of *Rome*, all profeſſors being baniſhed from *Rome*, philoſophy declined inſtead of advancing. There was indeed *Seneca*, but he was more of a courtier than a philoſopher; but *Plutarch* revived the philoſophical ſpirit in the times of *Adrian* and *Trajan*; and *Pliny* went farther than any man before him.

So that not many years after, the emperor *Antoninus* ſo purſued philoſophical ſtudies, as to obtain the name of *Philoſophus*. Then flouriſhed *Epictetus*, *Arian*, *Galen*, *Diogenes Laertius*, *Herodes Atticus*, *Pauſanias*, *Aulus Gellius*, *Ptolemy* the aſtrologer, *Maximus* of *Tyre*; and about the ſame time, *Taurus* of *Berytus*, *Athenæus*, *Alexander Aphrodiſæus*, *Apuleius*, and *Porphyry*, who for a long time kept philoſophy in faſhion. But *Lucian* finding it in a ſtate of corruption, compared to what it had been, fell foul of the profeſſors: But when the light of the goſpel began to prevail, then the Chriſtian philoſophy began to dart its rays, and the fathers of the church ſet themſelves about the ſtudy of philoſophy, that they might be able to vanquiſh the Heathens by their own weapons. Among theſe were *Juſtin Martyr*, *Clemens Alexandrinus*, *Tertullian*, and *Euſebius*. To theſe we may add, *Pantænus*, *Celſus*, *Lactantius*, *Arnobius*, *Gregory Thaumaturgus*, and *Ammonius*, who were the firſt that taught the philoſophy of *Ariſtotle* in the Chriſtian ſchools. So *Baſil* is reported to have been the ableſt logician in his time: *Chryſoſtom* eminent as well for philoſophy as eloquence; and St. *Auſtin*, who compoſed a ſyſtem of logick; and many more that might be annexed. When the *Barbarians* over-ran both the eaſtern and weſtern empires, all learning and philoſophy ſhared in the ſame fate with the government; and the *Saracens*, who over-ran moſt of the eaſtern, and good part of the weſtern empire, diſſeminated that little learning they had among them on the conquered, and by (as *Pere Rapin* ſays) fixing too cloſely on the text and letter of *Ariſtotle*, got an abſtracted way of reaſoning, that was ſomething different from the ſolidity of the *Greeks* and *Romans*; which tho' it appeared to have in it great ſagacity, yet was falſe and full of wild conceits, as will appear by the works of thoſe *Arabian* philoſophers, *Avicenna*, *Alkindus*, *Algazel*, *Averroes*, *Alpharabius*, *Albehaſen*, &c. *Averroes* followed *Ariſtotle*, and *Avicenna*, *Plato*: *Ludovicus Vives* cenſures the metaphyſicks of *Avicenna*, and their philoſophy, as the dreams of a roving imagination, and a-kin to the *Alcoran*.

After the *Arabians* came the ſchoolmen, who framing their genius on *Arabian* comments, thence the ſchool philoſophy became ſo ſubtle and knotty. Of this ſect *Thomas Aquinas* is accounted the founder. Had this ſchool philoſophy died in thoſe countries where ſuperſtition and ſophiſtry were buried, well had it been: But when true religion and learning revived with the reformation, ſchool divinity was induſtriouſly cultivated; which ſeems to have been calculated for the continuance of the darkneſs of popery, becauſe it rather perplexes than explains things: And had it not been for the ſubtilties of the ſchools, the ſmalleſt ray of Chriſtian light might have ſufficed to have attracted the eyes of ſincere Chriſtians.

The ſchool-men who come under the name of philoſophers, were *Lanfranc*, whom *William* the conquerer made archbiſhop of *Canterbury*, *Abelard* and *Peter Lombard*, &c. who framed the rude draught of his ſect from *Johannes Damaſcenes*. And this laſt mentioned is ſaid to have been the firſt that eſtabliſhed tranſubſtantiation in the church of *Rome*, in the form it is now eſtabliſhed. So this being probably accommodated to that and other extravagancies in popery, we may eaſily perceive what a fine new philoſophy it was: This philoſophy was perfected, and reduced to the ſcholaſtick way, and into form, by *Thomas Aquinas*. And like the *Platonick* ſect, it has been divided into three periods, the *old*, the *middle*, and the *new*: The moſt conſiderable of the firſt period, was *Alexander* of *Hales*, an *Engliſhman*; this laſted about 200 years. *Albertus Magnus* began the ſecond, and the *Ariſtotelian* doctrine was carried to its height by *Thomas Aquinas* and *John Duns Scotus* an *Engliſhman* This laſted about an hundred years. The third ſcholaſtick ſect was begun by *Durandus*, and laſted about an 100 years.

Of theſe ſcholaſtick philoſophers, Pere *Rapin* ſays, proceeded that dead weight of ſums and courſes that ſtifled all the remains of good letters in the world.

But while theſe ſums and ſentences were erecting by the ſchool men, three other philoſophers ſtarted up, who forſaking the ſcholaſtick rules, ſet up a method quite oppoſite, as *Lully*, *Cardan* and *Paracelſus*; *Lully*, having by his commerce with the *Arabians*, accompliſhed himſelf with a good ſhare of knowledge in philoſophy, aſtronomy, and phyſick, out of them compoſed a fourth, that is chymiſtry. *Cardan*, he brought the dark cabaliſtical learning upon the ſtage; and *Paracelſus* was for framing a new *Philoſophy*, a new *Phyſick*, and a new *Religion*, affecting to be myſterious, and even unintelligible.

In the thirteenth century the cabaliſtical, occult philoſophy came into vogue, being introduced or cultivated by *Cornelius Agrippa*, *Armand de Villeneu* and *Petrus de Oppino*, who, it is very probable, were greater cheats than they were conjurers, as ſome have accounted them.

Mechanical PHILOSOPHY, was that which the moſt ancient of the *Phænician* and *Greek* philoſophers have adhered to, in order to the explication of the *Phænomena* of nature; they made uſe originally of no other principles than the conſideration of *empty ſpace*, the *doctrine of atoms* and the *gravitation of bodies*. Theſe fillily attributed the *cauſes of gravity* to ſomething which was plainly diſtinct from matter.

But our moſt modern natural philoſophers did not take in this *cauſe* in their inquiries into nature

They avoided aiming at any hypotheſis in, or to explain the *Phænomona* of natural effects, but leaving the philoſophy of cauſes or metaphyſicks, they rightly conſidered that it is the chief end, deſign, and buſineſs of natural philoſophy to conſider effects, and by reaſoning upon them and their various *Phænomena*, to proceed regularly at laſt to the cauſes of things, and eſpecially to the knowledge of the *firſt cauſe*.

And it is certain that all true progreſs and proficiency in this kind of natural philoſophy, if it don't immediately lead us to the knowledge of the firſt cauſe, yet it will bring us ſtill nearer and nearer to it.

PHILOTHY'TÆ [φιλοθύται, Gr.] ſuperſtitious devotees, that offered ſacrifice upon any occaſion, tho' never ſo ſmall and trifling.

PHILO'TIMY [φιλοτιμία of φίλος, a friend or lover, and τιμη, Gr. honour] love of honour.

PHIL'TER [*philtrum*, of φιλτρόν, Gr.] a love potion or powder, a charm to cauſe love. The advocates for theſe affirm, that philters have the power or property of influencing a perſon, ſo as to alter his or her inclinations, upon whom they act from a diſregard or hatred of a perſon, to the admiring or loving the deſpiſed object, without any other means uſed; and that this is either only by the natural effect of the compoſition, when the paſſions are to be but moderately excited, or elſe by the ſuperaddition of magical incantation, where the affections are extravagantly rouzed.

True PHILTERS, are ſuch as are ſuppoſed to work their effect by ſome natural and magnetical power.

Spurious PHILTERS, are ſpells or charms ſuppoſed to have an effect beyond the ordinary laws of nature, by ſome magick virtue.

PHILTRA'TION } [in *Pharmacy*]
FILTRATION } the ſeparation of the finer part of a fluid from a coarſer, by paſſing it thro a linnen cloth, brown paper, *&c.*

PHLEGM [φλέγμα, Gr.] one of the humours of an animal body.

PHLEG'MATICKNESS [of φλεγματικος, Gr. *phlegmaticus*, L. and *neſs*] fullneſs of, or being troubled with phlegm.

PHLYACOGRAPHI A [of φλυαξειν, Gr. to trifle] a merry and burleſque imitation of ſome grave and ſerious piece; particularly a tragedy traveſted into a comedy.

PHONASCI'A [of φωνὸς and σκια, Gr.] the art of forming the human voice.

PHO'NICS φωνικα, Gr.] the doctrine or ſcience of ſounds; called alſo *Acouſticks*.

PHOTASCIATE'RICA [φωτασκιατερικα of φῶς, light, and σκια, a ſhadow] the art of dialling.

PHOTINIANS ſo denominated from *Photinus*, biſhop of *Sirmich*] a ſect who adhered to his opinions and errors, which were thoſe of *Sabellius*, *Paulus Samoſetanus*, *Corinthus* and *Ebion*; to whoſe impious doctrines he added, that *Chriſt* was not only a meer man; but began to be the *Chriſt* when the Holy Ghoſt deſcended upon him in the ſhape of a dove in the river *Jordan*.

He was indeed a perſon of excellent accompliſhments, and in the firſt years of his adminiſtration appeared very regular; but after he had taught the people the knowledge of the true God, he changed on a ſudden and fell into the aforeſaid errors.

PHRASE, is alſo a term uſed of a ſhort ſentence, or ſmall ſet or circuit of words conſtructed together.

Compleat PHRASE is where there is a noun and a verb each in its proper function, *i. e.* where the noun expreſſes the ſubject, and the verb what is affirmed of it.

Incompleat PHRASE, is one where the noun and the verb together only do the office of a noun, conſiſting of ſeveral words, without affirming any thing, as, *that which is true*, is an incompleat phraſe, which might be expreſſed in one word, *truth*.

PHRASEOL'OGIST [φρασεολόγος of φράσις, a phraſe, and λέγω, *Gr.* to ſay, *&c.*] an explainer of elegant expreſſions in a language.

PHRENET'ICNESS [of *phreneticus*, L. of φρενητικὸς, Gr. and *neſs*] frenzicalneſs, madneſs, *&c.*

PHRENET'ICK *Nerves* [in *Anatomy*] thoſe which ſpring from the 6th pair, or Dr. *Willis*'s 8th pair; they deſcend between the ſkins of the *Mediaſtinum*, and ſpread forth branches into them.

PHRYXUS and *Helle*, they write that a ram foretold to *Phrixus*, that his father would offer him in ſacrifice to the gods, and that thereupon, he taking his ſiſter, got up upon the ram and came by ſea unto the *Euxine* ſhore. And that *Phrixus* afterwards killed the ram his ſaviour and deliverer, pulled off his ſkin and gave it for a preſent to *Aeta*, then king of *Colchos*, for the ſake of his daughter; and ſome tell you that this ſkin was the golden fleece that *Jaſon* and the *Argonauts* went to fetch. The truth of this fable is, *Athamas* of *Æolus*, who was the ſon of *Helle*, governed in *Phrygia*, and he had an overſeer or ſteward who had the inſpection of his affairs, whoſe name was *Crius* (or *Aries*, a ram) he coming to know that *Athamas* intended to kill *Phrixus*, immediately acquainted him with it, and he built a ſhip and put on board it good ſtore of gold; and among the reſt was *Aurora* the mother of *Pelops*, who alſo took with her a golden ſtatue which ſhe had procured to be made with her own money, and thus provided, *Crius* with *Phrixus* and *Helle*, ſet ſail: and *Helle* indeed fell ſick in the voyage and died, and from her the ſea was called *Helleſpont*. But they arriving at *Pharos*, ſettled there, and *Phrixus* married the daughter of *Aeta*, king of *Colchos*, giving for her dowry the golden ſtatue of *Aurora*, but not the fleece of the ram (*i. e.* the ſkin of *Crius*) and this is the truth of the whole ſtory.

PHYLAC'TERY [φυλακτήριον of φυλάσσω *Gr.* to keep] the phylacteries are certain boxes or little rolls of parchment, wherein were written certain words of the law. Theſe they wore upon their foreheads, and upon the wriſt of their left arm.

They writ upon theſe phylacteries, theſe 4 paſſages of the law.

1. *Sanctify unto me all the firſt born whatſoever openeth the womb among the children of Iſrael; both of man and beaſt it is mine*, &c. 1. 3. Chap. of *Exod.*

2. *And it ſhall be when the Lord ſhall bring thee into the land of the Canaanites*, &c.

3. And from the 4th verſe of the 6th of *Deuter. Hear O Iſrael the Lord our God is one Lord.*

4. From the 13 verſe of the 11th of *Deut. And it ſhall come to paſs if you ſhall hearken diligently.*

PHYSICO-THEOLOGY, natural theology, natural religion.

PHYSICAL *Point*, a point oppoſed to a mathematical one, which only exiſts in the imagination.

PHYSICAL *Subſtance*, a ſubſtance or body, in oppoſition to ſpirit or metaphyſical ſubſtance.

PHYSI'CIAN [*phyſicien*, F.] a perſon who profeſſes phyſick, or the art of curing diſeaſes.

Coſmetick PHYSICIAN, one who ſtudies to help or mend the complexion.

Empirical PHYSICIAN, one who keeps cloſe to experience, and excludes all uſe of reaſon in phyſick.

Dogmatical PHYSICIANS, thoſe who laid down principles, and then reaſoned from thoſe principles and from experience.

Clinical PHISICIANS, thoſe who viſited their patients when in bed, to examine into their caſes.

Galenical PHYSICIANS, thoſe who follow *Galen*, and preſcribe things gentle, natural and ordinary.

Methodical PHYSICIANS, thoſe who proceed in a certain regular method founded upon reaſon, deducing conſequences therefrom to particular caſes.

Spagirical PHYSICIANS, ſuch as preſcribe violent chymical medicines, drawn from minerals, *&c.* by fire.

PHYSICK [*ars phyſica*, L. φυσικὴ, Gr.] in a limited and improper ſence, is applied to the ſcience of medicine; the art of curing diſeaſes; and alſo the medicines prepared for that purpoſe.

PHYSICKS } [φυσικὴ φύσις, Gr. nature] natural philoſophy or phyſiology, is the doctrine of natural

tural bodies, their *Phænomena*, cauſes and effects; their various affections, motions, operations, *&c.* or is in general the ſcience of all material beings, or whatſoever concerns the ſyſtem of this viſible world.

PHYS'ICALLY [*phyſice*, F.] according to nature, or to the practiſe of phyſick.

PHYS'ICALNESS [of φυσικος, Gr. *phyſicus*, L. and *neſs*] naturalneſs; alſo medicinalneſs.

PHYSIOG'NOMER } [*phyſiognomus*,
PHYSIOG'NOMIST } L. *phyſiognomiſte*, F.] one ſkilled in phyſiognomy.

PHYSIOL'OGIST [φυσιολόγος of φύσις and λέγω, Gr.] one who treats of natural bodies

PHYSIOL'OGY [φυσιολογία, Gr.] natural philoſophy, or *Phyſicks*, which ſee.

General PHYSIOLOGY, a ſcience which relates to the properties and affections of matter or body in general.

Special PHYSIOLOGY } the ſci-
Particular PHYSIOLOGY } ence, as it conſiders matter as formed, and diſtinguiſhed into ſuch and ſuch ſpecies or determinate combinations.

PHYSIOLOGY, is alſo accounted a part of phyſick, that teaches the conſtitution of human bodies, ſo far as they are ſound or in their natural ſtate; and endeavours to find reaſons for the functions and operations of them, by the help of anatomy and natural philoſophy.

PHYTOL'OGIST [φυτολόγος, Gr.] a botaniſt, one who treats of plants.

PIAFFEUR [in *Academies*] a proud ſtately horſe, who being full of mettle or fire, reſtleſs with a great deal of motion, and an exceſſive eagerneſs to go forward, makes this motion, the more that you endeavour to keep him in.

PICARDS' [ſo denominated from one *Picard*] an heretical ſect, who ſprung up in the 15th century, who improv'd upon the miſtakes of the *Adamites*; *Picard* himſelf pretended to be the *Son of God*, and that he was ſent into the world as a new *Adam*, by his father to refreſh the notion, and reſtore the practice of the law of nature, which he ſaid conſiſted principally in two things, the community of women, and going ſtark naked.

And one of the principal tenets of this people was, that they of their perſwaſion were the only free people in nature; all other men being ſlaves, eſpecially thoſe who wore any clothes upon account of modeſty.

PICK *Lock*, an inſtrument for opening locks.

PICK THANK [of *pichen*, *Du.* or pic and ðancaƿ, *Sax.*] one who delights in finding and diſcovering the faults or weakneſſes of others.

To PIC'TURE [of *pictura*, L.] to repreſent in painting, drawing, *&c.*

PID'DLING [*Incert. Etym.*] eating here and there a bit; alſo trifling.

PIE-*powder* [*pied poudre*, or *poudreux*, F. *q. d.* duſty foot] a court held in fairs to do juſtice to buyers and ſellers, and for the redreſs of all the diſorders committed in them; it is ſo called, becauſe the ſuitors to this court are commonly country people with duſty feet; or from the diſpatch in determining the cauſes even before the duſt goes off from their feet.

PIE [*pica*, L.] a Mag Pie, a bird.

A PIECE [in *Commerce*] ſignifies a whole, as a length of cloth, *&c.* of a certain number of yards, ells, *&c.* not yet having any of it cut off.

To PIECE [*rapiecer*, F.] to join one piece to another.

PIEDROIT' [in *Architecture*] a peer or kind of ſquare pillar, part of which is hid within a wall; alſo a pier or jaumb of a door or window, comprehending the chambranle, chamfering, *&c.*

PIERCED [with *Heralds*] is when an ordinary is perforated, or ſtruck thro', that it has, as it were, a hole in it; and the ſhape of this piercing muſt be particularly expreſſed in blazonry, as *ſquare*, &c.

PIERC'INGNESS [of *perçant*, F. and *neſs*] penetrating quality.

PI'ETY [*pietas*, L.] godlineſs, dutifulneſs to parents, a huſband and ſuperior relations.

PI'ETY, a goddeſs of the Pagans, who was adored by them as preſiding over the worſhip that was paid unto other deities: She alſo was accounted to preſide over the reſpectful regard and tenderneſs that children ow'd to their parents, and over that affection that parents ought reciprocally to have for their children.

She has been repreſented after different manners by the *Romans*, and by ſome ſhe has been ſet out holding her children in her arms, with a ſtork that is ſaid to carry its parents about in their old age, and feeds them, which is a ſymbol of piety.

There was a temple conſecrated to this goddeſs at *Rome*, in the conſulſhip of *Quintus* and *Attilius*, in which was ſet

ſet up that woman's picture ſo famous for her piety in ſuſtaining her mother in priſon with the milk of her breaſts, it being built on the place where ſhe had been impriſoned, in perpetual memory of that filial piety.

PIETY [*Hieroglyphically*] together with a kind and harmleſs nature, was repreſented by the elephant; becauſe it is related that he worſhips every new moon towards the Heavens, and expreſſes by his outward actions ſome ſenſe of a ſupreme being; and becauſe he is of ſo harmleſs a nature, that he never offends creatures that are not hurtful of themſelves. He will march among innocent lambs, without offering the leaſt injury to them; but if he be offended will ſpare nothing, and dread no danger to take revenge. It is alſo repreſented by a *Stork*, which ſee.

PIETY [in *Painting*, &c.] is repreſented as a lady with a ſober countenance, holding in her right hand a ſword ſtretch'd over an altar, and a ſtork in her left hand, with an elephant and a child by her ſide.

PI'GEON [*Hieroglyphically*] intimates continency, chaſtity, mutual and conjugal love; becauſe this bird is chaſte in its embraces, and extreme loving to each other. Therefore to expreſs the tranſports of two amorous perſons, the *Egyptian* prieſts put two pigeons kiſſing one another; and they alſo painted a pigeon with its rump lifted up, to ſignify an excellent diſpoſition, not ſubject to be inflamed with choler; alſo a ſoul of a meek temper; becauſe naturaliſts do obſerve that this bird has no choler.

PIG'MENTS, ſuch prepared materials, as painters, diers, and other artificers uſe to imitate particular colours; alſo for painting glaſs; alſo for counterfeiting precious ſtones.

PIGMY. See *Pygmy*.

PILA [in *Coinage*] is the punchion or matrice, which, in the ancient way of coining with the hammer, contained the arms and other figures, and the inſcriptions, to be ſtruck for the reverſe of the coin; alſo from hence it may be called the pile; and alſo now the head ſide of a piece of money we call croſs, becauſe in thoſe times there was uſually a croſs inſtead of a head.

PILA [in *Ant. Writ.*] the arms ſide of a piece of money, ſo called, becauſe in ancient times this ſide bore an impreſſion of a church built on piles.

Funeral PILE [*anciently*] a pyramid of wood, whereon the bodies of the deceaſed were laid to be burned.

PILE [*pille, Du.*] a heap of wood or ſtones, or other things, laid one above another.

PILE [in *Heraldry*] an ordinary in form of a point inverted, or of a ſtake ſharpened, contracting from the chief, and terminating in a point towards the bottom of the ſhield thus.

To PILE, to heap up; alſo to ram down poles.

PIL'LAR [*pilier*, F.] a column which is divided into three parts, the pedeſtal, the ſhafts, and the ornaments. It is a kind of round column diſengag'd from any wall, and made without any proportion, being always too maſſive or too ſlender; ſuch as ſupports the vaults of *Gothick* buildings.

PILLAR [in a *figurative ſenſe*] ſignifies ſupport.

PILLAR [in *Architect.*] a kind of irregular column round and inſulated; deviating from the proportions of a juſt column.

PILLAR [in the *Manage*] is the center of the *Volta*, ring, or manage-ground, round which a horſe turns, whether there be a wooden pillar placed therein or not.

A ſquare PILLAR [*Architecture*] is a maſſive work, called alſo a pier or piedroit, ſerving to ſupport arches, &c.

Butting PILLAR [*Architecture*] is a buttreſs or body of maſonry raiſed to prop or ſuſtain the ſhooting of a vault, arch, or other work.

PILLARS [*Hieroglyphically*] repreſent fortitude and conſtancy.

PILL'AR'D, built, or ſupported with pillars. *Milton.*

PILLAS'TER } [in *Architecture*] is
PILAS'TER } a kind of ſquare pillar, which is generally as broad at the top as bottom, and has the ſame meaſure, chapiter and baſe with the column, according to the ſeveral orders.

PILLORY [*le pilori*, F.] was anciently a poſt erected in a croſs road by the lord, with his arms on it, as a mark of his ſignory; and ſometimes a collar to tie criminals to; now a ſort of ſcaffold for falſe ſwearers, cheats, &c. to ſtand on by way of puniſhment.

To PIL'LORY *one* [*pilorier*, F.] to ſet one on the pillory.

PILOSE' [*piloſus*, L.] hairy.

PIMP'ING [*incert. Etym.* but according to ſome of *Penis*, L. a man's yard] procuring whores, ſtallions, &c. moſt properly ſpoken of men.

PIMP-

PIMP'ING, ſmall, little.

PIM'PERNEL, an herb.

A PINCH' [of *pincer*, F.] a nipping hard, *&c.* alſo a ſtrait or difficulty.

PINCH'ING [with *Gardeners*] a ſort of pruning performed by nipping off the ſprigs, *&c.* of a plant or tree, between the nails of two fingers.

PINE *Tree* [*pinus*, L.]

PINE *Tree* [*emblematically*] repreſented death; becauſe being once cut it never ſprouts again, and becauſe being extraordinary bitter, it is reputed to kill any other plant that joins to it.

PIN'EA } a kind of light, porous
PIG'NES } maſſes or lumps, formed of a mixture of mercury and ſilver duſt, from the mines of *Chili* in *America*.

To PIN'ION *a Perſon*, is to bind his hands or arms faſt.

PINK [*pinque*, F.] a ſort of ſmall ſhip, maſted and ribb'd like other ſhips; except that ſhe is built with a round ſtern; the bends and ribs compaſſing ſo, as that her ſides bulge out very much.

PIN'NATE [*pinnatus*, L.] deeply jagged or indented (ſpoken of the leaves of plants) reſembling feathers.

PIN'NING [with *Bricklayers*] the faſtening of tiles together with wooden pins.

PIN'NER [prob. of *pinning*] a woman's head-dreſs.

PINS, *Engliſhmen* firſt began to make all ſorts of pins about the beginning of queen *Elizabeth*'s reign, which before were ſold here by ſtrangers, to the value of 60000 pound *per Annum*.

PI'OUSLY [*pie*, L. *pieusement*, F.] with piety, duty or loyalty.

PI'OUSNESS [of *pius*, L. and *neſs*] piety, godly diſpoſition.

To PIPE [pipan, *Sax.*] to play on a pipe.

PIP'KIN [*incert. Etymol.*] a ſmall earthen veſſel for boiling.

PI'QUANTNESS } [of *piquant*, F.
PI'QUANCY } and *neſs*] ſharpneſs, bitterneſs.

A PIQUE', quarrel or ill-will againſt one; a grudge.

To PIQUE [in *Muſick Books*] is to ſeparate or divide each note one from another, in a very plain and diſtinct manner.

To PIQUEER'. See *Pickeer*.

To ſtand on the PIQUET [*Military Phraſe*] is when an horſeman is ſentenced for ſome offence to ſtand on the point of a ſtake with one toe, having the contrary hand ty'd up as high as it can reach.

PI'RACY [*piraterie*, F. πειρατία, Gr.] robbing on the ſea.

PIROUETTE' } [in the *Manage*] a
PIROET' } turn or circumvolution, which a horſe makes without changing his ground.

PISCIS [on a *Globe*] this is that great fiſh which, as the poets feign, drinks up the water that is poured out of *Aquarius*'s urn. It is related of this fiſh (as *Cteſias* teſtifies) that it was firſt ſeen in the lake not far from *Bambyces*, and that it ſaved *Derceto*, that fell into the ſea by night. They ſay this *Derceto* was a goddeſs of the *Syrians*. They affirm the *Piſcis* to be the nephew of this fiſh; all which the *Syrians* worſhipped, and placed among the ſtars.

PISS-A-BED, a flower or plant, Dandelion.

PISSASPHAL'TUS [πισσάσφαλτος, Gr.] a kind of mineral, conſiſting of pitch, and the ſlime call'd *Bitumen*, imbodied together.

PISTE' [in the *Manage*] the track or tread which a horſe makes upon the ground.

PIST'ON, a part or member in ſeveral machines, as pumps, ſyringes, *&c.*

PIT-A PAT, a beating or throbbing like the heart.

To PIT, to ſink in holes, as in the Small-pox.

PIT, a hole in which the *Scots* uſed to drown women thieves; hence the phraſe, *condemn'd to the Pit*, is the ſame as, with us, to ſay, *condemn'd to the Gallows*.

PIT'ANCE [*pitantia*, L.] a little repaſt, or refection of fiſh or fleſh more than the common allowance.

PITCH [pic, *Sax. pix*, L.] a ſticky juice or kind of coarſe gum drawn from fatty or bituminous woods, eſpecially pines and firr-trees.

It is procured by cleaving the tree into ſmall pieces or billets, which being put into a furnace with two openings, in one of which the fire is made; the heat of which forces out the juices, and thro' the other the liquor or pitch is gathered, the ſmoke being very intenſe tinges it of the black colour it commonly appears in.

Some ſay that tar is the firſt tappings or runnings, and pitch the laſt or worſt.

The common PITCH, is the liquid *Galipot*, reduced into the form and conſiſtency we ſee it, by mixing it with tar while hot.

Naval PITCH, is that which is drawn from old pines, ranged and burnt like char-

charcoal, and uſed in pitching of veſſels.

To PITCH *upon*, to chooſe.

PITCH'INESS [of *piceus*, L. and *neſs*] pitchy quality or condition.

PITCH'Y [*piceus* of *pix*, L.] dawbed with pitch, *&c.*

PIT'EOUSLY [*piteyablement*, F.] after a piteous manner.

PIT'EOUSNESS [*piteux*, F. and *neſs*] ſorrineſs, meanneſs.

PITHIAS } [with *Meteorologiſts*]
PITHI'TES } the name of a comet, or rather meteor, of the form of a tub: Of which there are divers kinds, *viz.* ſome of an oval figure, others like a tub or barrel ſet perpendicular, and ſome like one inclined or cut ſhort; others having a hairy train or buſh, *&c.*

PITH'INESS, fullneſs of pith; alſo ſubſtantialneſs, fullneſs of good matter.

PITH'LESS, having no pith.

PI'THO [of πείθω, Gr. to perſuade] the goddeſs of eloquence or perſuaſion, the ſame with the *Greeks* that the *Romans* calls *Suada* or *Suadela*.

PIT'IFULLY [*pitoyablement*, F.] mournfully; meanly, *&c.*

PIT'IFULNESS [of *pitie*, F. and *fulneſs*] propenſeneſs to piety; alſo meanneſs.

PITU'ITARY *Gland* [*Anatomy*] a gland in the brain, of the ſize of a large pea, in the *Sella* of the *Os Sphenoides*.

PITU'ITOUSNESS [of *pituiteux*, F. *pituitoſus*, L. and *neſs*] phlegmatickneſs.

PIT'Y [*pitié*, F.] is that tenderneſs and concern that is excited in a human breaſt, upon beholding the miſeries of our fellow creatures, *&c.* which incites us either to comfort them, as much as we can with condoling expreſſions, or to relieve and eaſe them in their afflictions and miſeries. This diſpoſition of mind is alſo called *Compaſſion* or *Mercy*.

PIV'OT, a foot or ſhoe of iron, *&c.* uſually made in a conical form, or terminating in a point, whereby a body intended to turn round, bears on another fixed at reſt, and performs its circumvolutions.

PLA'CABLENESS [of *placabilis*, L. and *neſs*] eaſineſs to be appeaſed.

PLA'CARD } [plakaert, *Du. placart*,
PLACART' } *cart*, F.] a leaf or ſheet of paper, ſtretched or applied upon a wall or poſt; in *Holland*, it is an edict or proclamation; alſo it is uſed for a writing of ſafe conduct: In *France*, it is a table wherein laws, orders, *&c.* are written and hung up.

PLACARD [in *Architecture*] the decoration of the door of an apartment; conſiſting of a chambranle, crowned with its frize or gorge, and its corniche, ſometimes ſupported with conſoles.

PLACE [in *Opticks*] is the point to which the eye refers an object.

PLACE [with *Naturaliſts*] is ſometimes taken for that portion of infinite ſpace which is poſſeſſed by, and comprehended within the material world, and which is thereby diſtinguiſhed from the reſt of the expanſion.

PLACE *of Radiation* [in *Opticks*] is the interval or ſpace of a medium or tranſparent body, thro' which any viſible object radiates.

PLACE [with *Philoſophers*] that part of immoveable ſpace which any body poſſeſſes.

PLACE *of the Sun or Planet* [*Aſtron.*] is that degree of the ecliptick reckoned from the beginning of *Aries*, which is cut by the planet's circle of longitude.

Eccentrick PLACE [of a *Planet* in its orbit] is the place or point of its orbit wherein a planet would appear, if ſeen from the ſun.

Heliocentrick PLACE [of a *Planet*] is the point of the ecliptick, to which a planet viewed from the ſun is referred.

Geocentrick PLACE [of a *Planet*] is that point of the ecliptick, to which a planet viewed from the earth is referred.

PLACE *of Arms* [in a *City*] is a large open ſpot of ground, where the garriſon holds its rendezvous upon reviews, and in caſes of alarm, and to receive orders from the governor.

PLACE *of Arms* [in a *Siege*] is a large place covered from the enemy, where the ſoldiers are kept ready to ſuſtain thoſe who work in the trenches, and to be commanded to places where they are wanted.

PLA'CES [with *Arithmeticians*] as the *Place of Units*, in a number which conſiſts of 2, 3, 4, 5, 6, or more places, that which is the outermoſt towards the right hand is called the place of units, *&c.*

PLACES [with *Grammarians*] are etymology and words derived from the ſame root, which, in the *Latin* are called *Conjugates*.

PLACES [with *Logicians*] are univerſal terms, *Genus*, *Species*, *Difference*, *Property*, *Accident*, *Definition*, *Diviſion*.

PLACES [in *Metaphyſicks*] are certain general terms agreeing to all

beings, to which ſeveral arguments are annexed, as *Cauſes*, *Effects*, the *Whole*, *Part*, oppoſite terms.

PLA'CIDNESS [*placiditas*, L.] peaceableneſs, quietneſs.

PLA'FOND } [in *Architecture*] the
PLA'FOUND } cieling of a room, whether it be flat or arched, lined with plaſter or joiner's work, and frequently enriched with paintings; alſo the bottom of the projecture of the larmier of the corniche, called alſo the *Soffit*.

PLA'GUY, vexatious, tormenting, *&c.*

PLAICE, a fiſh.

A PLAIN [*planities*, L.] an even, flat, low ground.

PLAIN [in *Heraldry*] it is an axiom, that the plainer the coat, the nearer to antiquity.

Thoſe are plain coats that are leaſt incumbred with abundance of figures, and which have nothing in them but what is natural.

And as the ſource of a river, though ever ſo ſmall, is the nobleſt part of it, notwithſtanding the ſame, by running far, be grown great; ſo the firſt arms given to virtuous perſons, as a diſtinctive mark or perpetual character of their nobility, are nobler than thoſe that have many charges; becauſe they are more agreeable to the nature of things; and it is a maxim in heraldry, that *he who bears leaſt is moſt*.

PLAIN *Number* [*Arith.*] a number that may be produced by the multiplication of two numbers, one into another.

PLAIN *Place* [in *ancient Geometry*] a geometrical *locus*, which was a right line, or a circle, in oppoſition to a ſolid place, which was an ellipſis, parabola, and hyperbola.

PLAIN *Problem* [with *Mathemat.*] ſuch a one as cannot be ſolved geometrically; but by the interſection either of a right line or a circle, or of the circumferences of two circles.

PLAIN'NESS [of *planus* or *plain* and *neſs*] evenneſs; alſo unadornedneſs; alſo manifeſtneſs.

PLAIN'LY, evenly, *&c.* manifeſtly, ſincerely, intelligibly.

PLAI'STERERS were incorporated about the year 1500. Their arms are *Azure* on a chevron ingrail'd *Or*, between a trowel and two hatchets handles of the ſecond. Heads *Argent* in chief, and a treble bruſh in baſe *proper*, a roſe *Gules*, ſeeded *Or*, entres two *Flowers-de-lis* of the firſt. The creſt a dexter arm and hand, holding a hatchet *proper*. The ſupporters two Epimachus's, their necks purfled, and the ſlip of their bellies *Or*, beaked *Sable*, and wings extending upwards *Gules*. Their hall is on the north ſide of *Addle-Street* near *Philip-Lane*, *London*.

PLAN [with *Architects*, &c.] is a draught of a building, ſuch as it appears on the ground; ſhewing the extent, diviſion, and diſtribution of its areas into its apartments, rooms, paſſages, *&c.*

Geometrical PLAN, is one in which the ſolid and vacant parts are repreſented in their natural proportion.

Rais'd PLAN, is one where the elevation or upright is ſhown upon the geometrical plan, ſo as to hide the diſtribution.

Perſpective PLAN, is one conducted and exhibited by degradations or diminutions, according to the rules of perſpective.

PLANGE'RE [in *Architecture*] the under part of the corona or drip; making the ſuperior part of the cornice between two cymatiums.

PLANE [*planus*, L.] a plain ſurface, all whoſe parts lie even between its extremities; alſo a joiner's tool.

Objective PLANE [in *Perſpective*] is any plane ſituate in the horizontal plane, whoſe repreſentation in perſpective is required.

PLANE } [in *Fortification*] a draught
PLAN } repreſenting a work, as it would appear on the plain field, if it were cut off level with the ground, ſo as to ſhew the length of its lines, the angles and diſtances between them, the breadth and thickneſs of the moats, ramparts, breaſt works, *&c.*

PLAN'ET [πλανήτης of πλάνω, Gr. to err or wander] a wandering ſtar.

PLAN'ETS, are wandering ſtars or bodies: Their ſecond or proper motions from weſt to eaſt are not regular as thoſe of the other ſtars are, nor do they always keep at the ſame diſtance one from the other; but are ſometimes nearer and ſometimes farther off, and ſometimes joined, being obſerved under the ſame point of Heaven, and ſometimes oppoſite.

Some turn about on their axis, at ſeveral times, and theſe planets, which may be imagined to be like our earth, are opaque bodies, and receive light from the ſun, and reflect it; for there

is

is none of the planets, except the ſun, that ſhines with his own light, but he enlightens the planets.

The planets are lower than the fixed ſtars. This appears in that they ſometimes eclipſe them and hide their light from us.

There is a great difference between the planets as to their luſtre. The *Sun* appears of a gold colour; the *Moon* of a ſilver colour; *Venus* very white, brillant, and luminous; *Jupiter* is not ſo white and luminous; *Saturn* appears of a pale lead colour, and does not ſeem to ſhine; *Mars* is as red as fire, and glances very much; *Mercury* is of a bright ſilver colour, and glances but little, is not often ſeen in our climate, becauſe of the obliquity of the ſphere, and he being near the ſun, for which reaſon he is always obſcured by, or plunged in its rays, or the vapours of the horizon; but it is frequently ſeen in the torrid zone, becauſe in thoſe places the ſphere is not in ſo oblique a poſition.

The planets are diſtinguiſhed into great and ſmall.

The greater are in number ſeven, *Saturn*, *Jupiter*, *Mars*, the *Sun*, *Venus*, *Mercury*, and the *Moon*; the ſmaller planets are in number nine, four of which are called *Jupiter*'s *Satellites*, and turn about *Jupiter*, and the other five revolve about *Saturn*.

PLANIMET'RICAL, pertaining to the menſuration of plain ſurfaces.

PLANIPET'ALOUS *Flower* [of *planus*, L. and πεταλον, Gr. a leaf] flat leaved, as when theſe ſmall flowers are hollow only at the bottom, but are flat upwards, as in *Dandelion*, *Succory*, &c.

PLANK'ING [*planchant*, F.] flooring or covering with planks.

PLA'NO *convex glaſs*, is a glaſs, one of whoſe ſurfaces is convex, and the other plain.

PLANT [*planta*, L.] is a general name under which are compriſed all vegetable bodies, as trees, ſhrubs, and herbs; it is an organical body conſiſting of a root, and probably a ſeed, producing uſually leaves, a ſtem, branches, and flowers,

PLANTA'TION, a ſpot of ground, which ſome planter or perſon arrived in a new colony, pitches on to cultivate and till for his own uſe.

PLANT'ING [with *Architects*] ſignifies the diſpoſing the firſt courſes of ſolid ſtone on the maſonry of the foundation, laid level according to the meaſures with all poſſible exactneſs.

PLASH'ING [with *Husband.*] bending and interweaving the boughs in hedges to thicken them.

PLASH'Y, full of plaſhes, puddles, or ſtanding waters.

PLA'STER *of Paris*, a foſſil ſtone of the nature of a lime ſtone, uſed in moulding, making ſtatues, building, and many other uſes.

PLAT-BAND [with *Gardeners*] a border, or bed of flowers along a wall, or the ſide of a parterre.

PLAT-BANDS *of Flutings* [*Archit.*] the liſts or fillets, between the flutings of columns of the *Ioniek*, *Corinthian* and *Compoſite* order.

PLA'TED, covered over with a plate of metal.

PLAT'FOND [in *Architecture*] the cieling or roof of a chamber or other room, *&c.* the ſame as *ſoffit*.

PLATON'IC *Love* [ſo called of *Plato*, the divine philoſopher] a pure ſpiritual affection, ſubſiſting between the different ſexes, abſtracted from all carnal appetites and fruition, regarding no other object but the mind and its beauties; conſiſting in contemplation and ideas of the mind; or between perſons of the ſame ſex, it is a ſincere diſintereſted friendſhip, abſtracted from any ſelfiſh views.

PLATON'ICK [of *Plato*] pertaining to *Plato* and his doctrines.

PLA'TONISM, the doctrine and ſentiments of *Plato* and his followers, in reſpect to philoſophy.

PLA'TONIST, one that holds the tenets or principles of *Plato*.

PLATOON' [in *Mil. Affairs*] a ſmall ſquare body of 40 or 50 men, drawn out of a batalion of foot, and placed between the ſquadrons of horſe to ſuſtain them; or in ambuſcades, ſtreights, or defiles, *&c.* F.

PLAU'SIBLENESS [of *plauſibilis*, L. and *neſs*] plauſible quality, deſervingneſs of applauſe; alſo the ſeeming fair and honeſt.

PLAY'ER [[plezeine, *Sax.*] an actor, *&c.*

PLAY'SOM [of plæzrom, *Sax.*] given or diſpoſed to play.

PLAY'SOMNESS, addictedneſs to play.

PLEAD'ING [*plaidant*, F.] putting in a plea in law; alſo alledging, pretending.

PLEAS'ANCE, pleaſantneſs, pleaſant humour.

PLEAS'ANTNESS [*qualité plaiſante*, F.] delightfulneſs.

PLEAS'ANTRY, a pleaſant jeſte, mirth, *&c.*

PLEAS'ING [*placens*, L.] affording pleaſure, ſatisfaction.

PLEAS'INGNESS [of *plaiſant*, F. and *neſs*] pleaſurable quality.

PLEAS'URE [*plaiſir*, F.] the effect of a ſenſation or perception agreeable to the mind, or the ſatisfaction of ſome appetite; content, joy, delight, diverſion; alſo good turns, ſervice, kindneſs, will.

PLEAS'URABLENESS, agreeableneſs, divertingneſs.

PLEIA'DES [πλειάδες of πλείονες, Gr. more] the conſtellation in the neck called the 7 ſtars, ſo called becauſe they are more than the Iliades, which by it is collected into 7 ſtars. They ſay they are according to the number of the daughters of *Atlas*. But there are not 7 but only 6 viſible; of which this reaſon is given, they ſay that 6 of them were married to gods, but the 7th to a mortal. That *Jupiter* lay with 3 of them; of which *Electra* brought forth *Dardanus*, *Maja*, *Mercury*, *Taygete*, *Lacedæmon*. Two were married to *Neptune*; *Alcyone*, on which he begat *Hureus* and *Celeno*, on which he begat *Leucum*. *Sterope* was joined to *Mars*, on which *Oenomaus* was begotten; but *Merope* was married to *Syſiphus* who was a mortal, and thence is become obſcure. They are very famous among men, becauſe they intimate the ſeaſon of the year.

PLE'NARINESS [of *plenus*, L. and *neſs*] fullneſs.

PLENIPO', a plenipotentiary.

PLENIP'OTENCE [*plena potentia* L.] full power.

PLENIP'OTENT, having full or ample power. *Milton.*

PLENIPOTEN'TIARY, pertaining to full power.

PLEN'TEOUSLY [of *pleniſſimè*, L.] abundantly.

PLEN'TEOUSNESS [*plenitas*, L.] plenty.

PLEN'TIFUL [of *plenitas*, L. and full, *Sax.*] abundant.

PLEN'TIFULNESS [of *plenitas*, L. and fulneſſe, *Sax.*] plenty.

PLE'NUM [with *Philoſophers*] a fullneſs, a term uſed to ſignify that ſtate of things wherein every part of ſpace or extenſion is ſuppoſed to be full of matter, in oppoſition to *Vacuum*, or a ſpace devoid of all matter. *L.*

PLE'ONASM [πλεονασμὸς of πλεονάζω, Gr. to ſuper-abound] this figure conſiſts in the uſing more words than are neceſſary, as when a perſon ſays, *I did ſuch a thing with mine own hands*, where the word *own* is ſuper-abundant.

PLETHORET'ICK } [πληθορικὸς,
PLETHOR'ICAL } Gr.] troubled with a plethory.

PLEU'RORTHOPNO'EA [of πλευρῖτις a pleuriſy, ὀρθὸς ſtraight, and πνοὴ, Gr. breath] a diſeaſe in the ſide, when the perſon afflicted cannot breathe unleſs he ſits upright.

PLI'ANTNESS [of *pliant*, F. and *neſs*] flexibility.

PLINTH *of a Statue* [*Archit.*] a baſe or ſtand, either flat, round, or ſquare, ſerving to ſupport a ſtatue, *&c.*

PLINTH [in *Architect.*] a flat ſquare member, otherwiſe called the ſlipper, which ſerves for the foundation of the baſe or foot of a pillar. Alſo the *Abacus* or upper part of the *Tuſcan* pillar, is ſo called by *Vitruvius*; alſo a thick wall, in which there are two or three rows of bricks placed, in form of a plat-band.

PLINTH [of the *Capital*] a member about the chapiter of a plat-band of a pillar, like the *Abacus* of the *Tuſcan* pillar.

PLINTH *of a Wall* [*Architecture*] two or three rows of bricks advancing out of the wall; or any flat, high moulding, ſerving in a front wall to mark the floors, and to ſuſtain the eaves of a wall, and the larmier of a chimney.

PLOT [with *Surveyors*] the plan or draught of any parcel of ground, ſurvey'd and laid down in its proper dimenſions.

PLOT [in *Dramatick Poetry*] the knot or intrigue, which makes the difficulty, and embarraſſes the piece in either a comedy or tragedy.

PLOT'TER, a conſpirator, *&c.*

PLOT'TING [in *Surveying*] the art of deſcribing or laying down on paper the ſeveral angles and lines of a tract of ground ſurveyed.

PLOT'TON [of *peloton*, F. a clew or bottom of thread, alſo ſuch a knot of men] a ſmall ſquare body of muſketeers, drawn out of a body of infantry, when they form the hollow ſquare to ſtrengthen the angles; a platoon.

PLOUGH-ALMS, a penny which every ploughman anciently paid to the church.

PLOUGH'ING [of ploger, *Dan.*] turning up the ground with a plough.

PLOUGH'MAN [of plog, *Dan.* and Man, *Sax.*]

PLOUGH-SHARE [plog, *Dan.* and ſcean, *Sax.*] the iron of a plough.

PLOUGH

PLOU'GH-STAFF [plog, *Dan.* and ſtaf, *Sax.*] the handle.

PLOU'GH-TAIL [plog, *Dan.* and tægl, *Sax.*]

PLOU'GH-LAND, as much arable land as one plough could plough in a year. This in the beginning of the reign of *Richard* I. was accounted 60 acres, and in the 9th of the ſame king 100 acres.

PLOW *Bote* [*old Rec.*] a right of tenants to take wood to repair ploughs, carts, and harrows, and for making forks, rakes, *&c.*

PLUM [with *Botan.*] in a large ſenſe, ſignifies any fleſhy fruit, containing one ſeed incloſed in a hard ſtony ſhell, as apricocks, peaches, cherries, *&c.*

PLUMB'ER [of *plumbarius*, L.] a worker in, or maker of leaden veſſels.

Plumbers were incorporated *Anno* 1611. Their arms are *Or*, on a chevron, between a mallet *Sable* and two plummets *Azure* in chief, and a level of the ſecond in baſe, two ſoldering irons in *Saltire*, entres a cutting knife, and a ſhave hook *Argent*. The creſt, *Juſtice* with a ſword in her right hand, and a balance in the left, ſtanding on a fountain of the fourth, where are the words, *Juſtitia Pax*. The motto is, *In God is all our hope*. Their hall is on the eaſt ſide of *Dowgate Hill*.

PLUMB'ERY, the trade of making leaden veſſels.

PLUMB'ING, trying by a plummet or plumb-line.

PLU'MIPEDE [*plumipes*, L.] having feathered feet.

PLUMO'SE [*plumoſus*, L.] full of feathers.

PLUMP'NESS [prob. of *pomum*, L. or *pomme*, F. an apple, *q. d.* full or round as an apple, *Skinner*] fulleſs and roundneſs in fleſh

PLUN'DER [plynder, *Dan.*] ſpoil taken in war.

PLUN'DERING [of plynderer, *Dan.*] ſpoiling, taking away by violence.

To PLUNGE [*plonger*, F.] to dip into water over head and ears.

PLU'TO [Πλουτων, Gr. *i. e.* riches, becauſe all wealth or riches is fetch'd or ſought for out of the bowels of the earth.]

PLUTO [according to the *Pagan Theology*] was the ſon of *Saturn* and *Ops*. Some authors write, that he having aſſiſted *Jupiter* in his wars, upon the diviſion of the world, had the *Eaſtern* countries and the lower parts of *Aſia* for his lot, having *Spain*, &c. for his empire, living in *Iberia*, near the *Pyrenean* mountains; which being a country fertile both in proviſions and minerals, he might probably come to be accounted the god of riches.

The ancients imagin'd his regions were under the earth, and that he was the ruler of the dead, and that all their ſouls deſcended to him, and that being in his poſſeſſion he bound them with chains and deliver'd them to be try'd by judges, and then diſpens'd to them rewards and puniſhments, according to every one's deſerts.

He was therefore called the infernal *Jupiter*, and oblations were made to him by the living for the ſouls of their deceaſed friends.

His proper offerings were black bulls, the ceremonies were perform'd in the night, it not being lawful to ſacrifice to him by day. They imagin'd that he hated the light, and trembled when there was any earthquake, for fear the earth ſhould open and let in the light.

He is repreſented riding in a chariot of ebony, drawn by four black horſes, named *Orpheneus*, *Æthon*, *Nycteus* and *Alaſtor*, ſometimes holding a ſcepter, at other times a wand, with which he drives the dead to Hell. At other times with a bunch of keys in his hand intimating that the key of death was in his cuſtody, and that the horſes ran through the 4 ages of men. Sometimes he was crown'd with cypreſs, and that tree was dedicated to him, and boughs of it were carried at funerals; becauſe this tree being cut down never ſhoots again. His attendants were, the three headed dog *Cerberus*, the three *Furies*, the three *Harpies*, and the three *Parcæ*.

It is thought that *Pluto* was the firſt that invented funeral ceremonies for the dead, which gave the ignorant occaſion to make him the god of Hell.

They had a notion that his whole region was waſh'd with huge and rapid rivers; *Cocytus*, that falls with an impetuous roaring; *Phlegeton*, which rolls with a fierce current of flames and the *Acheruſian fen*, dreadful for its ſtench and filthineſs. When *Charon* wafts over ſouls in his naſty boat, *Cerberus* ſalutes them with terrible howlings, and the *Furies* ſhake their ſerpentine locks at them.

They tell us, that *Pluto* being brother to *Jupiter*, and the richeſt of all the gods, was diſturbed that none of the god-

goddeſſes would have him, by reaſon of the deformity of his perſon, and the darkneſs of his kingdom; and therefore took the opportunity to get into his chariot, and arriving in *Sicily*, chanced to ſee *Proſerpine*, as ſhe was gathering flowers in the meadows, and forcing her into his chariot, drove to the river *Chemarus*, from whence was a paſſage under ground to his regions.

The mythologiſts, by *Pluto* underſtand the earth, whoſe natural powers and faculties are under his direction. By *Proſerpine* they underſtand the ſeed or grain of fruits or corn, which muſt be received into it, and hid there before it can be nouriſhed by it.

PLUTUS, ſome ſuppoſe him a different god from *Pluto*, but others ſay, he is the ſame. He is by the poets called the god of Hell and riches; and is fabled to be lame when he comes towards a perſon, but winged when he goes from him; becauſe riches come ſlowly, but go away apace. He is alſo repreſented in painting, *&c.* blind; becauſe for the moſt part, he comes to them that is moſt unworthy.

Ariſtophanus ſays, that having at firſt a good eye-ſight, he ſtuck to no body but the juſt: but *Jupiter* depriving him of his ſight, riches afterwards fell indifferently to the ſhare both of the *good* and *bad*.

A deſign was formed for the recovery of *Pluto*'s ſight; but *Penia* and *Poverty* oppoſed it, and made it appear that poverty was the miſtreſs of arts, ſciences and virtues, which would be in danger of being loſt, if all men were rich: but thoſe arguments not prevailing, *Plutus* is ſent to have recovered his ſight in *Æſculapius*'s temple, and thence ſays this comical author; the temples and altars of other gods, and thoſe of *Jupiter* himſelf were abandoned, no body ſacrificing to any other than the god *Plutus*.

PLU'VIAL, the prieſt's veſtment or cope.

PLUVIA'LIS, a plover, a bird ſo called of *pluvialis*, L. *i. e.* rainy, becauſe it delights in places wet with ſhowers of rain and marſhy places.

PLUVIA'LE, a ſort of hood or cloak anciently worn by eccleſiaſticks, to defend them from the rain.

PLY'ING [prob of *pliant*, F.] bending giving way; alſo attending at a place to be employed, as watermen, porters, *&c.* alſo a doing any thing induſtriouſly.

PLY'ER [of *plier* or *employ*, F.] one who plies or waits at a certain place to be hired or employed, as watermen, porters, *&c.* or whores at a bawdy-houſe, or elſewhere.

PNEU'MA [πνεῦμα, Gr.] a puff or blaſt of wind, breath, ſpirit.

PNEUMAT'ICK *Engine*, an air pump *See Pump*.

PNEUMAT'ICKS [*pneumatica*, L. of πνευματικα, Gr. of the air, or the laws wherein that fluid is condenſed, rarified, *&c.*] the doctrine of the gravitation and preſſure of elaſtick or compreſſible fluids.

PNEUMAT'ICAL *Experiments*, ſuch as are made in the exhauſted receiver of the air pump, in order to diſcover the ſeveral properties of the air and its influence on other bodies.

PNEUMAT'ICKS [with *Schoolmen*] the doctrine of ſpirits, as God, angels, the human mind, *&c.*

PNEUMATOCE'LE [πνευματοκήλη of πνεῦμα, wind, and κήλη a rupture, *Gr.*] a flatulent or windy *hernia*, or tumour of the membranes of the teſticles, proceeding from pent-up vapours and attended with a tenſive pain.

PNEUMATOMA'CHI [of πνευμα ſpirit, and μαχέω, *Gr.* to fight againſt or oppoſe] Hereticks, ſo called from their oppoſing the divinity of the Holy ſpirit, and placing him in the number of creatures.

PNNUMATOL'OGIST [of πνεῦμα, the ſpirit or breath, and λέγω, Gr.] one that treats of ſpirits, breath, *&c.*

PNEUMATOS'OPHY [of πνευμα and σοφια, *Gr.* wiſdom] the ſame as *Pneumatology*.

PNEUMON'ICS [πνευμονικά, Gr.] medicines good againſt diſeaſes of the lungs, where the reſpiration is affected.

POACH'ER [of *pocher*, F.] a deſtroyer of game by illegal methods.

POCK'ETTING [of poch, *Sax.* a pocket] putting into the pocket.

POCK'WOOD-*Tree* an *Indian* tree, the wood of which is uſed by phyſicians.

POCK'INESS [of pocca and neſſe, *Sax.*] pocky ſtate or condition.

POCO'NIS [of *Virginia* and *Maryland*] a root peculiar to thoſe places, of admirable efficacy to aſſwage ſwellings and aches.

PO'ESY [*poeſis*, L. of ποίησις of ποιέω, Gr. to make, frame or invent] the work of a poet, the art of compoſing poems, or pieces in verſe.

POET'ICAL *Juſtice* [in the *Drama*] is uſed to ſignify a diſtribution of rewards and puniſhments to the ſeveral per-

perſons, at the catastrophe or cloſe of a piece, anſwerable to the ſeveral characters in which they have appeared.

To POET'ICIZE [*poetiſer*, F.] to act the poet, to compoſe poems.

POI'NANTNESS [of *poignant*, F. and *neſs*] ſharpneſs, ſatyricalneſs.

POIN'SON [*poinçon*, F.] a little ſharp pointed iron, fixed in a wooden handle, which the horſeman holds in the right hand, to prick a leaping horſe in the croup, *&c.* to make him yerk out behind.

To POINT [*pointer*, F.] to make ſharp at the end; alſo to diſtinguiſh writing, *&c.* by points.

A POINT [in *Geometry*] according to *Euclid*, is that which has no parts or is indiviſible.

A POINT [by *Geometricians*] is ſuppoſed to be that which has neither breadth, length, nor thickneſs, but is indiviſible.

To POINT *at or to*, to direct to or ſhew by the finger extended.

POINT [*punctum*, L.] an inſtant moment, *&c.* as at the point of death, *&c.*

POINT [in *Aſtronomy*] a term applied to certain parts or places, marked in the heavens, and diſtinguiſhed by proper epithets, as,

Cardinal POINTS [*Aſtron.* and *Geogr.*] the four grand diviſions of the horizon *Eaſt*, *Weſt*, *North* and *South*.

Solſtitial POINTS [*Aſtron.*] are the points wherein the equator and ecliptick interſect, called the *North* and *South* points, and the interſections of the horizon with the prime vertical, called the *Eaſt* and *Weſt*.

Vertical POINTS [*Aſtron.*] are the *Zenith* and *Nadir*.

POINT [of *Diſtance*] is a point in the horizontal line, ſo far diſtant from the principal point, as the eye is remote from the ſame.

POINT *of Divergence*, of a concave glaſs, is the ſame as *virtual Focus*.

POINT *of a contrary Flexure* [in *Geom.*] is the point of a curve, wherein it is bent or inflected to a part, contrary to that it tended to before.

POINT [in *Heraldry*] is when two piles are born in a coat of arms, ſo as to have their points meet together in any parts of the eſcutcheon.

POINT *inverted* [*Heraldry*] is when a point deſcends from the chief downwards; poſſeſſing two thirds of the chief; but diminiſhing, as it approaches the point of the eſcutcheon.

POINT *in Band* } [in *Heraldry*] is
POINT *in Bat* } when the point is placed tranſverſe in the ſituation of a bend or bar.

POINT [in *Horſemanſhip*] a horſe is ſaid to make a point, when working upon volts, he does not obſerve the round regularly, but putting a little out of his ordinary ground, makes a ſort of angle or point by his circular tread.

POINT [in *Muſick*] a mark or note anciently uſed to diſtinguiſh the tones.

To ſail upon a POINT, is to ſail by the mariner's compaſs.

POINT [with *Navigators*] a term uſed for a cape or head land, jetting out into the ſea, when two points of land are in a right line againſt each other, ſo as the innermoſt is hindred from being ſeen by the outermoſt, they ſay they are one in another.

POINT [in *Poetry*] briſk, lively turn or conceit, uſually found at the cloſe of an epigram.

POINT *of Diſperſion* [in *Opticks*] is that wherein the rays begin to diverge; commonly called the *virtual focus*.

POINT *of reflection* [in *Opticks*] is a point on the ſurface of a glaſs or other body, whence a ray is reflected.

POINT *of Refraction* [in *Opticks*] is the ſurface of a glaſs or other refracting ſurface, wherein the refraction is effected.

POINT *of Sight* [in *Perſpective*] is a point on a plane marked out by a right line, drawn from the perpendicular to the plane.

POINT *of View* [in *Perſpective*] is a point at diſtance from a building or other object, wherein the eye has the moſt advantageous view or proſpect of the ſame.

POINT [in *Phyſicks*] is the ſmalleſt or leaſt ſenſible object of ſight, mark'd with a pen, point of a compaſs, or the like.

POINT'ED [in *Heraldry*] as a croſs pointed, is that which has the extremities turned off into points by ſtraight lines.

POINTING [with *Navigators*] is the marking what point or place a ſhip is upon a chart.

POINTS [with *Grammar.*] comma's (,) ſemicolons (;), colons (:), periods (.), point of admiration (!), of interrogation (?). *&c.*

POINTS [in *Hebrew*] are certain characters, which, in the writings of that language, ſerve to make the vowels, and are moſtly but a ſort of points.

POINTS [in *Heraldry*] the points of an escutcheon are the several different parts of it, denoting the local position of any figure: Of these there are 9 principal ones, D shews the dexter chief, C the precise middle chief, S the sinister chief, H the honour point, F the fesse point, N the nombril point. A the dexter, P the sinister base.

Heralds say that an escutcheon represents the body of a man, and the points signified by letters, denote the principal parts of the body; so that DCS, that mark out the three points of the chief, represent the head of a man, in which reside the sense, the memory, and the judgment. H, represents the neck, and is called the honour point, because chains of gold; *&c.* are for honours sake put about the neck by princes. F. being the center, denotes the heart of man, being the most exquisite and considerable part, in which courage and generosity reside. N, the nombril point, represents the navel, which being the part by which we received nourishment in our mothers womb, intimates, that if persons desire to be esteemed, they must receive the nourishment of virtue. A, represents the right side or flank, which is the most honourable, in that it is the part most exposed to danger. P, denotes the left side or flank. O, the legs, which are an emblem of the constancy and steadiness a man ought to use upon all turns of fortune.

Cross Fourchee de trois POINTS, is according as represented in the escutcheon.

POISE [*poids*, F.] weight.

POI'SONING, by a statue in the time of *Henry* VIII was made high treason; after the repealing of that law the punishment inflicted, was to be put alive into a cauldron of water and to be boiled to death; but now it is only hanging, it being felony without the benefit of the clergy.

POI'SONOUSNESS [of *empoisonné*, F. and *ness*] poisonous quality.

PO'KER, an instrument to stir the fire.

POLA'QUE, a sort of ship or sea vessel used in the *Mediterranean*.

PO'LARNESS [of *polaris*, L. and *ness*] the quality of a thing considered as having poles; also the property of the load-stone, in pointing to the poles of the world.

POLES *of the Horizon* [*Astron.*] are the points called *Zenith* and *Nadir*.

POLE [pole, *Sax.*] a long stick.

POLE [in *Sphericks*] is a point equally distant from every part of the circumference of a greater circle of the sphere, as the center is from a plain figure.

POLES [in *Magneticks*] are two points in a load stone, corresponding to the poles of the world, the one pointing to the *North* and the other to the *South*.

POLES *of the Ecliptick or Zodiack* [*Astron.*] are points in the solstitial coloure, 23 degrees 30 minutes distant from the poles of the world, thro' which all the circles of longitude pass.

PO'LE-STAR [with *Astron.* &c.] is a star in the tail of the little-bear, (which is a constellation of seven stars) and is very near the exact north-pole of the world.

POLEM'IC [of πόλεμος, Gr. war] pertaining to controversy or dispute.

POLEMOS'COPE [of πόλεμος and σκοπέω, Gr. to view] in opticks is a kind of crooked or oblique prospective glass, contrived for seeing of objects that do not lye directly before the eye.

PO'LITY [*politia*, L. πολιτία of πόλις, Gr. a city] the laws, orders, and regulations, prescribed for the conduct and government of states and communities; also a prudent management of affairs.

POLITE'NESS [*politesse*, L.] accomplishedness, *&c.*

POL'ITICK } [*politicus*, L. πολι-
POLIT'ICAL } τικὸς, Gr.] belonging to policy or politicks.

POLITICAL *Arithmetick*, is the application of arithmetical calculations to political uses, as the publick revenues, number of people, extent and value of lands, taxes, trade, commerce, manufactures, and all things relating to the wealth, power, strength, *&c.* of a nation.

Sir *William Petty*, in his discourse about duplicate proportion, says, that it is found by experience that there are more persons living between 16 and 26, than of any other age; and laying down that as a supposition, he infers, that the square roots of every number of mans ages under 16 (whose root is 4) shews the proportion of the probability of such persons reaching the age of 70.

Thus it is 4 times more likely that one of 16 years of age lives to be 70, than a child of 1 year old.

It

It is thrice as probable that one of 9 years lives to be 70, as such a new born child, &c.

That the odds is 5 to 4, that one of 25 dies before one of 16.

That it is 6 to 5 (still as the square roots of the ages) that one of 36 dies before one of 25 years of age.

And so on, according to any declining age to 70, compared with 4, 6, which is nearly the root of 21, the law age.

Dr. *Halley* has made a very exact estimate of the degrees of the mortality of mankind, from curious tables of the births and burials at the city of *Breslaw*, the capital of *Silesia*, with an attempt to ascertain the price of annuities upon lives. *See the Table in the article Annuities.*

1. To find in any multitude or body of people the proportion of men able to bear arms, which he reckons from 18 to 56 years old, and accounts about a quarter of the whole.

2. To shew the different degrees of mortality, or rather vitality, in all ages, by which means he finds the odds there is that any person of any age doth not die in a years time, or before he attains such an age.

3. To shew of what number of years, it is an even lay that such a person shall die, and finds, for instance, that it is an even lay, that a man of 38 years of age lives between 27 and 28 years.

POLITICALLY [*politiquement*, F.] with policy.

POL'ITICKS [*politica*, L. πολιτικὰ, Gr.] the first part of ethicks, or the art of governing a state or common-wealth, for the maintainance of the publick safety, order, tranquillity, and good morals; policy; also address, subtilty; also books treating of politick affairs.

POLL *Silver*, a personal tribute, anciently impos'd upon the poll or person of every one; of women from the age of 12, and men from 14.

POLLEN'TIA [among the *Romans*] the goddess of power, &c.

POLLU'TEDNESS [of *pollutus*, L. and *ness*] a being polluted, filthiness.

POLTRON' [with *Falconers*] a name given to a bird of prey, when the nails and talons of his hind toes are cut off, wherein his chief force and armour lay; in order to intimidate him, and prevent him from flying and seizing at the game.

POLTROON' [*un poltron*, F.] a coward or dastard, one who wants courage to perform any thing great or noble.

POLYHIS'TOR [πολυίστωρ, Gr.] a learned, knowing man that has read much.

POLYANTHE'A, a famous collection of common places, in alphabetical order, made first by *Domini Nanni de Mirabella*, of great service to orators, preachers, &c. of the lower class.

POLYAN'THOS [πολυάνθος of πολυ and ἄνθος, Gr.] a flower which bears many flowers, as *verbascum*, &c.

POLYE'DRON [πολυέδρα, Gr.] a solid figure or body, consisting of many sides.

Gnomonick POLYEDRON, a stone or body having several faces, on which various kinds of dials are drawn.

POLYEDRON [in *Opticks*] a glass or lens, consisting of several plain surfaces, disposed into a convex form, commonly called a multiplying glass.

POLYG'AMIST [πολυγαμίστης, Gr.] one who has more wives or husbands than one at a time; in the 16th century one *Bernardinus Ochinus*, set himself up for the head or patron of this principle. He was at first a general of the *Capuchins*; but afterwards made a profession of *Protestantism*, &c. he maintained that every man might lawfully have as many wives as he pleased.

POLYG'AMY [πολυγαμία, Gr.] is either the act of having or the principle of allowing that a man may lawfully have as many wives as he pleases at the same time; this was formerly the universal practice among the *Jews*; and still is among the *Turks*, *Persians*, &c.

Some of the *Jewish Rabbies* affirm, that the law does not allow of more then one wife at a time; but the majority of the *Jewish* doctors maintain the lawfulness of having as many as a man pleases, but for political ends they restrained men to four.

Polygamy was practised among the *Jews*, till the reigns of *Theodosius*, *Arcadius* and *Honorius*, who published a rescript that no *Jew* for the future, should have more than one wife at a time.

It is observable that it was the universal practice of the western part of the world; both before and since Christianity to have but one wife.

PO'LYGON [*polygonius*, L. of πολυγώνιος, Gr.] a multilateral figure, or a figure having many angles, or whose perimeter consists of more than four sides and angles.

POLY'GONAL [of πολυγώνιος, Gr.] pertaining to a polygon.

Similar POLYGONS, are ſuch as have their angles ſeverally equal, and the ſides about thoſe angles proportionable. See *Polygon.*

Line of POLYGONS [on a *Sector*] a line containing the homologous ſides of the firſt nine regular polygons (*i. e.* from a regular triangle to a dodecagon) inſcribed in the ſame circle.

PO'LYGRAPHY [of πολὺ, much, and γραφὴ, Gr. writing] the art of writing in various unuſual manners or cyphers; as alſo of deciphering the ſame.

POLYHEDRON'IC, of or pertaining to a polyhedron, or a figure with many ſides.

POLYHE'DROUS *Figure* [of πολύεδρα, Gr.] with *Geometricians*, a ſolid, contained under, and conſiſting of many ſides, which, if they are *regular Polygons*, all ſimilar and equal, and the body be inſcribable within the ſurface of the ſphere, it is then called a regular body.

POLYHYM'NIA [in *Painting*, &c.] is repreſented in white veſtments, with her hair hanging looſe about her ſhoulders of a bright yellow, having her head adorned with a garland ſet off with the choiceſt jewels, intermixt with flowers, and in a poſture as pronouncing a ſpeech, and pointing with her finger, holding a book in her left hand, in which is written *ſuadere*, i. e. to perſuade, *L.*

PO'LYMATHY [of πολὺς and μάθησις, Gr. learning, *&c.*] the knowledge of many arts and ſciences; alſo an acquaintance with a great many different ſubjects.

POLYMY'THY [of πολὺς and μῦθος, Gr. a fable] a multiplicity of fables in an epick or dramatick poem.

POLYOP'TRON [of πολὺ and ὀπτομαι, Gr. to ſee] an optick glaſs, through which objects appear multiplied but diminiſhed.

POLYPET'ALOUS *Flower*, regular } POLYPET'ALOUS *Flower*, uniform } [with *Botaniſts*] is ſuch whoſe petals agree together in figure.

POLYPETALOUS *Flow.* irregular } POLYPETALOUS *Flower*, diſform } [with *Botan.*] is when the petals do not agree together in figure or poſition.

POLYPHAGI'A [of πολὺς and φαγία, Gr. eating] an eating much, a greedy eating.

POLYTHE'ISM [of πολὺ much, and θεὸς, Gr. God] the doctrine or belief of a plurality of gods.

POMA'TUM, a ſweet ointment made of the apples called pome-waters and hogs-lard.

A Croſs POMILLE'E } *A Croſs* POMETTE'E } [with *Heralds*] is a croſs with round knobs on the ends, ſuppoſed to be derived from *Pomme*, F. an apple. See the eſcutcheon.

POMO'NA [among the *Romans*] a goddeſs worſhipped as the patroneſs of gardens and fruit. *Vertumnus*, who had the power of turning himſelf into all ſhapes, loved her intirely; but could not obtain her, till getting entrance in the ſhape of an old woman, he commending the beauty of her garden, and the pains ſhe took to make it ſo agreeable, and from the contemplation of the vines being ſupported by the elm, fell into a diſcourſe of the uſefulneſs and happineſs of a married life: The diſcourſe prevailed but little, till throwing off his diſguiſe, he appeared as a young god, with his rays darting like the ſun from beneath a cloud; the nymph at the ſight was ſoon fired with a mutual flame and they became a happy couple.

The moral of this fable is, *Vertumnus* is an emblem of the year, which turns itſelf into variety of ſhapes according to the multitude of its productions in different ſeaſons; but is at no times more graceful, than when *Pomona*, the goddeſs of ripe fruits, ſubmits to his embraces.

POMP'OUSNESS [of *pompoſus*, L. and *neſs*] ſtatelineſs, ſhewineſs, magnificence.

PONDERA'RE [*Old Cuſtoms*] a method of curing ſick children by weighing them at the tomb of ſome ſaint, ballancing the ſcale with money, wheat, bread, or other things that the parents were willing to offer to God, his ſaints, or to the church.

PON'TIFEX, a pontiff or high-prieſt among the *Romans*, who had the intendance and direction of divine worſhip as the offering ſacrifices, and other religious ſolemnities.

PON'TIFICE [of *pons* and *facio*, L.] a piece of bridge-work. *Milton.*

PONTLE'VIS [in *Horſemanſhip*] is a diſorderly reſiſting action of a horſe in diſobedience to his rider, in which he rears up ſeveral times running, and riſes up ſo upon his hind-legs, that he is in danger of coming over. *F.*

PON'TONS, boats of latten, about 24 foot long and 6 broad, in the form of

of a long ſquare, borne on carriages, when an army marches. Each boat has a ring at each end, and an anchor and cable, and alſo *Baulks* and *Cheſts*. When they uſe them to paſs a river, they are placed at anchor, a ſtrong rope running thro' the rings, which is faſtned on each ſide the river, to a tree or ſtake: The baulks are laid croſs the boats, and the cheſts upon them joined cloſe, which makes a bridge in a very ſhort time, for horſe or artillery.

PONT-VOLANT, a *Flying-Bridge*, a bridge uſed in ſieges, made of two ſmall bridges laid one over another, and ſo contrived by chords and pullies, that the upper may be puſh'd forwards, till it joins the place where it is to be fixed.

POOR'NESS [*pauvereté*, F. *paupertas*, L.] poverty; leanneſs.

To POP [prob. *vox ficta a ſono*, L.] to go or fly out on a ſudden with a noiſe; alſo to go in or out, or appear on a ſudden.

POP, a ſudden noiſe or thing diſcharged out of a pop-gun, *&c.*

POPE [of Πάππας, Gr. a father] a name which in ancient times was given to all biſhops, as appears by the epiſtles of St. *Jerome* and *Auguſtine*, &c. but about the end of the 11th century, *Gregory* the ſeventh in a council held at *Rome*, ordered that the name of *Pope* ſhould peculiarly belong to the biſhop of *Rome*.

PO'PISH [*papiſte*, F.] pertaining to the pope or popery.

POP'ULAR *Errors*, ſuch errors as people imbibe from one another by cuſtom, education and tradition, with out having examined the reaſon or foundations of them.

POP'ULARNESS [of *popularis*, L. and *neſs*] a being full of people; alſo an affectedneſs of popular applauſe.

POPULOFU'GIA [*i. e.* the flight of the people] a certain feſtival held in *Rome*, on account of the flying away of the *Roman* people in the war between the *Romans* and *Gauls*. L.

POPULO'NIA [among the *Romans*] a goddeſs, who, as they believed, ſecured their country from thunder, inundations, hail, inſects, *&c.* L.

POP'ULOUSNESS [*populoſitas*, L.] having abundance of people.

POR'CELAIN } the chalky earth of
PORCELANE } which *China Ware* is made, it is found in quarries of 2 ſorts, about 20 or 30 leagues from a city in the empire of *China*, called *Kimteichim*, where the fineſt ſort is made, from whence it is brought in great quantities, in pieces in the form of bricks, which being beaten and ſteeped in water and well ſtirred with an iron inſtrument, when it is ſettled affords a kind of cream on the top, about the thickneſs of 4 or 5 fingers, which is ſcummed and ſtirred, till nothing but gravel remains, which is pounded again, the former of which makes the fineſt ware, and the latter the coarſer; alſo veſſels made of that earth.

So that the notion of its being made of the powder of oiſter-ſhells, buried many years under ground is a vulgar error.

PORCELAIN, a little white ſea ſhell, found along with the ſponges, which paſſes as current money in ſeveral parts of *Aſia*, *Africa* and *America*.

Knights of the PORCUPINE, a *French* order, whoſe device was, *Cominus & eminus*; but king *Lewis* XII, crowned the porcupine with another motto, *Ultor avos Trojæ*.

PORES [in *Phyſick*] ſmall interſtices or void ſpaces between the particles of matter, that conſtitute every body, or between certain aggregates or combinations of them.

Mr. *Boyle*, in his eſſay on the poroſity of bodies, proves that the moſt ſolid bodies that are, have ſome kind of pores, and indeed if they had not, all bodies would be alike ſpecifically weighty.

PO'ROUSNESS [*poroſus*, L. and *neſs*] the having pores, or full of pores.

PORPHYR'IANS [ſo called of *Porphyry*] a name given to the *Arians* in the 4th century.

PORPHYROGENE'TES [of πορφύρα purple, and γεννητὸς, Gr. *i. e.* born in, or of the purple] a name given to the children of the eaſtern emperors.

PORRAG'ER } [of *parrage*] a veſ-
PORREN'GER } ſel for broth, *&c.*

POR'RAGE } [prob. of *porrum*, L.
POR'RIGE } *porreau*, F. a leek] the
POTTAGE } decoction of fleſh, or any edible.

PORRECT'ION, a ſtretching forth, *L.*

PORRE'TANS, a religious ſect, followers of *Gilbert de la Porrée*, biſhop of *Poictiers*, who for admitting (as ſome ſay) a phyſical diſtinction between God and his attributes, was condemned in the 12th century.

PORT [with *Navigators*] an inlet of the ſea between the land, with good anchorage, where a ſhip may ride ſecure from ſtorms.

PORTS *de Barre*, are ſuch as can only be entred with the tide.

Natural PORTS, ſuch as ſeem to have been formed by providence for the communication of commerce.

Artificial PORTS, ſuch as are formed with moles and other projectures into the ſea.

Cloſe PORTS, are thoſe within the body of a city.

Free PORT, a port that is open and free for merchants of all nations, to load and unload their veſſels, without paying any duties or cuſtoms.

Free PORT [in *Commerce*] a total exemption and franchiſe, which any ſet of merchants enjoy for goods imported into a ſtate, or thoſe of the growth of the country exported.

PORT *of the voice* [in *Muſick*] the faculty and habitude of making the ſhakes, paſſages and diminutions, where in the beauty of a ſong or piece of muſick conſiſt.

PORT *Laſt* [of a *Ship*] the ſame as gun-wale.

A croſs PORTATE [with *Heralds*] is a croſs not erect, but lying athwart the eſcutcheon in a bend, as if it were born upon a man's ſhoulder, as in the eſcutcheon.

PORTA [in *Anatomy*] the ſame as *Vena Porta*, a very conſiderable vein, employed in bringing the blood from ſeveral parts by an infinite number of branches, which it is divided into, to the liver, thro' the whole ſubſtance whereof it is diſſeminated.

PORT-CRAON, an inſtrument ſerving to incloſe a pencil, and to ſerve both as a handle to hold it, and a cover to make it portable.

PORTAIL' [in *Architect.*] the decoration of the face or front of a church, called alſo frontiſpiece, as that of *Weſtminſter-Abbey*; alſo the principal gate of a palace, caſtle, pleaſure-houſe or the like.

PORTENT' [*portentum*, L.] an omen, foreboding good or ill-luck.

PORTENTOUSNESS [*portentoſus*, L. and *neſs*] ominouſneſs of ill-luck, or the contrary.

PORTERAGE, the hire of a porter.

PORTERESS, a female porter.

To PORTION [of *portion*, F. of L.] to divide into portions, to parcel out.

PORTIONER, an officer that diſtributes the tithes in a colledge, *&c.* alſo one who officiates in a parſonage in his turn.

PORTMANTEAU [in *Joinery*] a piece of work, faſtened to a wall in a ward-robe, armoury, *&c.* proper for hanging cloaks, *&c.*

PORTRAIT' [with *Paint.*] pictures of men and women, (either heads or greater lengths) drawn from the life; the word is uſed to diſtinguiſh face-painting from hiſtory painting.

PORTUOUS } a breviary, a ſort of
PORTHOSE } maſs-book.

PORTUGAL [*Portugalia* of *Portus Gallorum*, *i. e.* the port or place where the *Gauls* or *French* landed] there is a ſaying of the *Portugueze*, that take one of their neighbours (a native *Spaniard*) and ſtrip him of all his good qualities (which may be ſoon done) and that perſon then remaining will make a compleat *Portugueze*.

PORTUMNUS a ſea deity of the *Romans* called alſo *Melicertus* and *Palæmon* by the *Greeks*, ſo called as ſuppoſing him to preſide over ports.

POSE' [in *Heraldry*] ſignifies a lion or any beaſt in a poſture ſtanding ſtill, having all its four feet on the ground, as in the eſcutcheon.

POSITION [in *Aſtronomy*] as the poſition of the ſphere is either right, parallel or oblique; whence ariſes the inequality of our days, difference of ſeaſons, *&c.*

Circles of POSITION [*Aſtronomy*] are 6 great circles paſſing through the interſection of the meridian and horizon, and dividing the equator into twelve equal parts.

POSITION [in *Dancing*] the manner of diſpoſing the feet in reſpect to each other.

POSITION [in the *Schools*] a theſis or propoſition maintained.

POSITIVE [*poſitivus*, L.] is a term of relation, ſometimes oppoſed to negative, as the *Ten Commandments* are ſome of them poſitive and ſome negative: *Poſitive* is alſo oppoſed to *Relative* or *Arbitrary*, as beauty is no poſitive thing; but depends upon the the different fancies of perſons: *Poſitive* is alſo oppoſed to *Natural*, as a *poſitive* right is a right founded on a law, which depends abſolutely on the authority of him that gave it.

POSITIVE [*Divinity*] is that which conſiſts in the ſimple underſtanding, or expounding the dogmas and articles of faith, as is contained in the ſacred ſcriptures, or explained by the fathers of the church and councils, clear of all diſputes and controverſies.

A POSITIVE [in *Muſick*] a little organ uſually behind or at the foot of the organiſt, played by the ſame wind, and the

the ſame bellows, and conſiſting of the ſame number of pipes with the large one.

POS'ITIVENESS [of *poſitive*, L. and *neſs*,] dogmaticalneſs, reſoluteneſs, pertinacioufneſs, or aſſurance in aſſerting, denying, commanding, *&c.*

POSITURE [*poſitura*, L.] diſpoſition.

POSSES'SION [in *Theology*] is the ſtate of a perſon poſſeſſed by the devil.

Actual POSSESSION, is when a man, actually enters into lands or tenements deſcended to him.

POSSESSION *de facto* [in *Law*] is when there is an actual and effectual enjoyment of a thing. L.

POSSESSION *de jure* [in *Law*] is the title a man has to enjoy a thing, though it be ſometimes uſurped, and in the actual poſſeſſion of another.

Unity of POSSESSION [*Civil Law*] the ſame as ſolidation, as if a lord purchaſes a tenancy held of himſelf by herriot ſervice; the ſervice becomes extinct by unity of poſſeſſion, *i. e.* by the ſigniory and tenancy's coming to the ſame hand.

POSSESSION, three years in matters perſonal begets a right, and a poſſeſſion of ten years in real eſtates among perſons dwelling near the premiſes, and 20 years among thoſe that dwell elſewhere.

POSSESSION, is alſo uſed for the title or preſcription that gives a right to hold any thing.

Annual POSSESSION, is the uſucaption which gives a right to moveables.

Triennial POSSESSION *of a benefice*, if it be peaceable is ſufficient to maintain it; if it be founded on a plauſible title.

POSSESSION of an eſtate for ten years by a perſon preſent, and 20 years by one abſent with a title, or of 30 years without any gives a full right.

Centenary POSSESSION *i. e.* for 100 years, conſtitutes a poſſeſſion immemorial, the beſt and moſt indiſputable of all titles.

POSSES'SOR, one who poſſeſſes, or has the enjoyment of a thing.

POSSES'SORESS, a female poſſeſſor.

POS'SIBLENESS [*poſſibilitas*, L.] capableneſs of being done, *&c.*

POSSIBIL'ITY [in our *Law*] is defined to be a thing which may or may not happen.

POSSIBILITY [in *Ethicks*] a non-repugnance to exiſting in a thing that does not any way exiſt.

Moral POS'SIBLE, is that which may be done by prudent perſons; uſing all the proper means they have for doing the ſame.

Future POSSIBLE [*School Term*] is that of a thing, whoſe production is decreed and aſcertained; as the futurition of all thoſe events fixed by the immutable decree of the immutable will of God.

Potential POSSIBLE, is that which is contained or lies hid in its cauſes; as the tree in its ſeed, the fruit in the tree, *&c.*

Mere POSSIBLE, is that which might exiſt, tho' it never ſhall.

Metaphyſical POSSIBLE, is that which may at leaſt be brought to being, by ſome ſupernatural or divine power, as the reſurrection of the dead.

Phyſical POSSIBLE, is that which may be effected by a natural power.

To POST, to ſtick up or affix a writing on a poſt.

POST *of Honour* [in *an army*] the *advanced guard*, is a *poſt of honour*, and the *right* of two lines is a *poſt of honour*, and is always to the eldeſt regiments; the *left* is the next poſt, and is given to the next eldeſt, and ſo on; the center of the lines is the leaſt honourable, and is given to the youngeſt regiments.

POST *diluvian*, after the flood; of or pertaining to the *Poſt Diluvians*, or thoſe perſons who lived or ſucceeded one another after *Noah*'s flood.

POS'TIQUE [in *Architecture*] an ornament of ſculpture is ſaid to be *poſtique*, when it is added after the work it ſelf is done.

POS'TULATE [with *Mathematic.*] a clear evident propoſition, wherein it is affirmed or deny'd that ſomething may, or may not be done.

POSTVOR'TA [among the *Romans*] a deity whom they imagined to foreſee what was to come, and to prevent the evil that might happen; the oppoſite deity to this was *Antevorta*, who according to their ſentiments, preſided over what was paſt, and they invok'd to be rid of the evils they had already felt.

Theſe 2 goddeſſes being accounted by them as the counſellors of providence: The women in their lying in, joined thoſe two alſo to the reſt of their deities, *Antevorta* made the child come forth a-right, that is, with its head foremoſt, and the other put him out when his feet appeared firſt: So *Poſtvorta* allay'd the pains of child-bearing, and *Antevorta* was ſuppos'd to aſſiſt and quickly raiſe the woman lying in.

POS'TURE [in *Painting*, *Sculpture* &c.] the ſituation of the figure with regard to the eye, and of the ſeveral principal members thereof, in regard to one another, whereby the action of it is expreſs'd.

PO'TABLENESS [of *potabilis*, L. and *neſs*] capableneſs of being drank.

POT'AGERY, garden ware for the pot.

PO'TANCE *cramponné* [in *Heraldry*] is a croſs in the form repreſented in the eſcutcheon.

A croſs PO'TENT [in *Heraldry*] is of the form repreſented in the eſcutcheon.

POTEN'TIA, power, or that whereby a thing is capable of acting, or being acted on, *L.*

To exiſt in POTENTIA [with *Schoolmen*] denotes that exiſtence which a thing has in a cauſe capable of producing it; but which has not actually produced it.

POTEN'TIAL [with *Schoolmen*] ſomething that has the quality of a genus.

PO'TENTNESS [of *potens*, L.] mightineſs, powerfulneſs.

POT-GUN, *q. d.* a pop-gun.

PO'TICA [among the *Romans*] a deity, who, as they fancied, preſided over the drinkables given to infants.

POT-VALIANT, the adventuring upon dangerous enterprizes, when a perſons ſpirits are raiſed by ſtrong liquors, which he would not dare to attempt when ſober.

PO'TULENT [*potulentus*, L.] pretty much in drink.

POV'ERTY [*paupertas*, L. *pauvreté*, F.] poor ſtate and condition.

POVERTY, a goddeſs adored by the Pagans, but more out of fear than love: They believe her to be the mother of induſtry and good arts.

POVERTY [in *Painting*, &c.] is repreſented like a fury, with a pale and fierce countenance, and ready to deſpair.

POUL'TERERS were incorporated *Anno* 1503. Their armorial enſigns are, *Argent* on a chevron, between three ſtorks *Azure*, as many ſwans *proper*. Their ſupporters two pelicans *Or*; vulning themſelves *Gules*. The creſt, on a helmet and crown mural, a ſtork with wings expanded *Gules*. This company, having now no hall, meet at the inn-holders.

POUNCE [a word framed from the ſound] as the pounce of a gun.

POUN'CED [prob. of *punctatus*, L. pointed] having talons or claws, as a *ſtrong pounced eagle*, &c.

A POUND *Sterling*, is 20 ſhillings; a pound *Scotch* is 20 pence; a pound *Iriſh* is 15 ſhillings.

Cloſe POUND, ſuch an one as the owner cannot come to give them food, as ſome cloſe houſe, fortreſs, *&c.*

Overt or open POUND, is one built upon the lord's waſte, and thence called the lord's pound; alſo backſides, court-yards, paſture-grounds, *&c.* ſuch as the owner of the cattle impounded may come to and give them meat, without offence of their being there, or his coming thither.

POUND'AGE [of *punb*, *Sax.*] the rate allowed for the collecting, *&c.* of money, ſo much *per* pound.

POUND'ER, a great gun denominated according to the weight of the ball it carries, as a 6, 12 or 24 pounder.

POURCOUN'TREL, a fiſh that has a great many feet, and changes its colour like the place where it is; the ſame as *Polypus*.

POURCOUN'TREL [*Hieroglyphic.*] was uſed to expreſs a covetous miſer, that ſcrapes together the wealth of this world, becauſe it is a greedy fiſh that ſwallows all that comes near to it, when it is hungry.

POUR'SUIVANT, a king's meſſenger, attending upon him in his wars or at the council-table, exchequer, *&c.* to be ſent upon any occaſion or meſſage.

POURSUIVANT *at Arms*, a king's meſſenger that is ſent or employed in martial cauſes.

POURSUIVANTS *at Arms* [in *ancient Times*] were gentlemen, who attended the *Heralds* in order to their promotion to that office, to which they could not riſe before ſeven years attendance, and officiating for them in preparing and aſſigning tournaments, *&c.*

POURVEY'ANCE, the providing corn, fuel, victuals, and other neceſſaries for the king's houſe.

POURVEY'ER, an officer who provides as before.

POWCH'ES [in a *Ship*] thoſe bulk heads in the hold, uſed for ſtowing parcels of corn, *&c.* that it do not ſhift from one ſide to another.

POW-

POW'DERING-TUB [of *poudrer*, F. and prob. of *tobbe*, *Du.*] a tub for ſalting meat; alſo a ſalivation or courſe of phyſick, for cure of the *French* pox.

Gun POWDER, a compoſition of ſalt-petre, brimſtone, aad charcoal.

Gun POWDER *Treaſon Day*, a feſtival obſerved annually on the 5th of *November* for the deliverance of king *James* I. and the lords and commons in parliament aſſembled, from being blown up with gun-powder, and the people from a barbarous intended maſſacre.

Jeſuits POWDER, the *Quinquina* or Jeſuits bark.

Legiſlative POW'ER, it that which is employed in preſcribing general rules of action.

Judiciary POWER, is that which determines the controverſies of ſubjects, by the ſtandard of the rules of legiſlative power.

The POWER *of God* [*Hieroglyphically*] was expreſſed by the god *Janus*, with three heads and one body, but having neither hands nor feet, becauſe almighty God governs all things only by his wiſdom and pleaſure, and needs no viſible members to act in the world, and produce his wonders. And to expreſs the effects of God's power in nature, the *Egyptians* painted a man with a multitude of hands, ſtretching them out upon the world.

POWER *of a glaſs* [in *Opticks*] is the diſtance of the convexity from its ſolar *Focus*.

POWER *of an Hyperbola*, is the ſixteenth part of the conjugate axis, or the one fourth part of the ſquare of the ſemi-conjugate axis; or it is equal to a rectangle under the one fourth part of the ſum of the tranverſe axis, and parameter.

POW'ERFUL [of *pouvoir*, F. and *full*] potent, mighty.

A POWERFUL *Prince* [*Hieroglyphi.*] was repreſented by a ſerpent in an orb, carefully looking to every thing within its ſphere, *L.*

POW'ERFULNESS, mightineſs.

POW'ERLESS [of *pouvoir*, F. and *leſs*] without power.

POWERS *of Lines* } [in *Geo-*
POWERS *of Quantities* } *metry*] are their ſquares, cubes, *&c.* or other multiplications of the parts into the whole, or of one part into another.

POX [of pocca, *Sax.*] a diſeaſe, as the ſmall pox, *&c.*

French POX, a contagious diſeaſe contracted by a poiſonous humour uſually in coition, and manifeſting it ſelf in ulcers and pairs.

PRAC'TICABLENESS, capableneſs of being practiſed, done or effected.

PRAC'TICALNESS [of *practique*, F. and *neſs*] practicableneſs.

PRAC'TICK [of *Scotland*] the courſe of pleading the law, or the rules of court in that kingdom.

PRÆAD'AMITES, thoſe inhabitants of the earth, which ſome people have fancied to have lived before *Adam*.

PRÆADAMIT'ICAL [of *præ*, *L.* before, and *Adam*] according to the opinions of the *Pre-Adamites*.

PRÆAM'BLE [in a *Law Senſe*] the beginning of an act of parliament, which ſhews the intent of the makers of the act, and the miſchiefs or inconveniences they would remedy or prevent thereby.

PRÆAM'BULATORY, of or pertaining to a preamble, fore-running.

Theological PRÆ'BEND, one who is affected with a doctor of divinity, in each cathedral and collegiate church in *France*, to preach on ſundays, and read lectures three times a week.

PRÆDICAMENT [with *Logicians*] a certain claſs, or determinate ſeries or order, in which ſimple terms or words are ranged: Of theſe there are uſually reckoned ten heads, *viz. Subſtance*, *Accident*, *Quantity*, *Quality*, *Action*, *Paſſion*, *Relation*, the *Situation* of bodies, as to place, the *Duration*, as to time, their *Site* or *Poſition*, and their *Habit* or external *Appearance*.

PRÆMUNIEN'TES, writs ſent to every particular biſhop to come to parliament, beginning *Præmunientes*, &c.

PRÆMUNI'RE. See *Premunire*.

PRÆNO'MEN [among the *Romans*] a proper name prefixed to the general name of the family, as *Caius*, *Marcus*, &c.

PRÆ'SEPE [in *Aſtronomy*] three nebulous ſtars in the ſign *Cancer*.

PRÆTEX'TA [among the *Romans*] a robe or long white veſt, with a purple border, worn by the magiſtrates, prieſts and ſenators upon ſolemn days, and alſo by children. See *Pretexta*.

PRÆTE'XTATA *comædia*, a comedy or play, where thoſe who had a right to wear the *Prætextæ*, as kings and magiſtrates, were repreſented on the ſtage; whereas common and mean perſons, who were introduced in the play, were called *Togati*.

PRÆTO'RES *cærarii* [among the *Romans*] officers of the treaſury or exchequer, *L.*

PRAG-

PRAGMAT'ICALNESS } [of *pragmaticus*,
PRAGMAT'ICNESS } *L.* of *Gr.* and *neſs*] buſy, meddling, humour in other mens affairs; ſaucineſs.

PRAGMAT'ICK [πραγματικος of πρᾶγμα, Gr. a cauſe, a quarrel] over-buſy in other perſons affairs; ſaucy, arrogant.

PRAGMATICK *Sanction*, an ordinance, buſineſs or affair, that ſometimes belongs to the ſtate, and ſometimes to the church; but more particularly to thoſe made by the kings of *France*, relating to the affairs of the church, wherein the rights of the *Gallican* church are aſſerted againſt the uſurpations of the pope, in the promotion or choice of biſhops, archbiſhops, *&c.*

Sometimes by this term is meant the emperor's letter, by the advice of his council, in anſwer to a collective body of men, who deſired to know the law upon a particular occaſion, *&c.* relating to their community.

PRAT'IQUE } a communication of
PRAC'TICK } commerce, which the maſter of a merchant veſſel obtains in the port it arrives in.

A PRAT'TLER [*Hieroglyphically*] is repreſented by a graſhopper, becauſe it is never quiet in ſummer, but fills the air with its importunate ſinging. This creature did repreſent an *Egyptian* divine; becauſe that tho' it ſings, it has no tongue, and therefore is to be admired; ſo theſe men that attained to ſuch excellent perfections, as the knowledge of God and ſuperior beings by dark hieroglyphicks and ſignificant ſhadows, did require no leſs eſteem and admiration

PRAXÆANS [ſo called of *Praxias* their leader] a ſect that held that there was no plurality of perſons in the Godhead; and that it was the Father himſelf that ſuffered on the croſs.

PRAXIDICA, a heathen goddeſs, whoſe office was to aſſign men juſt bounds and meaſures for their actions and diſcourſes. In painting or carving ſhe was never repreſented by a whole ſtatue nor any more than a head only, to intimate the pre-eminence of the underſtanding; and the ſacrifices offered to her, were only the heads of victims. Her temples had no coverings, to intimate the neceſſity there is for perſons to have their eyes up to Heaven, in order to the obtaining a ſteady conduct of life, and to denote her divine original.

PRE-ADAMITES, a ſect who pretend that there were men who liv'd before the creation of *Adam*, according to the writings of *Moſes*; or who follow the opinions of a certain author, which are as follows.

1. That on the ſixth day of the creation of the world, God created male and female, *i. e.* that God created men and women in all parts of the earth; ſo as that the earth immediately produc'd animals, trees, fruits, *&c.* and had at the ſame time men and women placed in it.

2. That long after that God made *Adam* to be the firſt man of his own peculiar people, who were afterwards called *Jews*.

3. That this creation of *Adam* out of the earth, which is deſcrib'd in the ſecond chapter of *Geneſis*, is different from the creation of the men whom *Moſes* ſpeaks of in the firſt chapter.

4. That the *Gentiles*, i. e. the people differing from the *Jews*, were the men of the firſt creation; and that *Adam* from whom the *Jews* deduce their original, was a new production of God, who formed him to be the chief of his own people.

5. That *Moſes*'s intention was not to write the hiſtory of the world; but only that of the *Jews*; wherefore he ſays but little of the firſt creation of men.

6. That *Noah*'s deluge was not univerſal throughout the earth, but that it drowned *Judea* only.

7. That all the people of the world did not deſcend from *Noah*, nor from his three ſons.

8. That the *Gentiles* gave themſelves over to all ſorts of vices, but that theſe ſins were not laid to their charge, becauſe God had not given them a law; and that they were not properly ſins, but evil actions, as thoſe of beaſts, who do wrong.

9. That the *Gentiles* dyed, not becauſe they ſinned, but becauſe they were compoſed of a body ſubject to corruption.

10. That as to the ſecond creation, to wit that of *Adam*, he had been created to be the firſt patriarch of the *Jewiſh* people, to whom God was to manifeſt himſelf in due time, and afterwards to the *Gentiles*, in order to form but one church of both.

Preceptorial PRE'BEND, a prebend, the revenues whereof are appointed for the maintenance of a precptor or maſter for the inſtruction of youth *gratis*.

Golden PREBEND [of *Hereford*] one of the 28 minor prebendaries, who has the firſt canon's place that falls *ex officio*, ſo called, becauſe he had the altarages, in reſpect of the gold commonly given there.

PRECA'RIOUS [in *Commerce*] is a kind of trade carried on between two nations at war, by the intervention of a third at peace with them both.

PRECARIOUS [in *Juriſprudence*] a fund or ſtock, whereof a perſon has not the full propriety, whereof he cannot diſpoſe abſolutely, and which is moſt of it borrowed.

PRECA'RIOUSNESS [of *precarius*, L.] ſlenderneſs of title, ſmall aſſurance, dependence on courteſy, humour, *&c.*

PRE'CEDENCY [among *Men*] the manner in *England* is thus, that all nobles of each degree take place according to the ſeniority of creation, and not of years, unleſs they are lawfully deſcended of the blood royal, and then they take place of all others of the ſame degree.

After the king, the princes of the blood, *viz.* the ſons, grandſons, brothers, and nephews of the king are to take place.

Then the great officers of the crown are to precede all other of the nobility, *viz.* the archbiſhop of *Canterbury*, the lord chancellor, the lord keeper of the great ſeal, the lord archbiſhop of *York*, the lord treaſurer, the lord preſident of the privy council, and the lord privy ſeal.

Next dukes, marquiſſes, dukes eldeſt ſons, earls, marquiſſes eldeſt ſons, dukes younger ſons, viſcounts, earls eldeſt ſons, marquiſſes younger ſons, biſhops, barons, viſcounts eldeſt ſons, earls youngeſt ſons, barons eldeſt ſons, privy counſellors, judges, maſters of *Chancery*, viſcounts younger ſons, barons younger ſons, knights of the garter (if no otherwiſe dignified, which is ſeldom found) knights bannerets, baronets, knights of the *Bath*, knights batchelors, colonels, ſerjeants at law, doctors, and eſquires.

All deans, chancellors, prebendaries, doctors of divinity, law and phyſick, are uſually placed before all ſorts of eſquires.

All colonels, by the law of arms, ought to precede ſimple knights, and ſo are all general officers, maſter of the ordnance, quarter-maſter-general, *&c.* all batchelors of divinity, law and phyſick, all maſters of art, barriſters, captains, and other commiſſion officers in the army, may equal and precede any gentleman that hath none of theſe qualifications.

PRECEDENCE [of *Women*] women before marriage have precedency by their father; but there is difference between them and the male children, that the ſame precedency is due to all the daughters that is due to the eldeſt, tho' it is not ſo among the ſons.

During the marriage, the wife regularly participates of the condition of her huſband, by the civil law and law of nations.

Yet this rule has ſome exceptions, for tho' in *France* the wives of thoſe, who have their dignities by office, enjoy the ſame precedency with their huſbands, yet it is not ſo with us, who think that offices are beſtowed on huſbands upon a perſonal account, which is not communicable to their wives. But yet, in the dignity of knights batchelors, the wife participates of the huſbands title and precedency.

By our law, if a woman have precedency by her birth or deſcent, ſhe remains ſtill the ſame, notwithſtanding ſhe marry a perſon of inferior dignity, contrary to the rules of the civil law.

If the daughter of a nobleman marry another nobleman, ſhe will loſe the precedency due to her by birth, tho' ſhe would not have loſt it if ſhe had married a gentleman.

After the huſband's deceaſe, the wife did by the civil law enjoy her huſband's precedency during her widowhood; but if ſhe married a perſon of inferior quality, ſhe loſes her precedency; but the queen never loſes her former dignity, tho', after the king's death, ſhe marry the meaneſt perſon.

A PRE'CEDENT *Book*, a book containing inſtruction, rule, leſſon, examples or authorities, to follow in judgment and determinations in the courts of juſtice.

PRECES'SION *of the Equinoxes* [*Aſtronomy*] is the advancing or going forwards of the equinoctial points: For the equinoxes, by a very ſlow and inſenſible motion, change their place, going backwards and weſtward, contrary to the order of the ſigns.

PRE'CIOUSNESS [of *precieux*, F. and *neſs*] valuableneſs.

PRECI'PITANTNESS [of *præcipitans*, L.] raſhneſs, haſtineſs, unadviſedneſs.

PRECI'PITATE [*præcipitatus*, L.] raſh, haſty, unadviſed.

Philoſophical PRECIPITATE, is made with running mercury put into a

matraſs, and ſet in ſand heat for 40 days, or till all the mercury is reduced to a red powder. This is called *Precipitate per ſe.*

PRECISE'NESS [of *preciſion*, F. and *neſs*] ſtiffneſs, formalneſs, finicalneſs, affectedneſs, exactneſs, ſcrupulouſneſs, particularneſs.

PRECI'SION [*School Term*] the ſame as abſtraction.

PRECONISA'TION [in the conſiſtory at *Rome*] a declaration or propoſition made by the cardinal-patron of a perſon, nominated by ſome prince to a prelateſhip.

PREDESTINA'TION [in *Theology*] a judgment or decree of God, whereby he has reſolved from all eternity, to ſave a certain number of perſons, hence called *Elect*.

PREDESTINATION, is alſo uſed to ſignify a concatenation of ſecond cauſes, appointed by providence: By means whereof, things are brought to paſs by a fatal neceſſity; contrary to all appearance, and maugre all oppoſition.

PREDETERMINA'TION [with *Schoolmen*] that concurrence of God which makes men act, and determines them in all their actions both good and evil.

PRE'DICATE [*prædicatum*, L.] that latter part of a logical propoſition, or that which is affirmed of the ſubject, as when we ſay, *John* is a *Sailor*, the word *Sailor* is called the predicate, becauſe it is ſpoken or affirmed of the ſubject *John*.

PREDOM'INANTNESS [of *predominer*, F.] a being predominant, an overruling quality; prevalency, having ſome ſuperiority over ſome other.

PRE'DY *the Hole* [*Sea Phraſe*] means, lay or ſtow every thing there, in its due order and proper place.

PRE-ELECTED [*præ electus*, L.] choſen before.

PRE'-EMINENTNESS [*pre eminence*, F. of *præ-eminentia*, L.] an exceeding of others in quality or degree.

PREEN'ING [with *Naturaliſts*] the action of birds, in cleaning, compoſing and trimming their feathers, to enable them to glide more eaſily thro' the air. For this uſe, nature has furniſhed them with two peculiar glands, which ſecrete an unctuous matter into an oil-bag perforated, out of which the bird on occaſion draws it with its bill.

PRE-ENGAG'ED [of *pre* and *engagé*, F.] engaged before hand.

PRE-EXIST'ENTNESS, a being pre-exiſtent.

To PRE'FACE [*præfatio* of *prefari*, L. to ſpeak before] to make a preparatory introduction to a diſcourſe.

PREF'ERABLENESS, quality of deſerving, to be preferred before others.

PREG'NANTNESS [of *prægnans*, L. and *neſs*] a being great with child; alſo (ſpoken of evidence or proof) ſtrength; alſo (of invention, wit, judgment, *&c.*) ripeneſs, quickneſs, ſharpneſs.

PREJUDI'CIALNESS [of *prejudicial*] injuriouſneſs, *&c.*

PREL'ATE [of the *Garter*] the firſt officer of that noble order, and as ancient as the order itſelf.

PRELIM'INARIES [*preliminaries*, F. of *præ* before, and *limen* a threſhold] the firſt ſteps in a negotiation, or other important buſineſs.

To PRELU'DE [*præludere*, L.] to lay down ſome general propoſitions before the main buſineſs is begun or entered upon.

PREMATURE'NESS [*præmaturitas*, L.] early ripeneſs, or ripeneſs before the time.

PREMED'ITATEDNESS [*præmeditatus*, L. and *neſs*] the being thought upon or contrived before-hand.

PREMO'TION [*School Term*] the action of co-operating with the creature, and determining him to act.

To run ones ſelf into a PREMUNI'RE, is to take a ready courſe to involve one ſelf in trouble and perplexity.

To incur PREMUNIRE } [*Law*
To fall into a PREMUNIRE } *Term*] is to incur the ſame puniſhment as was to be inflicted upon the traſgreſſors of a law, made in the 12th year of king *Richard* II. commonly termed the *Statute of Premunire*.

PREMUNIRE, the original of the ſtatute of *Premunire* was as follows; the church of *Rome* in former times, upon the pretence of her *Supremacy*, aſſumed it as her right to beſtow moſt of the biſhopricks, abbies, and other eccleſiaſtical preferments of the greateſt value, before they were void; under pretence of ſupplying the church with better qualified perſons before the vacancy; therefore in order to put a ſtop to theſe encroachments, king *Edward* III. procured three ſtatutes to be made, againſt thoſe that drew the king's ſubjects out of the realm, to anſwer things belonging to the king's court, and the laſt made in the 28th year of his reign did very much check the uſurpations of the court of *Rome*.

But the court of *Rome* ſtill going on in theſe practices, king *Richard* II. in the

the 12th year of his reign procured a ſtatute againſt them, and in his 13th year another, wherein he confirmed the firſt of *Edward* III. and made the penalty thereof, *Perpetual Baniſhment, Forfeiture of Lands, Goods* and *Chattels*, &c.

This likewiſe explained the offence more particularly, to prevent any evaſions, and affixed the former penalty to the offenders.

PREN'DER } [*Law Things lying in* PRENDER } *Term*] the power or right of taking a thing before it is offered.

PRENO'TION [*prænotitia*, L.] a foreknowledge, a notice or knowledge preceding ſome other in point of time. *L.*

PREN'TICE. See *Apprentice*.

PREORDINA'TION, an ordaining before.

PREPOS'TEROUSNESS, the having the wrong end forward, abſurdneſs, contrariety to nature or cuſtom.

PRESBY'TIA [πρεσβυτία, Gr.] dimneſs of ſight in things nigh at hand.

PRESBYTE'RIANISM [of *presbyterien*, F.] the principles, &c. of the *Presbyterians*.

PRESBY'TERY [*presbyteratus*, L. of πρεσβύτερον, Gr.] an aſſembly of the orders of preſbyters with lay-elders, for the exerciſe of church diſcipline.

PRESCRIP'TION [with *Phyſicians*] the act or art of aſſigning a proper and adequate remedy to a diſeaſe.

Extemporaneous PRESCRIPTION, is ſuch as a phyſician frames of himſelf *pro re natâ*, according to the circumſtances of the patient.

Officinal PRESCRIPTION, is what the phyſician preſcribes as to the ordering thoſe medicines, they keep by them ready prepared according to their diſpenſatory.

To PRESENT' [*præſentare*, L. *preſenter*, F.] to name to a benefice; alſo to bring an information againſt one.

PRES'ENTNESS [of *preſant*, F.] the being preſent, readineſs.

PRESER'VATIVE [*preſervativus*, L.] of a preſerving quality.

PRESER'VES, fruits ordered by confectioners.

PRES'IDENTSHIP [of *preſident*, F. and *ſhip*] the office or dignity of a preſident.

PRESID'IAL, the name of a certain tribunal or court of judicature in *France*.

PRES'LE, *Dutch* reeds, uſed for poliſhing.

A PRESS, a great throng or croud of people.

PRESS } [pꝛeoꝛt, *Sax.* a prieſt]
PREST } an initial ſyllable in proper names, ſignifies prieſt, as *Preſton*, *Preſtonbury*, &c.

To PRESS *upon the hand* [with *Horſemen*] a horſe is ſaid ſo to do, when either thro' the ſtiffneſs of his neck, or from an ardour to run too much a-head, he ſtretches his head againſt the horſeman's hand, refuſes the aid of the hand, and withſtands the effects of the bridle.

To PRESS *a horſe forward*, is to aſſiſt him with the calves of the legs, or to ſpur him to make him go on.

PRES'SINGNESS, urgentneſs.

PREST *Sail* [*Sea Language*] is when a ſhip carries all the ſail ſhe can poſſibly crowd.

PRESTE'SA [in *Riding Academies*] ſignifies readineſs, and imports the diligence of a horſe in working in the manage.

PRES'TIMONY [*Canon Law*] a fund or revenue ſettled by a founder for the ſubſiſtence of a prieſt, without being erected into any title of benefice, chapel, prebend, or priory, not ſubject to any but the patron and thoſe he appoints.

PRESUMP'TION, the over forward or ſaucy doing of a thing without orders; alſo pride, conceit; alſo ſuſpicion.

PRESUMP'TUOUSNESS } [of *præ-*
PRESUM'TUOUSNESS } *ſumptuoſus*, L.] preſumption, aſſumingneſs, boldneſs.

PRETEND'ER [*celui qui pretend*, F.] one who lays claim to, or arrogates to himſelf what does not belong to him, or makes a ſhew of what he has not.

PRE'TER } [of *præteritus*, L. paſt]
PRE'TERIT } an inflexion of verbs expreſſing the time paſt.

PRETERIT' *Child* [in the *Roman Juriſprudence*] a child whom the father has forgotten to mention in his laſt will.

PRETER-NAT'URALNESS [of *præternaturalis*, L. and *neſs*] quality out of the natural courſe.

PRE'TOR [*prætor*, L.] an eminent magiſtrate among the *Romans*, of which there were divers of different offices and power; this title was given at firſt to all magiſtrates, and afterwards to the generals of armies, and even to the emperors themſelves. In proceſs of time, the adminiſtration of juſtice to the citizens, was committed to the pretors; and alſo the government of provinces. Their office was

to ſee to the performance of juſtice, to take care of the ſacrifices, to preſide over games; and at length their power grew to that height, that they could alter laws, repeal them, and ordain new ones.

PRET'TINESS [of ꝑꝛætiꝛ and neſſe, *Sax.*] beautifulneſs, *&c.*

PRETO'RIUM, the place, hall, or court, in which the *Roman* pretor lived, and in which he ſat and adminiſter'd juſtice to the people.

PREV'ALENTNESS [of *prævalens*, L. and *neſs*] prevalency.

PREVARICA'TION, is alſo a ſecret abuſe committed in the exerciſe of a publick office, or of a commiſſion given by a private perſon.

PREVARICA'TORY [of *prævaricari*, L.] ſhuffling, *&c.*

PREVE'NIENT [*præveniens*, L.] preventing, *Milton.*

PREVE'NTION [in *Canon Law*] the right that a ſuperior perſon or officer has to lay hold on, claim, or tranſact an affair, before an inferior to whom it more immediately belongs.

PRE'VIOUSNESS [of *prævius*, L.] foregoing or introductory quality.

PREY'ING *upon* [of *proye*, F. or *prædans*, L.] ſeizing on by violence.

PRIAPE'IA [in *Poetry*] obſcene epigrams, *&c.* compoſed on the god *Priapus.*

PRI'APUS [Πρίαπος, Gr.] the ſon of father *Bacchus* and *Venus* (according to the poets) a laſcivious fellow, whom the women followed ſo, that the citizens were fain to expel him; but *Venus* (as they ſay) plaguing them, they were conſtrain'd to build a temple to him, and offer him ſacrifice. They worſhipped him as the protector of their vineyards and gardens, who could defend their fruit from miſchievous birds and thieves, and puniſh ſuch as endeavour to hurt and blaſt them by their enchantment.

His image is deſcribed naked, with a diſtorted countenance and hair diſhevelled, crowned with garden herbs, holding a fickle in his hands, as an enſign of terror and puniſhment. He was thus ſet up in orchards, *&c.* in the manner of a ſcare-crow, and made of the firſt piece of wood that came to the hands of the peaſant. He was often in a doubt whether he ſhould make a god of it, or commit it to the flames; it was not regularly carv'd, nor beauriful, and generally without feet. The aſs was offered to him, becauſe, as he was going to violate the chaſtity of *Veſta*, as ſhe lay aſleep, *Silenus*'s aſs bray'd and awakened the goddeſs.

He is ſaid to be the ſon of *Bacchus* and *Venus*, that is, the *Sun* and *Moiſture*, to intimate that all trees, plants and fruits are generated and receive their vegetation by the heat of the ſun and radical moiſture.

PRIAPUS [*Anat.*] the genital parts of a man; the *Penis* and *Teſtes.*

PRICK'LINESS [of ꝑꝛiccaꝑe, *Sax.*] the having prickles, *&c.*

PRIEST [prieſter, *Teut.* preſt, *Dan.* ꝑꝛeoꝛꝛ, *Sax.* which ſome derive of πρεσβυτερος, Gr. an elder: But *Stephen Guichard*, in *l'Harmonie Etymologique des Langues*, derives the name prieſt, of *preſtre*, F. and that from πρηστηρ, incendiarius, of πρήθω, Gr. *incendo, inflammo*] a clergyman, one who performs ſacred offices.

The *Romans* called their prieſts *Flamins*, the ancient *Britons* theirs *Druids* the *Indians* theirs *Brachmins*, the *Mogul's Indians* call theirs *Daroes* or *Harbods*, the *Perſians* theirs *Sedre*, the *Tartarians* theirs *Lama*, the *Morocco's* theirs *Alfaquis*, and the *Canada Indians* theirs *Pawwaw.*

PRIEST'LINESS [of ꝑꝛeoꝛꝛlice and neſſe, *Sax.*] prieſtly quality or behaviour.

PRI'MAGE, a duty appointed by a ſtatute of king *Henry* VIII. to be paid to mariners and maſters of ſhips; to the maſter for the uſe of his cables and ropes; and to the mariners for loading and unloading the ſhip.

PRI'MARINESS [of *primarius*, L. and *neſs*] the being firſt; chief quality.

PRI'MATESHIP [*primatus*, L.] the dignity, *&c.* of a primate.

PRIME [in *Geometry*] the 60th part of a degree.

The PRIME or *Golden-Number*, was ſo called, becauſe marked in the calendar of *Julius Cæſar*, with letters of gold, and is a circle of 19 years; in which time, it is ſuppoſed, that all the lunations and aſpects, between the ſun and moon, did return to the ſame place. The chief uſe of it, is to find the age and change of the moon.

PRIME *Figures* [with *Geometricians*] are ſuch which cannot be divided into any other figures, more ſimple than themſelves; as a *triangle* into planes, the *pyramids* into ſolids: For all planes are made of the firſt, and all bodies or ſolids are compounded of the ſecond.

PRIME [in *Fencing*] is the firſt and chief of the guards, which is that the body is in immediately after drawing the

the ſword, being the fitteſt to terrify the adverſary; the point of the ſword being held higher up to the eye than in any other guard.

PRIME'NESS [of *primus*, L.] chiefneſs, excellentneſs.

PRIME'VALNESS } [of *primævus*,
PRIME'VOUSNESS } L. and *neſs*] the being of the firſt age.

PRIMIE'R *Serjeant*, the king's firſt ſerjeant at law.

PRIMIGE'NIAL [*primigenius*, L.] firſt in its kind, original.

PRIMIGE'NIALNESS } [of *primo-*
PRIMIGE'NIOUSNESS } *genius*, L. and *neſs*] originalneſs, the being the firſt of the kind.

PRIM'ITIVE [with *Grammarians*] an original word from which others are derived; one that is not derived of any other language, nor compounded from any other words of the ſame.

PRIM'ITIVENESS [of *primitivus*, L. and *neſs*] originalneſs.

PRIM'NESS, demureneſs or affectedneſs of looks, quaintneſs; alſo affectedneſs in dreſs.

PRINCE, is one who is a ſovereign in his own territories, yet holds of ſome other as his ſuperior lord, as the princes of *Germany*.

PRINCE'LINESS [of *prince-like* and *neſs*] princely quality, *&c.*

PRIN'CES, in ancient times, were no other than the principal men in an army: In the days of *Auguſtus*, and afterwards, thoſe who govern'd under the emperor, were ſtiled princes of the ſenate; in proceſs of time, the emperors conſtituted the perſon immediately next to themſelves, prince. This perſon, by the *Engliſh Saxons*, was called clyto. We have in *England* but one prince diſtinguiſhed by that title, which is the prince of *Wales*, which title was given by king *Henry* III. to his ſon *Edward*, and ever ſince, the king's eldeſt ſon is *Prince* of *Wales*.

A PRIN'CIPAL [in *Commerce*] the firſt fund or ſum put by partners into common ſtock.

PRINCIPAL [of a *College*, &c.] the head, the chief perſon.

PRINCIPAL, the ſum of money borrowed or lent, diſtinct from the intereſt,

PRIN'CIPALNESS [of *principalis*, L. and *neſs*] chiefneſs.

PRIN'CIPALS [at *Urchenfield* in *Herefordſhire*] the beſt beaſt, bed, table, *&c.* which paſs to the eldeſt child, and are not to be divided or ſhared with the other goods.

PRIN'CIPLE [*principium*, L.] the firſt cauſe of the being or production of any thing; alſo an inducement or motive; alſo a maxim or undoubted truth; alſo a good practical rule of action, in which ſenſe a perſon may be ſaid to be a man of principles, when he acts according to the known rules of religion and morality.

Firſt PRINCIPLE, a thing that is ſelf-evident, and is, as it were, naturally known; as *that nothing can exiſt and not exiſt at the ſame time; that the whole is greater than a part*, &c.

Well PRIN'CIPLED, having good principles.

PRIN'CIPLES [in *Chymiſtry*] are five of mix'd natural bodies; as *Phlegm* or *Water*, *Mercury* or *Spirit*, *Sulphur* or *Oil*, *Salt* and *Earth*.

Active PRINCIPLES [with *Chymiſts*] ſpirit, oil, and ſalt.

Paſſive PRINCIPLES, water and earth.

PRINCIPLES [with *Mathematicians*] are *Definitions*, *Axioms*, and *Poſtulates*.

PRINCIPLES [with *Hermetick Philoſophers*] the two univerſal principles of ſenſible nature, *Subtil* and *Solid*, which, being joined in a greater or leſs degree, generate all that beautiful variety of beings in the univerſe.

PRINT'ER, a perſon who compoſes and takes impreſſions from moveable characters ranged in order, or plates engraven, by means of a preſs, ink, *&c.*

PRINT'ING, the art of printing has been uſed by the *Chineſe* much more anciently than the *Europeans*; but theirs ſeems to have been by immoveable characters only, cut in wood, as now we print papers for rooms, but the art of printing with moveable types, is ſaid to have been invented by *Lawrence Coſter* of *Harlem* in *Holland*; others ſay, by *John Gottenburgh*, of *Germany*: It was brought into *England* by *Caxton* and *Turner*, whom king *Henry* VI. ſent to learn it. One of the firſt printed books, now extant, is *Tully's Offices*, printed in the year 1465, and kept in the *Bodleian* library at *Oxford*.

PRISE } [of *priſer*, F. to take] a
PRIZE } veſſel taken at ſea from the enemies of the ſtate, or from pirates, by a man of war, or a merchant ſhip that has commiſſion from the king.

PRISM [in *Opticks*] is a glaſs bounded with two equal and parallel triangular ends, and three plane and well poliſhed ſides, which meet in three parallel lines, running from the three angle

angles of one end to thoſe of the other, and is uſed to make experiments about light and colours; for the rays of the ſun falling upon it at a certain angle, do tranſmit thro' it a ſpectrum or appearance, coloured like the rain-bow, on which Sir *Iſaac Newton* founded his theory of colours.

PRIT'TLE-PRATTLE [prob. of praten, *Du.* to prate] much and inſignificant talk.

PRIVATEER', a ſhip fitted out by one or more private perſons, with a licence from the prince or ſtate to make prize of an enemy's ſhip and goods.

PRIVATEER'ING, ſailing in ſuch a ſhip, and with the deſign beforementioned.

PRIVATENESS [of *privatus*, L. and *neſs*] ſecretneſs.

PRIVA'TION [in *Metaphyſicks*] is the want or abſence of ſome natural perfection, from a ſubject capable to receive it, in which ſubject, it either was before, or at leaſt ought to have been.

Partial PRIVATION [in *Metaphyſicks*] is only in ſome particular reſpect, and relates principally to its perfect actions or ſome decree of them, as when a perſon ſhuts his eyes, or is purblind.

PRIV'ATIVENESS [of *privativus*, L. and *neſs*] depriving quality, or faculty of carrying away.

PRI'VEMENT *enſient* [in *Law*] where a woman is with child by her huſband; but not with quick child.

PRIV'IES *in Blood* [in *Law*] thoſe that are linked in conſanguinity.

PRIVIES *in Repreſentation*, ſuch as are executors or adminiſtrators to a perſon deceaſed.

PRIVIES *in eſtate* [*Law Term*] are he in reverſion, and he in remainder, when land is given to one for life, and to another in fee; for that their eſtates are created both at one time.

PRIVIES *in Tenure*, as the lord of the manour, by eſcheat, that is, when the land falls to the lord for want of heirs.

PRIV'ILEGE [in *Commerce*] is a permiſſion from a prince or magiſtrate, to make and ſell a ſort of merchandize; or to engage in a ſort of commerce, either excluſive of others, or in concurrence with them.

PRIV'ILEGED *Perſon*, one who has the benefit of, or enjoys ſome privilege.

PRIV'INESS [of *privus*, L.] the having the knowledge of.

PRIV'ITIES, the privy or ſecret parts of a human body.

PRO, a prepoſition ſignifying for, or in reſpect of a thing, *&c.*

PROBAB'ILISTS, a ſect among the *Roman* Catholicks, who adhere to the doctrine of probable opinions.

Poetical PROBABIL'ITY, is the appearance of truth in the fable or action of a poem.

PROB'ABLE *Opinion*, an opinion founded on a grave motive, or an apparently good foundation, and which has authority enough to perſuade a wiſe perſon diſintereſted.

PROB'ABLENESS [*probabilitat*, L.] probability.

PROBA'TION [in a *Monaſtick Life*] a time of trial, or the year of novitiate, which a religious perſon muſt paſs in a convent to prove his virtue, and whether he can bear the ſeverity of the rules.

PROBA'TIONER [of *probatio*, L. and *ner*, an *Engliſh* term for a noun ſub. of the doer] one that is under trial or examination, a ſcholar, a novice who undergoes a probation at the univerſity.

PROBA'TIONER [among the *Preſbyterians*] one who is licenſed by the preſbytery to preach, which is uſually done a year before ordination.

PROBA'TIONARY, pertaining to probation or trial.

PROBA'TIONERSHIP, the ſtate of a probationer.

To PROBE [of *probare*, L. to try] to ſearch the depth, *&c.* of a wound, with an inſtrument called a Probe.

PROB'LEM [*problema*, L. *πρόβλημα*, Gr.] a propoſition expreſſing ſome natural effect, in order to a diſcovery of its apparent cauſe.

PROB'LEM [in *Algebra*] is a queſtion or propoſition, which requires ſome unknown truth to be inveſtigated and diſcovered, and the truth of the diſcovery demonſtrated.

A PROBLEM [in *Geometry*] is that which purpoſes ſomething to be done, and more immediately relates to practical than ſpeculative geometry, it being to be performed by ſome known rules, without regard to their inventions or demonſtrations; as to divide a line, conſtruct an angle, *&c.*

PROBLEM [in *Logick*] a doubtful queſtion, or a propoſition, that neither appears abſolutely true nor falſe, but which is probable on both ſides, and may be aſſerted either in the affirmative or negative with equal evidence.

Local PROBLEM [with *Mathem.*] is ſuch an one as is capable of an infinite number of different ſolutions, ſo that the point, which is to reſolve the pro-

blem,

blem, may be indifferently taken, within a certain extent, *i. e* any where in ſuch a line, or within ſuch a plane, figure, *&c.* which is termed a geometrical place. It is alſo called an *indeterminate Problem.*

Solid PROBLEM [with *Mathem.*] is one which can't be geometrically ſolved, but by the interſection of a circle, and a conick ſection, or by the interſection of two other conick ſections beſides the circle.

Deliack PROBLEM, the doubling of a cube, ſo called on this account, that when the people of *Delos* conſulted the oracle, for a remedy againſt the plague, the anſwer was, that the plague ſhould ceaſe when the altar of *Apollo*, which was in the form of a cube; ſhould be doubled.

PROCEED'ING [*procedens*, L.] coming from, having its ſpring or riſe from; going forward, *&c.*

A PROCEEDING, a matter carried on or managed.

PROCELEUS'MATICK *Foot* [in *Gram.*] a foot conſiſting of four ſhort ſyllables, as *Pelagius.*

PRO'CESS [in *Law*] in its general ſenſe is uſed for all the proceedings in any cauſe or action real or perſonal, civil or criminal, from the original writ to the end; alſo that by which a man is called into any court.

PROCES'SION a ceremony in which both the clergy and laity walk together ſinging litanies and other prayers, as they march along.

The antient *Romans*, when their empire was in diſtreſs, or after ſome victory, made proceſſions for ſeveral days together to their temples, either to invoke the help of their gods in the one, or to give them thanks for the other.

The Chriſtian clergy likewiſe have their proceſſions on the ſame accounts. The firſt of theſe were begun by *Chryſoſtom*, at *Conſtantinople*, which was deſigned by way of oppoſition to the great appearances of the *Arians*. For they being diſcountenanced, were wont to meet without the town, ſinging anthems as they went along.

Theſe proceſſions were ſet on foot to prevent their having any influence on the orthodox; they bearing croſſes with flambeaux upon them, ſinging their prayers.

From this original proceſſions have grown into their preſent uſe in the *Roman* church, wherein the prieſts and people proceed from one church to another, ſinging prayers and litanies; and ſince *Berengarius* declared againſt tranſubſtantiation, it is made a point of religion to carry the conſecrated elemants of bread and wine in a triumphal manner under a canopy.

PROCES'SION [in *Theology*] a term uſed to ſignify the manner wherein the holy ſpirit is conceived to iſſue from the Father and the Son, in the myſtery of the Trinity.

PROCESSION [in *Cathedral and Conventual Churches*] in former times the members had their ſtated proceſſions, in which they walked two and two, in their moſt ornamental habits, with muſick, ſinging hymns, and other expreſſions of ſolemnity, agreeable to the occaſion.

The pariſh-prieſt alſo of every pariſh had a cuſtomary proceſſion, with the patron of the church, the chief flag or holy banner, and the other pariſhioners in *Aſcenſion-Week*, to take a circuit round the limits of the manour, and pray for a bleſſing on the fruits of the earth,

Hence came our preſent cuſtom of *Perambulation*, which is ſtill called our going a *Proceſſioning*, tho' moſt of the order, the devotion, the pomp, and ſuperſtition, is laid aſide.

PROCLAMA'TION [of *Exigents*] an awarding an exigents in order to an *Outlawry*; a writ of proclamation iſſues to the ſheriff of the county where the party dwells, to make three proclamations for the defendant to yeild himſelf or be outlawed.

PROCLI'VOUS [*proclivis*, L.] inclining downwards.

PROCLIV'ITY [*proclivitas*, L.] an aptneſs or propenſity in a thing to incline or tend downwards; an aptneſs, proneneſs.

PROCON'SULSHIP [of *proconſul*, L. and *ſhip*] the office, or dignity of a Proconſul.

PROC'TORSHIP, the office, *&c.* of a proctor.

PROCURATION, an act whereby a perſon is impowered to act, treat, receive, *&c.* in a perſon's name, as if he himſelf were actually there.

PROCURATION [in *Old Cuſtoms*] a reſervation of ſervice due from the vaſſals to their lords, by whom they were to be entertained at certain times in the year, when they made a viſit to their farms, in conſideration of which it was cuſtomary to pay a certain ſum of mony.

PROCURATION [among *Eccleſiaſticks*] in imitation of the temporal lords,

lords, the lords ſpiritual, as biſhops and arch-deacons, uſed to be entertained by the churches under their juriſdiction ſo that the arch-deacons often putting the pariſh prieſts to an extravagant charge, complaint was made thereof to the popes, who endeavoured to redreſs this grievance by councils and bulls, and particularly pope *Innocent* III. upon a complaint made againſt the arch-deacon, who is ſaid to have viſited with an hundred horſe in his company, ſo that when he came to a parſonage houſe, he and his retinue devoured all immediately.

PROCURATION *Money*, given to money ſcriveners by ſuch perſons as take up ſums of money at intereſt.

PROCURE'MENT [*procuratio*, L. and *ment*] a getting, or a thing procured.

PROCU'RER, a getter, *&c.* alſo a bawd or pimp.

PRO'CYON [προκύων, *Gr.*] a conſtellation placed before the *Great Dog*, and thence takes its name. It is *Orion's* dog. He is reported to have been a great lover of hunting; and for that reaſon has a dog by him. There are alſo ſeen a hare and other wild beaſts near him. It has three ſtars, of which the firſt, riſes very ſplendid, and reſembles a dog, and thence is called *Procyon*.

PRODICTA'TOR a magiſtrate among the *Romans*, who had the power of, and did the office of a *Dictator*.

To PROD'IGALIZE [of *prodigus*, L.] to be a prodigal, to ſpend profuſely.

PROD'IGALNESS [*prodigalitas*, L.] laviſhneſs, profuſeneſs, *&c.*

PROD'IGIOUSNESS [of *prodigioſus*, L. and *neſs*] wonderfulneſs, monſtrouſneſs, exceſſiveneſs.

PRODUCE' } [*productio*, L. *produit*,
PRO'DUCT } F.] effect, fruit.

PRODUC'TIVENESS [*productivus*, L.] aptneſs to produce.

PROFANE'NESS [of *profanus*, L. and *neſs*] an abuſing of holy things, impiety; a diſreſpect paid to the name of God, and to things and perſons conſecrated to him.

PRO'FILE [*profile*, F. *profilo*, Ital.] ſide-ways or ſide-view, as a picture in profile, *i. e.* drawn ſideways, as a head or face ſet ſide-ways, as on coins.

PROFILE, is ſometimes uſed for a deſign or deſcription, in oppoſition to a plan or *Ichnography*. Hence

PRO'FILING is deſigning or deſcribing with rule or compaſs.

PROF'ITABLENESS [of *profitable*, and *neſs*] beneficialneſs, advantageouſneſs.

PROF'LIGATENESS [*profligatus*, L. and *neſs*] abandonedneſs to debauchery, lewdneſs to the higheſt degree.

PRO'FLUENT [*profluens*, L.] flowing plentifully.

The PROFOUND' [*profundus*, L.] the depth, the abyſs, greatneſs of depth. *Milton.*

PROFOUND'NESS [*profunditas*, L.] depth, deepneſs.

PROG [prob. of *procuratum*, L. gotten] ſomething gotten.

PROGENERA'TION, a breeding or bringing forth. *L.*

PROGNOS'TICK [of προγνωστικὸν, Gr.] a ſign or token that indicates ſomething about to happen.

PROGRES'SIVENESS [of *progreſſif*, F. of L.] the quality of proceeding or going forward.

PROHIBI'TION [in *Law*] a writ iſſued to forbid any court, either ſpiritual or ſecular, to proceed in a cauſe there depending, upon ſuggeſtion that the cognizance thereof does not belong to that court.

PROJEC'TION [in *Mechanicks*] the action of giving a projectile its motion.

PROJECTION [in *Perſpective*] the appearance or repreſentation of an objective on a perſpective plane.

PROJECTION *of the Sphere in Plano* [in *Mathem.*] a repreſentation of the ſeveral points or places of the ſurface of the ſphere, and of the circles deſcribed thereon, *&c.* as they appear to the eye ſituated, at a given diſtance, upon a tranſparent plane, ſituate bethe eye and the ſphere.

PROJECTION [with *Alchym.*] is the caſting of a certain imaginary powder, called the *Powder of Projection*, into a crucible full of prepared metal, in order to its being tranſmuted into gold.

PROJECTION *monſtrous*, of an image [in *Perſpective*] is the deformation of an image upon a plane, or the ſuperficies of ſome body, which ſeen at a certain diſtance will appear formous.

Powder of PROJECTION, or the *Philoſopher's Stone*, is a powder, ſuppoſed to have the vertue of changing copper, lead, *&c.* into a more perfect metal, as into ſilver, or gold by the mixture of a ſmall quantity with it.

PROJEC'TIVE *Dialling*, a method of drawing, by a method of projection, the true hour lines, furniture, *&c.* on dials, or any kind of ſurface whatſoever, without having any regard to the ſituation of thoſe ſurfaces, either as to declination, inclination, or reclination.

PROLA'TION [in *Muſick*] the act of ſhaking or making ſeveral inflections of the voice on the ſame ſyllable.

PROLEP'SIS [πρόληψις, Gr.] anticipation, prevention, pre-occupation; a conceiving things in mind before-hand.

PROLIF'ICKNESS, aptneſs to breed.

PROLU'SION [in *Literature*] a term applied to certain pieces or compoſitions, made previouſly to others, by way of prelude or exerciſe.

PROME'THEUS [of Προμηθεὺς of πρὸ, before, and μάθος, Gr. council] according to the poets, was the ſon of *Japetus*, the father of *Deucalion*, who firſt made man of clay or earth; whoſe wit, *Minerva* admiring, promiſed him any thing that was in Heaven, that he wanted to perfect his work; he coming thither, and ſeeing that all things were animated by heavenly fire, having a little *Ferula* in his hand, put it to the chariot wheel of the ſun, and that being kindled, he brought fire on the earth, and put life and ſoul into the man that he had made of clay. *Jupiter* being angry at him, firſt ſent *Pandora*, the wife of his brother *Epimetheus*, with a box to her huſband, which after he had opened, there flew out thence ſundry ſorts of diſeaſes, and afterwards commanded *Vulcan* to bind *Prometheus* with iron chains, on mount *Caucaſus*, and to put an eagle or a vulture daily to devour his liver, which did every night renew again, to his great torment. He remained in this condition, till *Hercules* by his virtue and valour releaſed him.

Some interpret this fable thus, that *Prometheus* taught the way of fetching fire out of ſtones, by ſtriking them together, and thence he is ſaid to have fetched fire from Heaven. And that he had his abode on mount *Caucaſus*, from whence he continually beheld the ſtars, and ſtudied their motions and influences, and thence they gave it out, that he was bound to this mountain. And by the eagle conſuming his liver, is ſignified, how the thought of his ſtudies, did, as it were, prey upon him.

Bochartus imagines that this fable is derived from the ſignification of the word *Magog*, and that that was the name of *Prometheus*, which ſignifies a heart devoured, and conſuming with cares or otherwiſe.

Others ſay, *Prometheus* was a wiſe man, who ſtudied the ſtars, on the higheſt part of mount *Caucaſus*, and that by his putting heavenly fire into his clay man, is meant, his inſtructing the dead clayey carcaſes of mankind with wiſdom, and that the inward trouble he had to accompliſh his deſire, might be compared to a vulture gnawing his entrails.

PROM'INENTNESS [*prominentia*, L.] a jutting out, or ſtanding forward.

PROMISCUOUSNESS [of *promiſcuus*, L. and *neſs*] mixedneſs.

A perfect PROM'ISE [with *Moraliſts*] is when a perſon does not only determine his will, to the performance of ſuch or ſuch a thing, for another hereafter; but alſo ſhews that he gives the other a full right of challenging or requiring it from him; bare aſſertions are not to be an obligation, neither do expreſſions in the future convey a right.

PROM'ISSORY, one to whom a promiſe is made.

PROMP'TOR [of *promtare*, Ital.] a dictator or aſſiſtant to actors in a play; one poſted behind the ſcenes, who watches attentively the actors ſpeaking on the ſtage, ſuggeſting to them and putting them forward when at a ſtand, and correcting them when amiſs in their parts.

To PROMULGE' [*promulgare*, L.] to publiſh, properly uſed of the *Roman* laws, which were hung up in the market-place, and expoſed to publick view for three market-days before they were paſſed or allowed.

PRONA'TION [with *Anat.*] is when the palm of the hand is turned downwards, as *Supination* is when the back of it is turned upwards.

Perſonal PRO'NOUNS [in *Gram.*] are ſuch as are uſed inſtead of names of particular perſons, as *I*, *Thou*, *He*, &c.

PRONOUNS *Relative* [in *Gram.*] are theſe placed after nouns, with which they have ſuch affinity, that without them they ſignify nothing, as *which*, *who*, *that*.

Poſſeſſive PRONOUNS [in *Gram.*] are ſuch that expreſs what each poſſeſſes, as *mine*, *thine*, &c.

Demonſtrative PRONOUNS [in *Gram.*] are ſuch as point out the ſubject ſpoken of, as *this*, *theſe*, &c.

PRONU'BA, a title of *Juno*, given her on account of her being believed to preſide over marriage.

PRONUNCIA'TION [in *Gram.*] the manner of articulating or ſounding the words of a language, repreſented to the eye by writing and orthography.

PRONUNCIA'TION } [with *Paint.*]
PRONOUNCING } the marking and expreſſing of all kinds of bodies, with that degree of force neceſſary to

make them more or leſs diſtinct and conſpicuous.

PRONUNCIATION [with *Rhet.*] is the regulating and varying the voice and geſture, agreeably to the matter and words, in order to affect and perſuade the hearers.

PROOF [with *Printers*] a printed ſheet ſent to the author or corrector of the preſs in order to be corrected.

PROOF [in *Arith.*] an operation, whereby the truth and juſtneſs of a calculation is examined and aſcertained.

PROPAGA'TOR [*propagateur*, F.] an increaſer; alſo a ſpreader abroad. *L.*

To PROPEND' [*propendere*, L.] to be propenſe.

PROPENSE'NESS [*propenſitas*, L.] propeneſs, readineſs to, inclination, bent of mind.

PROP'ER [in *Phyſick*] ſomething naturally and eſſentially belonging to any being.

PROPER [in reſpect to *Words*] is underſtood of their immediate and particular ſignification; or that which is directly and peculiarly attached to them.

PROPER [in the *Civil Law*] is uſed in oppoſition to acquired; for an inheritance derived by direct or collateral ſucceſſion.

PROP'ERNESS [*proprietas*, L. *propriété*, F.] peculiarneſs, convenientneſs, fitneſs.

PROP'ERTY [*proprietas*, L. *propriété*, F.] the right or due, that belongs to every perſon, vertue, or natural quality, rightful poſſeſſion of a thing.

PROPERTY [with *Logicians*] is underſtood in a four-fold ſenſe,

1. *Property*, is that which agrees to ſome kind only, although not to every perſon comprehended under the ſame kind; as it is proper to man only to be a *Grammarian*, *Poet*, or *Phyſician*, but yet it is not proper to every man to be ſuch.

2. *Property*, is that which agrees to every ſingle perſon, and yet not to a man only.

3. *Property*, is that which agrees to every man, and to man only, and yet not always, as hoarineſs, in old men only, but yet not always, but for the moſt part in old age.

4. *Property*, is when any thing agrees to every man, to man only, and always to man, as *to ſpeak*, *to laugh*, &c.

PROPHANE'. See *Profane*.

PRO'PHESIES [in *Law*] are taken for wizardly foretellings of matters to come, in certain and enigmatical ſpeeches.

PROPHET'ICALNESS [of *propheticus*, L. *prophetique*, F. of προφητικὸς, Gr. and *neſs*] prophetical nature and quality.

PROPI'TIATORINESS [of *propitiatorius*, L. *propitiatoire*, F. and *neſs*] atoning or propitiating quality.

PROPI'TIOUSNESS, favourableneſs.

PROPOR'TION, a rule or meaſure; the relation which the parts have among themſelves, and to the whole.

PROPORTION [in *Painting*, &c.] is the juſt magnitude of the ſeveral members of a figure, a group, &c. with regard to one another, to the figure, the group, and the whole piece.

PROPOR'TIONABLENESS [of *proportio*, *habilis*, L. and *neſs*] agreeableneſs in proportion.

PROPOR'TIONAL, a quantity either lineal or numeral, which bears the ſame ratio or relation to a third, that the firſt does to the ſecond.

PROPOR'TIONALNESS } pro-
PROPOR'TIONATENESS } portionality, likeneſs of proportion.

Continued PROPOR'TIONALS, are ſuch, that the third number is in the ſame ratio to the ſecond, as the ſecond has to the firſt, and the fourth the ſame ratio to the third, that the third has to the ſecond, as 3, 6, 12, 24.

Mean PROPOR'TIONALS, are when in three quantities there is the ſame proportion of the firſt to the ſecond, as of the ſecond to the third; the ſame proportion of 2 to 4, as of 4 to 8, and 4 is the mean proportional.

Exceptive PROPOSI'TION [with *Schoolmen*] is one that is denoted by an exceptive ſign, as *beſide*, *unleſs*.

Excluſive PROPOSITION [with *Schoolmen*] is one denoted by a ſign or character of excluſion, as *only*, *ſolely*, *alone*.

PROPOSITION [in *Poetry*] is the firſt part of an epic poem, in which the author propoſes or lays down, briefly and in general, what he has to ſay in the courſe of his work.

PROPOSITION [in the *Mathem.*] a thing propoſed to be demonſtrated, proved, or made out, either a problem or theorem.

PROPOSITION, is an oration or ſpeech which affirms or denies, or an oration that ſignifies either *true* or *falſe*.

Affirmative PROPOSITION, is that in which the ſubject and attribute are joined or do agree, as *God is a ſpirit*.

Negative PROPOSITION, is that when they are disjoined or diſagree, as *Men are not ſtones*.

A true

A true PROPOSITION, is ſuch as declares a thing to be what it really is; or not to be what it is not.

A falſe PROPOSITION, is ſuch an one as ſignifies a thing to be what it is not; or not to be what it is.

PROPOSITIONS *general* } [with PROPOSITIONS *univerſal* } *Logicians*] are known by the ſigns, *Every*, as every covetous man is poor; *No*, as no man can ſerve God and mammon.

PROPOSITIONS *particular*, are known by the ſigns *ſome, a certain, ſomebody*, as *ſome men are ambitious.*

PROPOSITIONS *ſingular*, are when a proper name of a man is contained in them, as *Cicero* was an orator, *Plato* a philoſopher.

PROPOSITIONS *general contrary*, are ſuch, of which one generally affirms, and the other generally denies, as *all men*, &c. *no man*, &c.

A ſimple PROPOSITION, is that which has but one ſubject, and one attribute.

A compound PROPOSITION, is that which has more than one ſubject, as *life and death, health and ſickneſs, poverty and riches come from the Lord.*

PROPOSITIONS [by *Logicians*] are reduced to four kinds, which, for the help of memory, are denoted by the four letters, *A, E, I, O.*

A is an univerſal affirmative.
E is an univerſal negative.
I is a particular affirmative.
O is a particular negative.

And for the eaſe of memory, they are comprized in theſe two verſes.

Aſſerit A, *Negat* E, *verum generaliter ambo.*
I *Aſſerit*, O *Negat*, *ſed particulariter ambo.*

The uſe of a propoſition, is when men, by occaſion of diſcourſe, fall at variance, and cannot agree upon their matter; being both earneſt to know the truth, they bring the matter to a point, debate that, and then go on to another.

A Finite } PROPOSITION } [with *Definite* } } *Schoolmen*] is that which declares ſomething determinate on a ſubject, as *a man is a two-footed animal.*

Infinite } PROPOSITION } [with *Indefinite* } } *Schoolmen*] is one wherein either one or both the terms are infinite, or have a negative prefixed to them, as *man is not white.*

A Direct PROPOSITION [with *Schoolmen*] is ſuch an one wherein a higher and more general is predicated of a lower and more particular; as *a man is an animal.*

An Indirect PROPOSITION [with *Schoolm.*] is one wherein an inferior is predicated of a higher; as *an animal is Man.*

Hypothetical PROPOSITION [with *Schoolm.*] is one which conſiſts of ſeveral ſimple ones; affected with ſome conditional ones, as, *if the ſun be ſet, it is night.*

Diſjunctive PROPOSITION [with *Schoolm.*] is one which conſiſts of ſeveral; affected with a diſjunctive conjunction, as, *it is either dark or light.*

A copulative PROPOSITION [with *Schoolm.*] is one that conſiſts of ſeveral, affected with a conjunction copulative; as, *Henry does not ſtand and ſit.*

A modal PROPOSITION [with *Schoolm*] is one which, beſides the pure matter and form, involves ſome mode or manner of diſpoſition; as, *it is neceſſary that man be rational.*

To PROPOUND' [*propouere*, L.] to make propoſals or offers of a reconciliation of a difference; or upon any buſineſs whatſoever.

PROPRI'ETY [with *Logicians*] is the fourth of the univerſal ideas, and is when the object is an attribute, which, in effect, belongs to the eſſence of the thing; but is not firſt conſidered in that eſſence, but as dependent on the firſt idea, as *diviſible, immortal*, &c.

PROPRIETY [with *Gram.*] is where the direct and immediate ſignification of a *Word* agreees to the thing it is apply'd to.

PRO' RATA [in *Commerce*] according to proportion or ſhare.

PRO'SA, a goddeſs of the *Pagans*, who, as they believed, made the infant come in the right manner into the world.

PROS'ELYTES. Theſe were among the *Jews* of 2 ſorts.

1. The *Proſelytes of Righteouſneſs* and *Proſelytes of the Gate.*

The *Proſelytes* of righteouſneſs ſubmitted to the law of *Moſes*; and the others inhabited among the *Jews*, and were oblig'd to obſerve the ſeven commandments of the ſons of *Noah*, which the *Jews* accounted the law of nature, which all perſons were bound to obſerve, and were;

1. To abſtain from idolatry.
2. To hallow the name of God.
3. Not to commit murder.
4. To abſtain from adultery and inceſt.
5. Not to be guilty of ſtealing.

6. To do juſtice and to ſubmit to it.
7. To forbear eating things ſtrangled and blood.

Theſe the *Jews* believ'd to have been given by God, the firſt 6 to *Adam*, and the laſt to *Noah*; and this was all the revealed religion there was till the time of *Moſes*, which they were oblig'd to profeſs and promiſed to obſerve.

But as to the *Proſelytes* of *Righteouſneſs*, they if men were oblig'd to be circumciſed, and to offer ſacrifice. But the women were oblig'd to receive baptiſm and to have ſacrifices offered for them.

PROSE'RPINA [ſo called of *Serpendo*, becauſe ſown corn creeps forth into the light; or of Περσεφονη, Gr. *Varro*] the daughter of *Jupiter* and *Ceres*, was the wife of *Pluto*, who was forced to ſteal her, all the goddeſſes refuſing him on account of his ill looks, and the darkneſs of his kingdom.

Ceres ſought her for a long time, and at laſt hearing ſhe was in Hell, went thither, and got her to be releaſed, on condition that ſhe had taſted nothing there; but *Aſcalaphus* telling that ſhe had eaten two or three kernels of a pomegranate, it hinder'd her departure; however, *Ceres* at length obtained of *Jupiter*, that ſhe ſhould have her daughter's company one ſix months, and the other ſix ſhe ſhould be with *Pluto* below. The moral of this is taken to be the ſeed of corn ſown, remaining in the ground in the winter, and ſpringing up in the ſummer.

Others by *Proſerpine* underſtand the moon, and ſay it is becauſe the moon remains as long in the upper, as ſhe does in the lower regions. The ancients called the upper hemiſphere by the name of *Venus*, and the lower by the name of *Proſerpine*.

This goddeſs has three names, either becauſe of three offices that are attributed to her, or becauſe the poets confound the three deities in one. In heaven ſhe is called *Luna*, (the moon) on earth *Diana*, and in hell *Proſerpina*. They ſacrific'd to her a barren heifer.

The ancients painted *Proſerpina* in white garments, filled with flames.

PROSPEC'TIVE, pertaining to viewing, *&c.*

PROSPE'RITY [*proſperitas*, L.] the condition of a perſon who has all things according to his heart's deſire, and who ſucceeds in his undertakings; happineſs, good ſucceſs, good fortune.

PROSPER'ITY [*Hieroglyphically*] was repreſented by an eagle.

PROS'PEROUSNESS [of *proſperus*, L. and *neſs*] proſperity.

PROSTITU'TION [*Metaphorically*] a ſtooping to any mean or baſe action or office.

PROSYL'LOGISM [of προ and συλλογισμος, Gr.] a reaſon or argument produced to ſtrengthen or confirm one of the premiſes of a ſyllogiſm.

PROTEC'TION [in a *Special Senſe*] an exemption or immunity, given by the king to a perſon, to ſecure him againſt law ſuits, or other vexations; alſo a writing to ſecure from an arreſt for debt.

PROTER'VIA [among the *Romans*] a kind of ſacrifice, in which whatſoever was left of the banquet muſt be burnt.

A PROTEST' [in *Commerce*] a ſummons made by a notary publick to a merchant, *&c.* to diſcharge a bill of exchange drawn on him, after his having refuſed either to accept or pay the ſame.

PROT'ESTANTS, a name aſſumed by the people of ſeveral imperial towns and others in *Germany*, in the year 1529; by reaſon of their proteſting againſt a decree, made in the diet of *Spire* by *Ferdinand*, arch-duke of *Auſtria*, and other *Roman Catholick* princes, who demanded liberty of conſcience, till a council was held in purſuance of a decree, made in 1526.

This name of *Proteſtant* was at that time confin'd to thoſe people before mentioned; but the reformation of religion ſpreading far and near in ſeveral parts of *Europe*, it has been aſſumed generally by all thoſe who have reform'd from popery, how much ſoever diverſified among themſelves, and in contradiſtinction to thoſe of the popiſh religion.

PROTEVANGE'LION, a book aſcrib'd to St. *James* the apoſtle, treating on the birth of the *Virgin Mary*, and *Jeſus Chriſt*. *Poſtulus* firſt brought this book from the eaſt, affirming that it was publickly read in the eaſtern church, and formerly believ'd to have been written by St. *James*, firſt biſhop of *Jeruſalem*. This copy he tranſlated into *Latin*, but the many fabulous relations found in it, make it be accounted ſpurious.

PRO'TEUS [Πρωτευς, q. πρωτος ὢν, Gr. the firſt and moſt ancient of the gods] according to the poets, was one of the ſons of *Oceanus* and *Thetis*, *Neptune*'s ſhepherd, or keeper of his *Phoci*, or ſea calves. Others ſay he was the ſon of

of *Neptune* and *Phœnice*, and that *Neptune*, taking a peculiar delight in variety of ſhapes and figures, and the power of tranſmutations, he was wont to beſtow it on his favourites, and beſtow'd it on his ſon *Proteus* in the higheſt degree. The *Latins* call him *Vertumnus*, becauſe he could turn himſelf into all ſorts of ſhapes and figures, and was a notable fortune-teller; but thoſe who pretended to make uſe of him, were to ſurprize him, and bind him faſt, until he took his proper ſhape, and told them what they wanted to know.

He was repreſented riding in a chariot drawn by ſea cattle, a ſort of horſes with two legs, and tails like fiſhes. Hiſtorians ſay he was a king of *Carpathus*, an iſland in the *Mediterranean Sea*, and that for his great wiſdom and juſtice he was choſen to be a king of *Egypt*, and after his death deified by his people. The reaſon why he was ſaid to be a ſea god, and the feeder of ſea calves, is becauſe his dominion was upon the ſea ſide, and his ſubjects were very ſkilful in maritime affairs, and it being the cuſtom of the kings of *Egypt* to wear diadems, on which were the repreſentations or figures of various things, as a lion, a dragon, a tree, fire, *&c.* thence aroſe the fiction, that *Proteus* could change himſelf into all ſhapes. This *Proteus* or *Vertumnus*, was *Veſores* king of *Egypt*, four years before the *Trojan* war, *Anno Mundi* 2758. *Paris* went to him after he had ſtolen *Helena*.

PROTHON'OTARY [of the *Common Pleas*] enters and enrolls all declarations, pleadings, aſſizes, judgments, and actions, *&c.*

PROTRU'SION [of *protudere*, L.] a thruſting or putting forth.

PROTU'BERANTNESS, a bunching out.

PROUD'ISH [of ꝑꝛut, *Sax.*] a little proud.

To be PROUD [ſpoken of *Dogs*] to be deſirous of copulation.

PROUD'NESS [of ꝑꝛut or ꝑꝛutian and nerꝛe, *Sax.*] Pride.

PROVEND' } [according to ſome
PROVEND'ER } of *præbendo*, L. affording] a meaſure containing the quantity of grain daily given to a horſe or other beaſt of labour, for his ordinary ſuſtenance.

To go to PROVEND [in *Monaſteries*] is to go to meals.

PROV'ERB [*proverbium*, L.] a conciſe, witty, and wiſe ſpeech, grounded upon long experience, and containing for the moſt part ſome good caveat.

PROVI'DED [*pourveuque*, F.] on condition.

PROV'IDENCE [*providentia*, L.] fore-wit, warineſs, forecaſt; but more eſpecially the foreſight or ſupreme intelligence of God, and his government of all created beings; or the conduct and direction of the ſeveral parts of the univerſe, by a ſuperior intelligent being.

The notion of Providence is very ancient, even in the heathen theology; it is mentioned by *Thales*.

It is founded on this ſuppoſition, that the Creator has not ſo fix'd and aſcertain'd the laws of nature, nor ſo connected the chain of ſecond cauſes, as to leave the world to its ſelf; but that he ſtill holds the reins in his own hands, and occaſionally intervenes, alters, reſtrains, inforces, ſuſpends, *&c.* thoſe laws by a *particular Providence*.

The *Epicureans* deny any *Providence*, as thinking it inconſiſtent, with the eaſe and repoſe of the divine nature to meddle with human affairs.

Others deny the exiſtence of a *Providence*, from the ſeemingly unjuſt diſtribution of good and evil, which ſeem to fall indiſcriminately on the juſt and unjuſt.

Simplicius argues thus for a *Providence*: If God does not look after the affairs of the world, it is either becauſe he cannot or he will not; but the firſt is abſurd, ſince to govern can't be difficult, where to create was eaſy; the latter is both abſurd and blaſphemous.

Univerſal PROVIDENCE [in *God*] is that whereby he takes care of all things in general, but of mankind eſpecially.

Particular PROVIDENCE [of *God*] is that whereby he ſuperintends and takes care of every individual thing in the world; continuing them in their beings, diſpoſing of their operations and effects in ſuch a wiſe order, as may be moſt ſuitable to thoſe wiſe ends and purpoſes for which they are deſigned.

PROVIDENCE [by the *Ancients*] was repreſented as a lady with a ſcepter in her hand, and pointing to a globe, lying at her feet, with her other hand, ſometimes ſhe was pictured holding a rudder and globe in her hands; at other times with a *Cornucopia* and a veſſel full of corn at her feet.

PROVIDENCE [*Hieroglyphically*] was by the *Egyptians* repreſented by a baſiliſk, with the head and eyes of a hawk, becauſe it is related of it, that there is no other creature fuller of ſpirits and vigour. It is alſo reported of a baſiliſk

milk that it kills at a distance, only by sending forth from its eyes a secret poison, which it conveys to the creature with whom it is displeased.

PROVIDENCE [in *Painting*] is represented as a lady lifting up both her hands to Heaven, with these words, *Providentia Deorum*; or with a globe at her feet, and holding a sceptre in her right hand, and a *Cornucopia* in her left.

PROVIDEN'TIALNESS [of *providentia*, L. and *ness*] the happening of a thing by divine providence, providential effect.

PROV'IDENTNESS, thriftiness, savingness.

PROV'INCE [with *Ecclesiasticks*] an archbishoprick; also the extent of the jurisdiction of an archbishop.

The seven united PROVINCES of the *Netherlands*, the provinces of *Guelderland*, *Zutphen*, *Holland*, *Zealand*, *Utrecht Friezland*, *Over-Yssel*, and *Groeningen*, who in the year 1579 at *Utrecht*, made a firm alliance, whereby they united themselves never to be divided; yet reserved to each province all its former rights, laws and customs.

PROVI'SO [in *Law*] concerning matters judicial, is whereof the plaintiff in an action desists in prosecuting his suit, and does not bring it to trial in due time, the defendant in such case may take out the *Venire facias* to the sheriff, which hath in it these words, *Proviso quod*, &c.

PROVO'CATIVENESS, provoking nature or quality.

PROX'IES, annual payments made by the parochial clergy to the bishop, &c. on visitations.

PRU'DENCE [*prudentia*, L.] wisdom the first of the cardinal virtues, which teaches us to govern our lives, manners and actions, according to the dictates of right reason.

PRUDENCE [by *Moralists*] is defined to be a habit of the mind, whereby a man judges and determines truly how he should act and proceed; what he should do or avoid in all things relating to his advantage, temporal or eternal, so as to render himself happy both here and hereafter.

PRUDEN'TIALNESS [of *prudens*, L. and *ness*] prudence.

PRU'DENTNESS [*prudentia*, L.] prudence, prudent management.

PRUNEL'LA [in *Medicine*] a driness of the throat and tongue, happening in continual fevers, especially acute ones, attended with a heat and redness of the throat, and scurf covering the tongue; sometimes whitish and sometimes blackish.

PRURI'GINOUSNESS [of *prurigino-sus*, L. and *ness*] itchiness, the having the itch.

PRYK, a kind of service or tenure, an old fashioned spur with one point only, which the tenant holding land by this tenure was to find for the king.

PRY'ING [*incert. Etym.* except of *provant*, F. making a trial of] searching, enquiring, or diving into.

PSALMOG'RAPHIST [ψαλμογραφος of ψαλμός and γραφειν, Gr. to write] a writer of psalms.

PSATYR'IANS, a sect of the *Arians*, who held that the Son was not like the Father in will; that he was taken from or made of nothing, and that in God, generation was not to be distinguished from creation.

PSE'PHOMANCY [ψηφομαντία of ψηφος a stone, and μαντία, Gr. divination] a divination by pebble-stones, distinguished by certain characters, and put as lots into a vessel, which having made certain supplications to the gods to direct them, they drew out, and according to the characters, conjectured what should happen to them.

PSEU'DO [of ψευδης, Gr. false, counterfeit] a term or particle used in the composition of many *Latin* and *English* words.

PSEUDO-MECHAN'ICAL [of ψευδος false, and μηχανικός, Gr.] contrary to the laws of mechanism.

PSEUDO-PRO'PHESY [of ψευδοπροφητία, Gr.] false prophesy.

PSI'LOTHRIX [of ψιλός naked, and θριξ, Gr. hair] a depilatory or medicament proper to make the hair fall off.

PSY'CHE [ψυχη, Gr. the soul or life] a goddess by which the ancients seem to mean the human soul, she was represented with the wings of a butterfly on her shoulders, to intimate by the nimbleness of that creature, the activity, nature and properties of the soul.

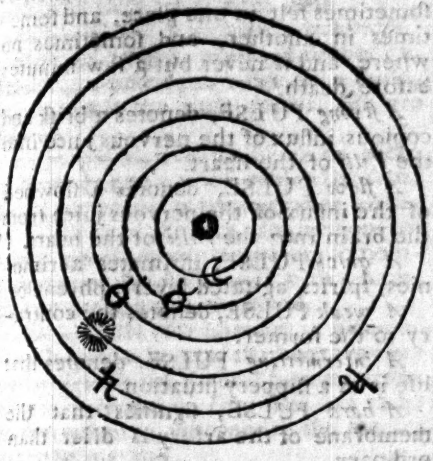
PSYCHOL'OGIST [of ψυχολογικος of ψυχη the soul, and λέγω, Gr. to say] one who treats concerning the soul.

PSYCHROM'ETER [of ψυχρος cold, and μέτρον, Gr. measure] an instrument for the measuring the degree of moisture or humidity of the air.

PSY'CHOMANCY [of ψυχομαντία of ψυχη the soul, and μαντία, Gr.] a divination by the ghosts, souls, or spirits of dead persons.

PTOLEMA'ICK *System* [of the *Heavens*] that system, which was invented by

by *Ptolemy*, the great *Alexandrian* aſtronomer, the illuſtrator and maintainer of it, though the invention was much older, having been held by *Ariſtotle*, *Hiparchus*, &c.



This is an *Hypotheſis* order or diſpoſition of the heavens and heavenly bodies, wherein the earth is ſuppoſed to be at reſt and in the center, and the Heavens to revolve round it from *Eaſt* to *Weſt*, carrying with them the ſun, planets and fixed ſtars, each in their reſpective ſpheres. Next above the earth is the *Moon*, then the planet *Mercury*; next *Venus*, above her the *Sun*; next above him *Mars*, and then *Jupiter*; beyond him *Saturn*; over which are placed the two *Chryſtalline* ſpheres; and laſtly, the *Primum mobile*, ſuppoſed to be the firſt heaven, that gives motion to all the ſpheres. See *Syſtem*.

This ſyſtem was generally believed, till the diſcovery of *America* diſproved one part of it, and the conſideration of the rapid motion of the ſun, and the other planets, put *Nicholas Copernicus* a famous *German* mathematician about 200 years ago, upon forming a new *Syſtem* that might be more conſiſtent with the celeſtial phænomena; and late improvements have put this *Ptolemaick Syſtem* quite out of countenance; and even demonſtration is not wanting to confute it. See *Copernican Syſtem*.

PTOLEMA'ITES [ſo named after *Ptolemy* their leader] a branch of the *Gnoſticks*, who held that the law from *Moſes* came part from God, part from *Moſes*, and part from the traditions of the doctors.

PU'BERTY [*pubertas*, L.] the age when the hair begins to grow viſible upon the privities of either ſex.

Among the *Jews* it was reckoned from 13 years of age to 13 and a half, and then were reckoned young men, and were obliged to the obſervance of all the precepts of the law, and in particular were obliged to marry.

The time of puberty for the maids began at 12 years old and ended at 12 and a half, unleſs nature was ſo backward as to ſhew no viſible ſigns; and at the end of the time of her pubertiſhip ſhe was at liberty, and her father had no longer any power to hinder her from marrying.

Among the *Romans* it was reckoned from the age of 14 to 16, ſo that when they entred upon the 17th year, they took the *Toga virilis*, as then commencing men; but among the *Athenians* it extended to the 18th year.

PUB'LICANS, among the *Jews* were generally looked upon as the vileſt, by vile impoſitions getting the appellations, of extortioners, thieves or pick-pockets; the *Jews* were ſo averſe to theſe people, that they would not allow them into their temple or ſynagogue, nor admit them to partake of their publick prayers or offices of judicature, nor even take their evidence in their courts of law.

PUB'LICK *Faith*, [in the reign of king *Charles* I.] a pretence or cheat to raiſe money upon the publick faith of the nation, to make war againſt the king, about the year 1642.

PUB'LICKNESS [of *publicus*, L. and *neſs*] manifeſtneſs; a being expoſed to all perſons, or to many.

PU'DDLE [*patrovillis*, F.] a hole or lower place on the ground, with ſtanding water.

To PUDDLE [*patroviller*, F.] to move or ſtir water with the hands, &c.

PUDICI'TIA, a goddeſs adored at *Rome*, repreſented as a woman veiled, of a very modeſt countenance, ſhe had two temples, one for the wives of the *Patricians*, and another for thoſe of the *Plebians*.

PUD'LAYS, pieces of ſtuff to do the office of levers or hand-ſpikes.

PUERILE'NESS [*puerilitas*, L.] childiſhneſs, boyiſhneſs.

PUFF [at *Sales* or *Auctions*] one that attends, to bid mony for the goods put up to ſale, to draw in others to out-bid him; alſo to advance the value or character of any thing privately to make others buy it, or to have a good opinion of it.

PUGNA'CIOUSNESS [of *pugnax*, L. and *neſs*] fighting diſpoſition.

PUIS-

PUISSANTNESS [of *puiſſante*, F. and *neſs*] mightineſs, &c.

PUISNE, a younger born, or a child born after another.

PUL, a general name which is given by the *Perſians*, to all the copper-money current in the empire.

PU'LIOL, a ſort of herb, puliol-royal, penny-royal.

PUL'LET [of a *Ship*] a cloſe room in the hold, in which, laying ſome pigs of lead, or other weighty things, ſhe may be ſufficiently ballaſted with loſs of little of her hold, and more room left for the ſtowage of goods.

PUL'MONARY *Veſſels* [with *Anat.*] thoſe veſſels which carry the blood from the heart to the lungs, and back again; being the pulmonary vein, and the pulmonary arteries.

PUL'PIT [*pulpitum*, L.] a place erected for ſpeaking publickly.

PUL'POUSNESS [of *pulpoſus*, L. and *neſs*] fulneſs of pulp.

PULSE [*puls*, L.] all ſort of grain contained in ſhells, huſks or cods, as beans, peas, &c.

PULSE [*pulſus*, L.] is the immediate index of the heart, by the mediation whereof the blood is diffuſed thro' the whole body, which is affected indifferently thereby, according to the different motion thereof; or the pulſe is the beating and throbbing of the arteries; that reciprocal motion of the heart and arteries, whereby the warm blood thrown out of the left ventricle of the heart, is ſo impelled into the arteries, to be by them diſtributed thro' all the parts of the body, as to be perceivable by the touch of the finger.

Unequal PULSE [with *Phyſicians*] is either in reſpect of time or ſtrength, *i. e.* it either ſtrikes quicker or ſlower, or elſe ſtronger or weaker.

Interrupted PULSE, is either when the ſtrokes are much ſmaller than uſual, or when their intervals are much greater.

Intenſe PULSE, is a pulſe whoſe ſtroke is very hard, or elſe this ſtrength is made up with the multiplicity and frequency of mications, as in the height of fevers.

Remiſs PULSE, is a pulſe whoſe ſtrokes are leſs quick or leſs ſtrong, and in ſickneſs indicates more danger than in the other.

Deep PULSE, is more frequent in old folks than in young, and ſhews a diſpoſition to aſthma's, lethargy, and melancholy, &c.

Superficial PULSE, is one which ſhews an exact temperament of body, and a merry diſpoſition of mind.

Trembling PULSE, indicates great extremity.

Wandring PULSE, is one which is ſometimes felt in one place, and ſometimes in another, and ſometimes no where, and is never but a few minutes before death.

A ſtrong PULSE, denotes a briſk and copious influx of the nervous juice into the *Villi* of the heart.

A ſlow PULSE, denotes a ſlowneſs of the influx of the nervous juice from the brain into the *Villi* of the heart.

A quick PULSE, intimates acrimonies, ſpirits, agitated fevers, phrenzies.

A weak PULSE, denotes the contrary to the former.

A intermitting PULSE, denotes that life is in a ſlippery ſituation.

A hard PULSE, ſignifies that the membrane of the artery is drier than ordinary.

A ſoft PULSE, denotes the contrary to that before mentioned.

PUL'SION [in *Phyſicks*] the ſtroke by which any medium is affected, by the motion of light, ſound, &c. thro' it.

PUL'VERABLE, that may be powdered.

To PUL'VERIZATE [*pulverizare*, L.] to reduce to powder.

PULVER'ULENCE [*pulverulentus*, L.] duſtineſs.

PULVIS *fulminans*, [with *Chymiſts*] the thundering powder, a mixture of 3 parts of ſalt petre, two of tartar, and one of brimſtone, all finely powdered. A ſmall part, even a ſingle dram, of this being put into a ſhovel over a gentle fire, till it melts by degrees, and changes colour, will go off with a noiſe like that of a muſket, but hurts no body in the room, by reaſon its force tends chiefly downward.

PU'MICE-STONE [*pumex*, L. and *miz-ſtan*, *Sax.*] a ſpungy, light, crumbling ſtone, caſt out of mount *Ætna*, and other burning mountains; uſed in graving, poliſhing, and other uſes.

Air PUMP. See *Machina Boyliana*.

PUN [prob of punnian, *Sax.* of *pointe*, F. and *punctum*, L.] a quibble, or playing with words.

PUNCH, for chamber maids, is made without water, of lime juice, with the juice of orange and lemon, twice as much wine as lime-juice, and four times as much brandy and ſugar.

PUNCH [*incert. Etym.*] a drinkable well known.

A PUNCH

A PUNCH [*poinçon*, F.] an inſtrument for making holes.

PUNCH-HORSE [with *Horſemen*] is a well ſet, well knit horſe, having a ſhort back, thick ſhoulders, with a broad neck, and well lined with fleſh.

PUN'CHINS ⎫ [with *Architects*]
PUNCH'IONS ⎭ pieces of timber raiſed upright under the ridge of a building, wherein the little forces, *&c.* are jointed.

PUNCHION, a little block or piece of ſteel, on one end of which is ſome figure, letter, or mark engraven either in *Creux* or in *Relievo*, impreſſions of which are taken on metal or ſome other matter, by ſtriking it with a hammer on the end not engraved.

PUNCHION [for *Coining*] a piece of iron ſteeled, whereon the engraver has cut in *Relievo* the ſeveral figures, arms, effigies, inſcription, *&c.* that are to be in the matrices wherewith the ſpecies are to be marked.

PUNCHIONS [for *Printing*] are made of ſteel as before, uſed in ſtamping the matrices, wherein the types or printing characters are caſt

PUNCHIONS, are alſo various, uſed by ſeveral artificers in iron, ſteel, and other metals.

PUNCTIL'IOUS [*pointilleux*, F.] exceptitious, captious; alſo of ſmall conſequence.

PUNCTIL'IOUSNESS [of *pointilleux* F. and *neſs*] triflingneſs, aptneſs to take exceptions.

PUNC'TION ⎫ [in *Surg.*] an aper-
PUNC'TURE ⎭ ture made in the lower belly in dropſical perſons to diſcharge the water.

PUNC'TUALNESS, exactneſs, regularneſs.

PUN'GENTNESS [of *pungens*, L.] prickineſs, ſharpneſs.

PU'NINESS [of *puiſne*, F. younger, and *neſs*] weaklineſs, tenderneſs, unthrivingneſs, ſpoken of children.

PUN'NING [*parler par pointe*, F. q. d. with a ſharp or pointed word] uſing words of a like or near ſound in a ſatyrical or bantering ſenſe.

PU'PIL [in *Civil Law*] a boy or girl not yet arrived at a ſtate of puberty, *i. e.* 14 years of age the girl, and 21 the boy.

PU'PILAGE [of *pupillus*, L. an orphan, and *age*] minority; alſo guardianſhip.

PUPIL'LA [with *Oculiſts*] the round aperture of the *Tunica Uvea* in the eye; ſo called, becauſe it repreſents your image, when look'd into, no bigger than *Pupilla*, L. a little puppet.

PUPILLAR'ITY, the ſtate or condition of a pupil.

PUP'PET [of *poupée*, F. *pupus*, L.] a ſort of baby or little figure of a man, *&c.* made to move by lines, *&c.* on ſtages and in puppet ſhows.

PUR'CHASE [in *Law*] ſignifies the buying or acquiſition of lands or tenements with money, by deed or agreement; and not obtaining by deſcent or hereditary right.

PURCHASE [of *pourchaſſer*, F.] a thing bought or to be bought, as land, houſes, *&c.*

PURE *Mathematicks*, are arithmetick and geometry, which only treat of number and magnitude, conſidered abſtractedly from all kind of matter.

PURE'NESS [*puritas*, L. *purité*, F.] purity, unmixedneſs, unſpottedneſs, unſtainedneſs, unblemiſhedneſs, innocency.

PURGA'TION ⎫ [with *Phyſicians*]
PUR'GING ⎭ purging by ſtool, is an excretory motion, quick and frequent, proceeding from a quick and orderly contraction of the carneous fibres of the ſtomach and inteſtines, whereby the chyle, excrements and corrupted humours, either bred or ſent there from other parts, are protruded from part to part, till they are quite excluded the body.

PURGATION [in *Pharmacy*] the cleanſing of a medicine, by retrenching its ſuperfluities, *&c.* as ſtones out of dates, tamarinds, *&c.*

PUR'GATIVE, of a purging quality.

PUR'GATIVENESS [of *purgatif*, F. and *neſs*] purging, purifying or cleanſing quality.

PUR'GATORY [*purgatorium*, of *purgare*, L. to cleanſe or purge] is ſuppos'd to be a place to which thoſe perſons ſouls go by way of puniſhment after the ſeparation from the body, who have not expiated their ſins by acts of ſorrow and penance in this life, where they are to bear a temporary puniſhment hereafter.

The *Roman Catholicks* to ſhorten this time of puniſhment, conceive the prayers and works of ſupererogation of perſons on earth, and interceſſion of ſaints in Heaven to have a very great efficacy.

This doctrine was a ſtranger in the Chriſtian church for the firſt 600 years, but in the times of groſs ignorance, when viſions, lyes, and legends prevailed much, it crept into the *Roman* church, but the *Greeks* would never receive this doctrine.

At first it became a custom among the Christians to visit the tombs and burying places of martyrs, in order to excite their minds and raise their courage, to be able to undergo martyrdom; there they repeated what this and that saint had done and suffered, and commended and prais'd them for them: then they intimated how agreeable it would be to the saint, if those who were living would imitate them. From this they proceeded to say, that they *did hear* and approve their resolutions.

And as opinions concerning the state of the soul before the day of judgment grew into vogue, they imagined them not so compleatly happy as they might be, and thence began the custom of praying for them, and not long after they proceeded to pray to them.

With these notions came in the doctrine of saying masses for souls departed, and building monasteries, and leaving large sums for saying masses, *&c.*

PURIFICA'TION, a ceremony of the *Jewish* religion, ordained by the law of *Moses*; where tis said, *That a woman should keep within* 40 *days after her lying in, if she was delivered of a Son, and* 80 *if a Daughter*, and when that time was expired, she was to go to the temple and offer a lamb, with a young pigeon or turtle dove; or if she were poor, 2 pigeons or two turtles.

The Feast of the PURIFICATION among *Christians*, is observed in honour of the *Virgin Mary*'s going to the temple, where according to custom she presented our Saviour *Christ*, and offered two turtles for him.

There is in the *Bibliotheca Patrum*, a homily upon this feast, written by *Methodius* a bishop of *Tyre*, who lived in the third century.

Pope *Sergius* I. added the procession with wax tapers, to give (as the Papists pretend) a more sensible representation of the mystery, and from thence it was called *Candlemass-day*.

PURIFICA'TORY [*purificatorius*, L.] of a cleansing quality.

PU'RIM [פורים, *Heb.* i. e. lots, on account of the lots, mentioned in the IX. Chap. of *Esther*] a name given by the *Jews* to one of their feasts, celebrated in commemoration of *Esther*, who prevented the people of the *Jews* from being intirely destroyed by the conspiracy of *Haman*.

PU'RITANS, a sort of strict *Calvinists*, who appeared in *England* between the years 1565 and 1568, of which the celebrated *Thuanus* gives the following account.

'In *England*, *Coleman*, *Burton*, and '*Hallingham*, and others of the same 'opinion, who believed, or at least 'pretended so, that their scheme of 'religion was more pure and unexceptionable, than that of others, began to question the received discipline of the church of *England*, and 'to oppose the liturgy and authority 'of the bishops, saying that these differed but little from the church of '*Rome*, and that for their parts they 'thought themselves obliged to the 'plan of *Geneva*; who altho' they received checks at first, yet their party 'encreased to a considerable number.

'There were some bishops even inclinable to their persuasion, besides 'others of the lay gentry, who had a 'mind to have some more of the 'church lands, not to mention the 'common people who are generally in 'love with novelty, and were best 'pleased with those that made most 'noise against them.

To this account of the *Puritans* a certain author adds; with all just and due deference to the authority of this great foreigner; tho' it must be allowed, that there might be *Enthusiasts* among them, there was a great deal of piety and sincere religion among those people called *Puritans*, which could not be denyed even by some who were of a quite contrary opinion to them.

PU'RITANISM, the principles and doctrines of the *Puritans*, a sect of ancient dissenters from the church of *England*.

PU'RITY [*puritas*, L. *pureté*, F.] pureness.

PURITY [*Hieroglyphically*] with the noble dispositions of the mind, was signified by a cock, there being no bird of a more generous and braver courage, undaunted at the sight ef eminent dangers.

PURLIEU'-MAN, one who is allowed to hunt or course in his own purlieu, with certain limitations.

PUR'LING [*profluans*, L.] running with a murmuring noise, as a stream or brook does.

To PURLOIN' [*pourloigner*, F.] to pilfer, to filch; properly to get privily away, to lurch.

PUR'PLISH, inclining to a purple colour.

PURPURE' [in *Heral.*] is expressed in engraving by diagonal lines, drawn from the sinister chief to the dexter base point. It is

suppo-

ſuppoſed to conſiſt of much red, and a ſmall quantity of black.

PUR'RING, a word formed from the ſound or continuation of the letter *R*] the noiſe of a cat.

PURSE [with the *Grand Signior*] a gift or gratification of 500 crowns.

PURSE *of money* [in the *Levant*] about 112 pounds ſterling; ſo called becauſe all the *Grand Signior's* money is kept in leather purſes or bags of this value in the ſeraglio.

PUR'SEVANT [*pourſuivant*, F.] an officer, a ſort of ſerjeant at arms, to be ſent upon any ſpecial occaſion or meſſage; but more eſpecially for the apprehending a perſon who has been guilty of an offence.

PUR'ULENCE } [of *purulentus*,
PUR'ULENTNESS } L. and *neſs*] ſulneſs of matter or corruption.

PUSILLANI'MOUSNESS [*puſillanimité*, F. of L.] want of courage.

A PUS'LE } [prob. of *poeſele*,
A PUZ'ZLE } *Du.*] a dirty ſlut.

PUSSA [among the *Chineſes*] a goddeſs called by ſome authors the *Cybele*, of the *Chineſe*.

This idol is repreſented ſitting on the flower of the lote tree, above the top branches of the tree, laying her 2 hands one another upon her breaſt; beſides which ſhe has alſo 16 arms, ſtretched out 8 on the right ſide, and 8 on the left, holding in each hand either a ſword, knife, book, baſon, wheel, and other myſterious and ſymbolical things.

This idol is adorned with very coſtly ornaments, ſhining with diamonds, and other precious ſtones.

To PUT *a horſe* [with *Horſemen*] ſignifies to break or manage him; and thus they ſay, *put your horſe upon caprioles or curvets*; *this horſe was not well put*; *Your horſe puts and repreſents himſelf upon raiſed airs*.

To PUT *a horſe upon the Haunches*, ſignifies to make him bend them in gallopping in the manage, or upon a ſtop.

PU'TIDNESS [*putiditas*, L.] ſtinkingneſs, *&c.*

PUT'LOCK } [with *Carpenters*]
PUR'LOG } they are thoſe pieces that lie horizontally to the building, one end lying into it, and the other end reſting upon the *Ledgers*, which are thoſe pieces that lie parallel to the ſide of the building.

PUTREFAC'TION [with *Naturaliſts*] is defined to be a ſlow kind of corruption in bodies, generally wrought by the moiſture of the air, or ſome other ſurrounding fluid matter, which quite changes the texture, and ſometimes the figure of the mixed body from what it was before.

PU'TRIDNESS [of *putredo*, L. and *neſs*] corruptedneſs, rottenneſs.

PUZ'ZLING [q. d. *poſing* or *poſing*] perplexing, *&c.*

PYANE'PSIA [πυανεψια, Gr.] a feſtival celebrated by the *Athenians* in the month *Pyanepſion*, anſwering to our *September*.

PY-BAL'D *Horſe*, is one that has white ſpots upon a coat of another colour, as *bay*, *iron gray*, or *dun* colour.

PY'BALDNESS, the being of two colours.

PYGMIES [πυγμαῖοι, Gr.] a fabulous people of the ancients, who are ſaid to be perpetually at war with the *Cranes*, and being not above one cubit high, are ſaid to have all their houſhold-ſtuff, and even the natural production of their country proportionable. Their women were ſaid to bear children at five years old, and to grow old at eight. They report that they ride upon goats in the ſpring time, armed, and march towards the ſea ſide to deſtroy the cranes neſts and their eggs, or elſe the cranes would deſtroy them. *Pliny* places them in the *Eaſt-Indies*, *Strabo* in the remoteſt parts of *Africa*, and *Ariſtotle* near the river *Nile* in *Egypt*.

PY'RAMID [of πυραμὶς of πῦρ, Gr. fire, becauſe flames of fire grow from a breadth at bottom, to a ſharp point] an obeliſk.

Geometrick PYRAMID, a ſolid ſtanding on a ſquare baſis, and terminating at the top in a point; or a body whoſe baſe is a polygon, and whoſe ſides are plain triangles, their ſeveral tops meeting together in one point.

A PYRAMID [*Hieroglyphically*] was put to repreſent the nature of the ſoul of man.

PYRAMID [in *Architect.*] a ſolid, maſſy edifice, which from a ſquare, triangular, or other baſe, riſes diminiſhing to a vertex or point.

PYRAM'IDAL *Number* [*Arith.*] are the ſums of polygonal numbers, collected after the ſame manner as the polygon numbers themſelves are extracted from arithmetical progreſſions.

PYRAMIDA'LE *corpus* [with *Anat.*] a plexus of blood veſſels on the back of the teſticles; called ſo from its pyramidal form, the ſame as *Corpus varicoſum*.

PYRAMIDA'LES *muſculi* [*Anat.*] certain muſcles which take their name from their reſemblance to a *Pyramid*; certain muſcles of the noſtrils and the *Abdomen*, the laſt of which lie upon the loweſt tendons of the *Recti*; ſo that as they proceed from the *Os pubis*, the higher they climb the narrower they grow, and end about the navel in the white ſeam.

PYRAM'IDAL } of, belonging,
PYRAMID'ICAL } or like to a *Pyramid*.

PYRAMID'ICALLY, in the form of a *Pyramid*.

PYRAMID'ICALNESS [of *pyramidal*, F. of *pyramidalis*, L. and *neſs*] of a pyramidical form.

PYRAMIDOID' [of πυραμὶς and εἶδος, Gr. form] is what is ſometimes called a parabolick ſpindle, and is a ſolid figure formed by the revolution of a parabola round its baſe or greateſt ordinate.

PYRAMIDOG'RAPHER [of πυραμὶς and γραφὶυς, Gr.] a deſcriber of *Pyramids*.

PY'RAMIDS [of *Egypt*] one of the ſeven wonders of the world, are huge piles of building, within three leagues of *Grand Cairo*. There are three principal ones, different in dimenſions; of which two are ſhut up, and the third is open. This is 520 foot high, and 682 foot ſquare; it has 208 ſtone ſteps, each ſtone about three foot thick, and thirty foot long. At one of the angles is a little ſquare room, and at the top a very fine platform of 12 great ſquare ſtones, that are almoſt 17 foot ſquare, from which the ſtrongeſt man is not able to throw a ſtone clear of the *Pyramid*. There are 16 ſteps to the door. The entrance is ſquare and even all along. This walk leads to two more, at the end of one of them is a hall, where is an empty tomb of one ſtone, of Porphyry, made, as ſome ſay, for that *Pharaoh* which purſued the *Iſraelites* into the *Red-Sea*. At the end of the other walk or alley, there is a hole made, as is probable, to let the bodies down to the caverns below. The two *Pyramids* which are lock'd, are much after the ſame form. At ſome ſteps of the open *Pyramid*, is an idol, which *Pliny* calls *Sphinx*, but the *Arabs* call it *Abin el haboun*, being a buſtal of one ſtone, cut out of a natural rock, repreſenting the face of a woman of a prodigious bigneſs. It is 26 foot high, and 15 from the ear to the chin. On the top of the head there is an hole, through which a man might paſs, that reaches down to the breaſt, and ending there. According to *Pliny*, the largeſt of theſe *Pyramids* was 20 years in building, tho' 366000 men were all that while employed about it.

The largeſt of theſe was built, ſome ſay, by *Cheops*, or as others, by *Chemnis*, as a ſepulchre; but he, being torn in pieces in a mutiny of the people, did not obtain the honour of being interred in it. The ſecond was ſaid to be built by his brother *Cephus*: The third by *Mycerias*; or, as others ſay, by the ſtrumpet *Rhodope*.

PYRENOI'DES [πυρηνοειδὴς of πυρὴν, a kernel, and εἶδος, ſhape, Gr.] a proceſs of the ſecond vertebra of the back; thus called from its reſemblance to a pear in ſhape.

PYRI'ASIS [πυριασις, Gr.] a precious ſtone of a black colour, which being rubbed, burns the fingers.

PYRI'TES [πυρίτης, Gr.] a ſemi-metal, ſuppoſed to be the marcaſite of copper, or the matrix or ore in which that metal is formed.

PYRI'TIS [πυρίτις, Gr.] a precious ſtone which (it is ſaid) will burn the fingers if one holds it hard.

PYROBOL'ICAL, of or pertaining to *Pyroboli*, or the art of making fire-balls, bombs, *&c.*

PYROB'OLIST, a maker of fire-balls, *&c.*

PYROB'OLY [of πῦρ, fire, and βαλλω, Gr. to throw] the art of gunnery.

PYROETS [with *Horſemen*] are motions either of one piſt or tread, or of two piſts or treads.

PYROETS', of one tread, or what the *French* call *de la tête a la queuë*, are entire and very narrow turns made by a horſe upon one tread, and almoſt at one time, ſo that his head is placed where his tail was, without putting out his haunches.

PYROETS, of two piſts, are turns of two treads upon a ſmall compaſs of ground, almoſt of the length of the horſe.

PY'ROLA [*Botany*] the herb winter-green, *L.*

PY'ROMANCY [πυρομαντία of πῦρ fire, and μαντεία, divination, Gr.] a divination by the fire of the ſacrifice. The good ſigns were theſe: If the flames immediately took hold of and conſumed the victims; if the flames were bright and pure, without noiſe or ſmoak; if the ſparks tended upwards in form of a *Pyramid*, and the fire went not out, till all was reduc'd to aſhes.

The

The contrary ſigns were, when the fire was kindled with difficulty; when the flame was divided; when it did not immediately ſpread itſelf over all the parts of the victim, but creeping along conſumed them by little and little; when it aſcended not in a ſtraight line, but whirled round, turned ſide ways or downwards, and was extinguiſhed by wind, ſhowers, or any other unlucky accident; when it crackled more than ordinary, was black, caſting forth ſmoak or ſparks. All theſe, and ſuch like omens, ſignified (with them) the diſpleaſure of the gods.

PYRO'PUS [πυρωπὸς of πῦρ, fire, and ὄψ, the face, *Gr.*] a carbuncle of a fiery redneſs, a ruby; alſo one that has a carbuncled face.

PY'ROSIS [of πῦρ, Gr.] a burning redneſs in the face.

PYROTECH'NIAN } a maker of
PYROTECHNI'CIAN } fire-works, one ſkill'd in pyrotechny.

Military PY'ROTECHNY [πυροτεχνία, Gr.] is the doctrine of artificial fire-works and fire-arms, teaching the ſtructure and uſe both of thoſe us'd in war, for the attacking of fortifications, &c. as *Cannons*, *Bombs*, *Granades*, *Gunpowder*, *Wildfire*, &c. and thoſe made for diverſion, as *Serpents*, *Rockets*, &c.

Chymical PYROTECHNY, is the art of managing and applying fire in *Diſtillations*, *Calcinations*, *Sublimations*, &c.

Metallick PYROTECHNY, the art of fuſing, refining and preparing metals.

PYROTECH'NICK } of or pertain-
PYROTECH'NICAL } ing to pyrotechny.

PYROT'ICKS [πυρωτικὰ, Gr.] cauſticks, medicines, which being apply'd to the body, grow violently hot, and cauſe redneſs or bliſters in the ſkin, or that cloſe up and bring wounds to a cruſt or ſcab.

PYR'RHA, the wife of *Deucalion*. *See Deucalion*.

PYR'RHICK *Dance*, ſome refer the original of it to *Minerva*, who led up the dance in her armour, after the conqueſt of the *Titans*: Others refer it to the *Corybantes*, *Jupiter*'s guardin his cradle, who leaped up and down, claſhing their weapons to hinder old *Saturn* from hearing the cries of his infant ſon. *Pliny* attributes the invention to *Pyrrhus*, the ſon of *Achilles*, who inſtituted ſuch a company of dancers at the funeral of his father. The manner of the performance ſeems to have conſiſted chiefly in the nimble turning of the body, and ſhifting every part, as if it was done to avoid the ſtroke of the enemy. *Julius Scaliger* tells of himſelf, that while he was a youth, he often danced the Pyrrhick before the emperor *Maximilian*, to the amazement of all *Germany*. And that the emperor was ſo ſurprized at his warlike activity, that he cried out, this boy was either born in a coat of mail, inſtead of a ſkin, or elſe has been rocked in one, inſtead of a cradle.

PYR'RHO, the *Greek* philoſopher, the firſt founder of the *Scepticks*, who taught that there was no certainty of any thing.

PYRRHO'NIANS, a ſect of ancient philoſophers, whoſe diſtinguiſhing tenet was, that they profeſs'd to doubt of every thing, maintaining that men only judg'd of truth or falſhood by appearances. The preſent *Pyrrhonians* or *Scepticks* are ſuch, who from the great number of things that are dark and obſcure, and from the averſion they bear to popular credulity, maintain that there is nothing certain in the world.

PYRRHOPOE'CILOS [πυρροποίκιλος, *Gr.*] a kind of marble with red ſpots, of which the *Egyptians* made pillars which they dedicated to the ſun.

PYTHAG'ORAS [in *Painting*] is drawn clad in white garments, adorned with a crown of gold.

PYTHAGORE'AN *Syſtem*, ſo called, on account of its being maintained by *Pythagoras*, is a ſyſtem in which the ſun is ſuppoſed to reſt in the center of our ſyſtem of planets, and in which the earth is carried round him annually, in a tract or path between *Venus* and *Mars*. It is the moſt ancient of any, and the ſame with the *Copernican*.

PYTHAGOREAN *Theorem*, is the 47th propoſition of the firſt book of *Euclid*.

PYTHAGO'REANISM [of *Pythagoras*] the doctrine or principles of the *Pythagoreans*.

PY'THIA [Πυθία, Gr.] the prieſteſs who delivered the oracles of *Apollo* at *Delphos*. Before ſhe aſcended the *Tripos*, ſhe uſed to waſh herſelf in the fountain *Caſtalia*, and ſitting down on the *Tripos* ſhook the laurel-tree that grew by it, and ſometimes eat its leaves. She was alſo crowned with laurel, that being thought to conduce to inſpiration. Being placed upon the *Tripos*, ſhe received the divine *afflatus* in her belly, and began immediately to ſwell and foam at the mouth, tearing her hair, cutting

cutting her flesh, and in all her other behaviour appeared like one phrenetick and distracted, especially if the spirit was sullen and malignant; but if it was in a kind and gentle humour, her rage was not so violent.

PYTH'IA, the *Pythian* games celebrated in *Greece*, in honour of *Apollo*; also the priestess of *Apollo*.

PY'THON [πύθων of πύθω, Gr. to putrify, because ingendered of the putrefaction of the earth after the flood, or of נחש, *Heb.* an asp] a serpent prodiously large, whereby *Juno* persecuted *Latona*, when big with *Apollo* and *Diana*, the first of which, *viz. Apollo*, killed that serpent, and thence was called *Pythius*, and in memory of that victory appointed the *Pythian Games*.

The serpent *Python* being slain by *Apollo*, is thus interpreted. By *Python* is understood the ruins of waters and bogs, which cover the earth, and seems to run over it; but *Apollo* (*i. e.* the sun) dispersing the vapours in the air, by his arrows (*i. e.* his beams) slew this serpent. Others interpret it, that *Apollo* being the god of wisdom, does, by good prepared medicines, destroy all poisonous diseases in the body of man, which diseases are represented by the infectious serpent *Python*.

Q

Q q, *Roman*; *Q q*, Italick; Q q *English*; c p, *Saxon*; are the 16th letter of the alphabet; but the *Greeks*, *Hebrews* and *Asiaticks*, have not this letter, and the *Saxons*, &c. express it by *cw*. This letter *q* always hath its vowel following it.

It is a mute letter, and has much the same sound as *qu* and may serve instead of it, as the *Latins* frequently change *qu* into *c* as *loquor*, *locutus*, &c.

Q [among the *Ancients*] a numeral letter standing for 500.

$\overline{Q}$ with a dash stood for 500000.

Q. D. stands for *quasi dictum*, L. *i. e.* as if it were said.

Q. E. F. [in *Mathemat.*] stands for *quod erat faciendum*, L. *i. e.* which was to be done.

Q. V. stands for *quantum vis*, L. *i. e.* as much as you will.

QUACK'ING [of quacken, *Du.*] making a noise as ducks do.

QUACK. See *Quacksalver*.

QUACK'ERY [of quack, *Teut.*] frivolousness.

QUACK'ISM [of quack, *Teut.*] trifling the practise of quackery.

QUA'DRA, any square frame or border in building, encompassing a *basso relievo*, pannel-painting, or other work.

QUADRAGES'IMA *Dominica* [q. d. the 40th day after *Easter*] the sunday immediately preceeding *Lent*.

QUADRAGES'IMA, the fortieth, *L.*

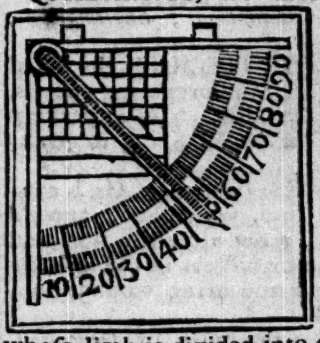
QUADRAGES'IMAL [*quadragessimalis*, L.] of or pertaining to *Lent*.

QUADRAGES'IMALS, in times of popery, it was a customary thing for people to visit their mother church on *Mid-Lent* sunday, to make their offerings at the high altar. And the like superstitious devotion was performed in the *Whitsund* week. But these processions and oblations being commuted for a payment called *Pentecostals* or *Whitsund* farthings; were changed into a customary payment, and called *Quadragessimals*.

QUA'DRAN [in *Poetry*] a stanza or stave consisting of four verses.

QUA'DRANT [*quadrans*, L.] a mathematical instrument of great use in *Astronomy*, *Navigation*, &c. that is triangular, and contains just the fourth part of a circle, containing 90 degrees; and oftentimes the space contained between a quadrantal arch and two *Radii* perpendicular one to another in the center of a circle, is called a quadrant.

QUADRANTS, are variously contrived, and as differently furnished for their various uses; but this they have all in common, that they consist of a quarter of a circle, whose limb is divided into 90 degrees, and have either a line and plummet suspended from the center; or, a label with sights.



QUADRANT [*quadrans*, L.] a fourth part.

A QUADRAN'TAL *Triangle* [with *Geometr.*] a spherical triangle like a die, having a quadraut for one of its sides, and one right angle.

QUADRAT [in *Astrology*] an aspect of the heavenly bodies, wherein they are distant from each other a quadrant or 90 degrees, the same as quartile.

QUA'DRATE [*quadratum*, L.] a four cornered figure, a square.

Simple

Simple QUADRAT'ICKS [with *Mathemat.*] are ſuch where the ſquare of the unknown root is equal to the abſolute number given.

Affected QUADRATICKS [with *Mathemat.*] are ſuch as have ſome intermediate power of the unknown number, between the higheſt power of the unknown number, and the abſolute number given.

QUADRATO *Quadratum*, is the 4th power of numbers; or the product of the cube multiplied by the root.

QUADRATO-*Cubus*, the fifth power of numbers.

QUADRATO-QUADRATO *Cubus*. the ſeventh power.

QUADRA'TRIX [in *Geometry*] a mechanical line, by means whereof, right lines may be found equal to the circumference of a circle or other curve, and the ſeveral parts of it.

QUA'DRATURE [*quadratura*, L.] the making a thing ſquare, or the finding a ſquare equal to the area of any figure given.

QUADRATURE *of Curves* [in the higher *Geometry*] is the meaſuring of their area, or the finding a rectilinear ſpace, equal to a curvilinear ſpace.

QUA'DRELS [in *Architecture*] a kind of artificial ſtones, ſo called from their form, they being ſquare, made of chalky, whitiſh and pliable earth, and dry'd in the ſhade. They were two years in drying, and were much uſed by antient *Italian* architects.

QUADREN'NIAL [of *quadriennis*, L.] of the ſpace of four years.

QUADRICAP'SULAR [in *Botan. Writ.*] having a ſeed pod divided into four partitions, as *Stramonium*, thorny-apple, L.

QUA'DRIFID [*quadrifidus*, L.] a term uſed by Botaniſts, of leaves divided or notched into five parts.

QUADRILAT'ERAL *Figures* [in *Geometry*] are thoſe whoſe ſides are four right lines, and thoſe making four angles, and they are either a *Parallelogram*, a *Trapezium*, *Rectangle*, *Square*, *Rhombus* or *Rhomboides*, as in the figure.

QUADRILAT'ERALNESS [*quadrilaterus*, L. and *neſs*] the property of having four ſides, right-lines, forming as many angles.

QUADRIL'LA, a ſmall troop or company of cavaliers, pompouſly dreſſed, and mounted for the performance of carrouſels, juſts, tournaments, running at the ring, and other divertiſements of gallantry.

QUADRIPHYL'LOUS [of *quatuor*, L. and φυλλον, Gr. a leaf] plants whoſe flowers have leaves or petals.

QUA'DRIVALVES [in *Botany*] thoſe plants whoſe ſeed pods open in four valves or partitions.

QUADRU'PEDOUS [*quadrupedus*, L.] four-footed.

QUADRUPLATO'RES [in the court of *Exchequer*] promoters, thoſe that in popular and penal actions are delators, having thereby part of the profit aſſigned by the law.

QUADRU'PLED [*quadruplicatus*, L.] made four-fold.

QUÆ'RE } is where any point of
QUÆ'RIE } law or matter in debate is doubted; as not having ſufficient authority to maintain it.

QUÆSTIONA'RII [anc. *Law Books*] thoſe perſons who went about with indulgences from door to door, aſking charity either for themſelves or others.

QUAIL' [*Hieroglyphically*] was by the *Egyptians* uſed to reſemble impiety, becauſe it is related of this bird, that it chatters furiouſly, and torments itſelf, as if it were offended, when the creſcent of the moon firſt appears.

QUAINT'NESS [*incert. Etym.*] oddneſs, ſtrangeneſs; alſo accompliſhedneſs.

QUAK'ER [prob. cpaceɲe, *Sax.*] one who quakes or ſhivers, a profeſſor of Quakeriſm.

QUAK'ERS [a ſect ſo denominated from thoſe quaking motions and geſtures, they appeared in at their meeting or aſſemblies for devotion] they appeared in *England* about the year 1650; ſome of their particular tenets are,

1. That they are required by the holy ſpirit to uſe *Thee* and *Thou*, or the plain language.

2. That quivering and quaking are now ſometimes uſed by the power of God, and juſtify theſe extravagant motions from the ſcripture.

3. They believe new revelations ſtill to be continued, and that their miniſters may thus be enlightened up to the degree of propheſy and viſion.

4. They own a diſtinction in the Godhead, an eſſential quality between Father, Son, and Holy Ghoſt; but except againſt the word perſon, as too groſs to expreſs it.

5. They believe extraordinary commiſſion or ſpecial manifeſtations of God to his children, in the higheſt degree of immediate revelations.

6. And

6. And from hence they infer that by virtue of this privilege, their miniſters receive the goſpel in the ſame manner as *Paul did, not of Man, but by the Revelation of Jeſus Chriſt.*

7. They ſay that thoſe who are not infallible are not in the ſpirit, and by conſequence no miniſters, and that every true member of the true church has certainty and infallibility of judgment, and knows the infallibility of the truth he profeſſes; yet they do not lodge this infallibility in any private perſon, nor in their whole church; but that this infallible ſpirit, privately or particularly works in the hearts of men; and that thoſe who improve their talent, have the ſame rule of the holy ſpirit to read and underſtand the ſcriptures, that the apoſtles and prophets had when they wrote.

8. They deny that the holy ſcriptures are the only object (*i. e.* rule) of faith, or that the letter of the ſcripture (or written word) is the ſword of the ſpirit.

9. They aſſert that the light within is the rule for every perſon to walk by, and that God ſpeaks to men now in the ſame immediate manner, and as he did to the holy apoſtles and prophets.

10. They affirm that the lives of the ſaints are not at all ſinful, and that it is the doctrine of devils to preach that men ſhall have ſin and be in a warfare as long as they are on earth.

11. Quakers adminiſter neither baptiſm nor the Lord's Supper, and diſown the inſtitution of both ſacraments.

12. They likewiſe hold ſwearing unlawful.

13. They acknowledge that the civil magiſtrate is ordained of God to puniſh with the ſword; but ſay that it is not lawful for any of their party to make uſe of it.

14. They declare againſt paying of tithes, calling it an Antichriſtian yoke of bondage.

QUAK'ING [cpacian, *Sax.*] ſhaking, ſhivering for cold, *&c.* trembling.

QUALIFICA'TOR [in the *Canon Law*] a divine appointed to qualify or declare the quality of a propoſition, brought before an eccleſiaſtical tribunal; chiefly before the inquiſition in *Spain*, &c.

QUALIFICATORS [in the inquiſition in *Spain*] certain eccleſiaſticks who when a perſon is tryed for hereſy in that court, and the queſtion ariſes concerning the quality of a propoſition, maintained by Hereticks or thoſe ſuſpected of Hereſy are to pronounce; *whether it is downright Hereſy, or has not a tincture of it? Whether it is erroneous or ſounds ill, and is offenſive to pious diſpoſitions? Whether it is raſh, ſcandalous or ſchiſmatical?* Or laſtly, *whether it is ſeditious, blaſphemous or dangerous?*

They are likewiſe judges of the priſoner's defence, *whether their anſwers to the matters objected are ſufficient and reaſonable, or abſurd and wide of the Point?*

They are likewiſe conſulted by the *Inquiſitors*, when they are debating about the apprehending of any perſon that has been informed againſt, and here they are obliged to deliver their opinion in their own hand writing, to be inſerted into the proceſs, as being the ground and warrant upon which their trial proceeds; but the *Inquiſitors* are not obliged to follow their opinion, it not being concluſive in the court, but only taken as advice.

QUALITY [among *Logicians*] is the third of the categories, of which, according to *Ariſtotle's* diviſion, there are four ſorts: The firſt of which comprehends *Habitude*: Which ſee. The ſecond comprehends *natural Powers*: Which ſee. The third comprehends *ſenſible Qualities*: Which ſee. The fourth comprehends *Form* and *Figure*: Which ſee.

QUALITY [in *Phyſicks*] the affection of a thing whence it is denominated ſuch; or that which cauſes a thing to affect our ſenſes in this or that manner, and gives it this or that denomination.

Primary ſenſible QUALITIES, are ſuch as are found in all bodies, or which agree to all matter, conſidered as matter, ſuch are *Extenſion, Figure, Motion, Reſt, Solidity, Impenetrability* and *Number.*

Secondary ſenſible QUALITIES, are ſuch as reſult from a compoſition or mixture of the elements; as *Light, Heat, Cold, Colour, Sound, Taſte, Smell, Hardneſs, Softneſs, Fluidity, Firmneſs, Roughneſs, Smoothneſs, Tranſparency* and *Opaconſneſs.*

Spiritual QUALITIES, are the qualities of the ſoul, or thoſe affections of the mind, as it is in this or that habitude or diſpoſition; as *Knowledge, Opinion, Certainty, Doubting*, &c. all moral virtues and vices.

Corporeal QUALITIES, according to the *Peripateticks*, are things diſtinct from the bodies themſelves; and are ſuperadded to them, or flow from their ſubſtantial forms. But the modern philo-

philoſophers explode the notion of qualities diſtinct from the body, and ſay they are no other than the affections of the bodies themſelves; as *Figure*, *Magnitude*, *Motion*, &c. of the parts whereof they conſiſt.

QUALITY [in *Metaphyſicks*] is an accident which influences its ſubject after the manner of an eſſential form.

Active QUALITIES [with *Philoſoph.*] ſuch as by virtue whereof operations are actually produced on other bodies, duly diſpoſed in reſpect thereunto; as the *Heat* of *Fire*, the *Moiſture* of *Water*.

Paſſive QUALITIES [in *Phyſicks*] thoſe whereby bodies are diſpoſed to receive the action of others; as *Inflammability in Oil*, &c.

Real QUALITIES [in *Phyſicks*] are thoſe which remain in the ſubject, and only act on bodies adjacent to them; as *Fire* in a piece of iron not ignited, &c.

Intentional QUALITIES [in *Phyſicks*] are ſuch as iſſue from the ſubject and operate at a diſtance; as *Light* from the *Sun*.

QUALM'ISHNESS (of cpealmeiſc and neſſe, *Sax.*] a being ſubject to be troubled with fainting fits; alſo ſcrupulouſneſs of conſcience.

QUAN'TITY [*quantitas* of *quantus*, L. how great] ſignifies whatſoever is capable of any ſort of eſtimation or menſuration, and which, being compared with another thing of the ſame nature, may be ſaid to be greater or leſs, equal or unequal to it.

Continual QUANTITY [in *Metaphy.*] is a quantity whoſe parts are joined together by a common term. Quantity is an accident, by which a material ſubſtance is intended. The ſpecies of *continued Quantity*, are a *Line*, a *Superficies*, and a *Body*. For quantity is extended, either into *Length* only, and then it is called a *Line*, tho' not a material one, but ſuch as the mind can frame by idea; or elſe it is extended into length and breadth, and that is called a *Superficies*; or elſe into length, breadth and depth, and that makes a mathematical *Body*, which is not to be underſtood as if it were a corporeal ſubſtance.

Divided QUANTITY [in *Metaphy.*] is a quantity, the parts of which are not linked together by a common term, but are divided, as number, that may be defined a multitude of units.

Moral QUANTITY, is that which depends on the manners of men, and the free determination of their wills; as *the Prices and Value of Things*; *Degrees of Dignity*, *Good and Evil*, *Rewards and Puniſhments*, &c.

Phyſical QUANTITY [in *Phy.*] is that which nature furniſhes us with in matter and its extenſions, or in the powers and forces of natural bodies; as *Gravity*, *Motion*, *Light*, *Heat*, *Cold*, *Rarity* and *Denſity*.

Notional QUANTITY, is that which ariſes from the operation of the underſtanding only, ſuch as the largeneſs, and narrowneſs of the capacity of the mind and its conceptions.

Poſitive QUANTITIES [in *Algebra*] are thoſe which are greater than nothing, and which have the ſign + perfixed.

Negative QUANTITIES [in *Algebra*] are ſuch as are leſs than nothing, and have this ſign — perfixed.

QUARANTAIN' } [at the republick
QUARANTI'NE } of *Venice*] a cuſtom obſerved, by vertue of which all merchants or others, who come from the *Levant*, are obliged to remain 40 days in the houſe of St. *Lazarus*, before they are admitted into the city; except the paſſengers bring letters of health, which if they do, then often the time is ſhortened.

But if they do not bring theſe teſtimonials, or if the plague happens to be in the place from whence the ſhip came, then the whole ſhips crew, as well as paſſengers are obliged to ſtay the full time, in the houſe of health, to be purified, tho' not one ſingle perſon of them be ſick, and likewiſe all the cargo which they think capable of being infected from the air, &c.

And if any of the *Quarantineers* fall ſick of any diſtemper during the 40 days the time is doubled.

This houſe is built in the water, and ſurrounded with a wall, in which there are ſeveral apartments, and ſome are ſhut up and reſtrained in their converſation, and thoſe whoſe time is nearly finiſhed are not permitted to talk with thoſe that are juſt come in.

And if any perſon deſires to ſee a friend who is ſhut up in this *Lazaretto*, he muſt ſtand at ſome diſtance, and if any viſitor touch a perſon performing *Quarantine* he muſt be confined, and ſtay as long as the directors ſhall pleaſe to appoint to be thoroughly purged.

All manner of proviſions are brought hither from the city; and every perſon may have his food dreſſed as he pleaſes.

England and all other nations, oblige thoſe who come from infected places to perform *Quarentine* with their ſhips, &c.

a longer or ſhorter time, as may be judged moſt ſafe.

QUARDECU'E, the 4th part of a *French* crown, containing 16 ſols, *F.*

QUAR'RELSOME [*querelleux*, F. and ꝥom, *Sax.*] apt to quarrel.

QUAR'RELSOMNESS [*humeur querelleux*, F. ꝥom and neſſe, *Sax.*] quarelſome humour.

QUAR'RIL, a piece of *Spaniſh* coin, in value about three half-pence *Engliſh* money.

QUART [in *Fencing*] the fourth.

QUAR'TER [of *quarta pars*, L. *quartier*, F.] a fourth part of any thing, as of an hundred weight twenty eight pound, of a chaldron eight buſhels.

QUAR'TER *round* [in *Carpentry*] any moulding, whoſe contour is a circle, or approaching to a circle.

QUAR'TER [in *Heraldry*] See *Quarterings*.

To QUARTER [*écarteler*, F.] to cut or divide into quarters.

To QUARTER *Soldiers* [*être en quartier*, F.] to lodge, or ſend to lodgings.

QUARTER [in a *Camp*] in general is the ground on which a body of troops encamps; alſo the troops encamped.

To beat up an enemy's QUARTERS, is to drive them from the ground or encampment.

QUARTER *of an Aſſembly*, is the place where troops meet to march in a body, and is the ſame as *Rendezvous*.

QUARTER *intrenched*, is a place fortified with a ditch and parapet, to ſecure a body of troops.

QUARTER [in *Milit. affairs*] is the ſparing the life, and giving good treatment to a conquered enemy.

QUARTER [of a *City*] a canton or diviſion of it; when it conſiſts in ſeveral iſles, *&c.* and is ſeparated from ſome other quarter by a river, a great ſtreet, or other boundary.

To work from QUARTER *to* QUARTER [in *Riding Academies*] is to ride a horſe three times an end upon the firſt of the four lines of a ſquare, and then changing hands to ride him three times upon the ſecond, and ſo to do upon the third and fourth.

QUARTER-*Wheeling* [in *Milit. Aff.*] is the turning the front of a body of men round where the flank was.

QUAR'TERAGE [*quartier*, F.] money paid quarterly.

QUARTER-CAST [with *Horſemen*] a horſe is ſaid to caſt his quarter, when for any diſorder in the coffin, there is a neceſſity to cut one of the quarters of the hoof.

QUAR'TERING [in *Carpentry*] ſignifies the putting in of *Quarters*; and ſometimes 'tis uſed for the quarters themſelves.

Counter QUARTERING [in *Herald.*] is when the quarters of a coat are quartered over again, or ſubdivided each into four.

QUARTERINGS [in *Heraldry*] are partitions of an eſcutcheon, according to the number of coats that are to be on it; or they are the ſeveral diviſions made in it, when the arms of ſeveral families are born altogether by one, either on account of intermarriages or otherwiſe.

QUARTERIZA'TION, part of the puniſhment of a traitor, by dividing his body into four parts beſides the head, which quarters are frequently ſet up on poles over the gates of the city.

QUAR'TERLY [in *Heraldry*] is when a ſhield is divided into four equal parts, in the form of a croſs.

QUAR'TERN [*quarta pars*, L.] the fourth part of an integer, either in weight or meaſure.

QUARTERS [in *Architecture*] all thoſe ſlight upright pieces, between the punchions and poſt, which ſerve to lath upon. They are of two ſorts, *ſingle* and *double*. *Single Quarters* are ſawn ſtuff, two inches thick and four inches broad. The *double Quarters* are ſawn to four inches ſquare.

QUARTERS [of the *Heavens* [with *Aſtron.*] are the four principal points, viz. *Eaſt*, *Weſt*, *North* and *South*.

QUARTERS [with *Aſtrol.*] are certain interſections in the ſphere, both in the world and the zodiack, to two of which they give the names of *Oriental* and *Maſculine*, and to the other two *Occidental* and *Feminine*.

QUARTERS *of the moon*, [*Aſtron.*] the moon is ſaid *to be in the firſt Quarter* when ſhe is a quarter of the zodiack, or three ſigns diſtant from the ſun, turning to us juſt half her enlightened body; but when the moon comes to be diametrically oppoſite to the ſun, and ſhews us her whole enlightened face, ſhe is ſaid to be in the full: And when ſhe proceeds towards her conjunction, and ſhews more than half her enlightened face, ſhe is ſaid *to be in the third or laſt Quarter*.

Fore-QUARTERS [of a *Horſe*] are the ſhoulders and fore-legs.

Hind-QUARTERS [of a *Horſe*] are the hips and legs behind.

QUAR-

QUARTERS [of a *Horſe's Foot*] are the ſides of the coffin comprehended between the toe and the heel on one ſide and t'other of the foot.

Inner QUARTERS [of a *Horſe's Foot*] are thoſe oppoſite to one another, facing from one foot to the other.

Falſe QUARTERS [with *Horſemen*] are a cleft of the horn quarters, extending from the cornet to the ſhoe, which voids blood, and cauſes much pain, and makes a horſe lame.

QUASI *Contract* [in *Civil Law*] an act which has not the ſtrict form of a contract; but yet has the force of it, *L.*

QUASI *Crime* [in *Civil Law*] the action of a perſon who does damage or evil involuntarily.

QUA'TREFOILS [in *Heraldry*] four-leaved graſs.

QUATUORDE'CIMANS [*quatuordecim*, L. fourteen] a ſect of Chriſtians in the 2d century, who were for celebrating the feaſt of *Eaſter*, on the 14 day of the moon, upon what day of the week ſoever it happened, as the *Jews* did; this diſpute was at firſt among thoſe called *Catholicks*; but did not make any breach of charity: But afterwards in the year 196 Pope *Victor* in a council held at *Rome*, excommunicated thoſe that celebrated *Eaſter* on any other day than ſunday: But *Irenæneus* biſhop of *Lyons* and others diſliking this ſeverity, was occaſion of warm diſputes about the matter, till it was terminated by the council of *Nice* in the year 335 as follows.

1. That *Eaſter* ſhould not be celebrated till after the *Vernal Equinox*.

2. That the *Vernal Equinox* ſhould be fixt to the 21ſt of *March*.

3. That it ſhould be obſerved on that *Sunday*, which immediately followed the 14th of the moon.

4. That if the 14th of the moon, happened to be on a *Sunday*: it ſhould be obſerved on the next *Sunday* following, that *Eaſter* might not be celebrated by them on the ſame day that it was by the *Jews*.

To QUA'VER [prob. of *quatere*, L. to ſhake] to ſhake or trill a note, to run a diviſion with the voice.

QUEA'SINESS [prob. of quetſchen, *Teut.* to offend, and neſſe, *Sax.*] ſickiſhneſs at the ſtomach, propenſeneſs to vomit.

QUEER'NESS, oddneſs, fantaſticalneſs, *&c.*

QUEINT } [*incert. Etymologiæ*] odd,
QUAINT } uncommon, humourous, as a *queint Expreſſion*.

QUEINT'NESS } uncommonneſs,
QUAINT'NESS } humourouſneſs.

To QUEME, as to queme a thing into one's hand, to put it in privately.

QUENCH'ABLE [of cpencan, *Sax.* and *habilis*, L.] capable of being quenched

QUERE'LA [*Old Rec.*] an action or ſuit at law preferred in any court of juſtice, where the plaintiff was *querent* or complainant.

QUE'RENT [*querens*, L.] complaining.

QUERIMO'NIOUSNESS [of *querimonius*, L.] a complaining humour.

QUER'RY [*ecuyer*, F.] a groom of a prince, or one converſant in the king's ſtables, and having the charge of his horſes; alſo the ſtable of a prince.

QUER'ULOUSNESS [of *querulus*, L.] a complaining diſpoſition.

QUEST [of *quæſitus*, L. ſought] an inqueſt or inquiſition; an enquiry made upon oath of an impannelled jury.

QUES'TIONABLENESS [of *queſtion*, F. of L. and *neſs*] doubtfulneſs, liableneſs to be called in queſtion.

QUES'TIONLESS [of *queſtion*, F. and *leſs*] without doubt.

QUESTIONS, propoſitions made or offered by way of diſpute.

QUEST-MEN [in the city of *London*] a certain number of pariſhioners choſen annually, to go from houſe to houſe and into the market, to weigh the weights, and meaſure the meaſures of the particular tradeſmen, by a ſtandard beam, weights and meaſures, to examine whether they were true and juſt.

QUE'UE *de hironde* [in *Fortification*] *i. e.* a ſwallows tail; a kind of outwork, the ſides of which open or ſpread towards the head of the campaign, and draws in towards the gorge.

QUICK-*Set* [of cpice and ꝑeꝛtan, *Sax.* to plant] a ſort of thorn, of which hedges are made.

QUICK'NESS [of cpic and neſſe, *Sax.*] agility, nimbleneſs, briſkneſs.

QUICK-*Silver*, [of cpic and ſilꝑene, *Sax.*] a mineral or prodigy among metals, which is fluid like water; and tho' a very heavy body, yet eaſily flies away, when ſet over the fire.

QUICK-*Sighted* [of cpic and ȝeſihðe, *Sax.*] having a ſharp eye.

QUICK-*Witted* [of cpic and pit, *Sax.*] having a ſharp wit.

QUID [prob. of cuð, *Sax.* cud] a morſel or quantity of tobacco, to be held in the mouth or chew'd.

QUID *pro quo*, one good turn for another, trick for trick; a *Rowland* for an *Oliver*, L.

QUID'DITATIVE [of *quidditas*, L.] eſſential.

QUID'DITY [in *Metaphyſicks*] ſignifies the ſame as *Being*, but infers a relation to our underſtanding; for the very aſking what a thing is, implies, that it is an object of knowledge.

QUI'ES [among the *Romans*] *Reſt*. A deity which had a temple without the city of *Rome*.

QUIES'CENCE [of *quies* and *eſſentia*, L.] a ſtate of reſt.

QUIES'CENTS [*quieſcentes literæ*, L.] letters that do not move, or are not pronounced in reading.

QUIE'TISM [of *quietus*, L. quiet] the principles, *&c.* of the *Quietiſts*.

QUIE'TISTS [ſo denominated from *quies*, L. *i. e.* quiet or reſt] a Chriſtian ſect in the 16th century, followers of *Michael Molinos*, a *Spaniſh* prieſt, who endeavoured to propagate theſe opinions in *Italy*; the chief of which were,

That men ought to annihilate themſelves, in order to be united to God, and to remain afterwards in quietneſs of mind, without being concern'd for any thing that might happen to the body.

By this he inferr'd that no action was either criminal or meritorious; becauſe the ſoul and its faculties being annihilated had no part therein, ſo that theſe principles led perſons to tranſgreſs all laws ſacred and civil.

In the year 1687 the pope and inquiſitors declared this doctrine to be falſe and pernicious, and ordered his books to be burnt. He himſelf recanted, and was afterwards impriſoned, and died in 1692.

It is thought that there are ſtill in being many of this ſect in *Italy*, tho' they conceal their principles, and that the doctrine has crept over the *Alps* into *France*; the arch-biſhop of *Cambray*'s book entitled, *The maxims of the ſaints explain'd*, having ſome tendency the ſame way.

QUI'ETNESS [of *quies*, L. and *neſs*] a quiet ſtate, a being free from any perplexity, diſturbance or trouble.

QUIL'LETS [prob. q. d. *Quibblets*, or *little Quibbles*] ſubtilties, quibbles, chicanery.

QUIN'CUNX, five twelfths of any intire thing divided into twelve parts.

QUINCUNX [with *Aſtrol.*] an aſpect when the planets are diſtant five ſigns.

. . . . QUINCUNX *Order*, an
. . . . order of ranging trees, *&c.*
. . . . by five, as it were, as thus.

Regular QUINDE'CAGON [of *quinque*, L. five, δεκα ten, and γωνια, Gr. a corner] a plane figure of fifteen ſides and angles, when they are all equal to one another.

QUINQUAN'NION } [in *ancient Cu-*
QUINQUEN'NIUM } *ſtoms*] a reſpite of five years, which inſolvent debtors formerly obtain'd by vertue of the king's letter, to have time for the payment of their debts.

QUINQUA'TRIA, feſtivals celebrated in honour of *Minerva*, ſo call'd, as ſome think, becauſe they laſted five days; but others ſay, becauſe they fell out five days after the ides of the month, the ſame as *Panathenæa*. On the firſt of theſe days they offered ſacrifices; on the ſecond, third and fourth, were ſhewn the combats of gladiators, and on the fifth a cavalcade was made through the city; they began on the 13th of *March*.

QUIN'QUE, five, *L.*

QUINQUEFO'LIATED [of *quinque*, five, and *folium*, a leaf, *L.*] a kind of digitated leaf, conſiſting of five, as it were fingers, as in *Cinquefoil*.

QUINQUENNA'LIA, games or feſtivals, celebrated every fifth year, in honour of the deified emperors.

QUINT'AIN, an ancient cuſtom, a poſt driven into the ground with a buckler fixed to it, for the performance of military exerciſes on horſe-back, with poles, throwing of darts, breaking of lances, *&c.* He who breaks moſt poles and ſhews moſt activity, wins the prize; alſo a right which the lord had to oblige all the millers, watermen, and other young people unmarried to come before his caſtle, once every third year, and break ſeveral lances or poles againſt a poſt or wooden man, for his diverſion.

QUINTIL'IANS [ſo called of *Quintilia* their propheteſs] an ancient Chriſtian ſect, who admitted women to perform the ſacerdotal and epiſcopal functions, grounding their practice on that paſſage of St. *Paul*, that in Chriſt there is no diſtinction of males and females.

QUINZIE'ME, a fifteenth, a certain tax, anciently ſo called, becauſe raiſed on the fifteenth part of mens lands and goods; alſo the fifteenth day after any feſtival *L.*

QUIRINA'LIA, feaſts obſerved at *Rome*, in honour of *Quirinus*, i. e. *Romulus*, on the twelfth of the calends of *May*.

QUIRK [with *Architects*] a piece of ground either ſquare or oblong, taken out of a corner, or any place elſe of a ground-plat to make a court yard, *&c.*

QUODLIBETA'RIAN, one who follows the dictates of his own fancy.

QUOIL [*koiller, Teut.* a collar] a round of a cable, when the turns are laid one upon another, or a rope or cable laid up round, one turn over another, ſo that they may run out free and ſmooth without kenks, *i. e.* without twiſtings or doublings.

Weather QUOIL [with *Sailors*] is when a ſhip has her head brought about ſo, as to lie that way that her ſtern did before, without looſing any ſail, but only bearing up the helm.

QUO'RUM [*i. e.* of whom] a word frequently uſed in the commiſſions of the juſtices of the peace, as where a commiſſion is directed to five or ſeven perſons, or to any three of them, among whom, *B. C.* and *D. E.* are to be two, there *B. D.* and *C. D.* are ſaid to be of the *Quorum*; becauſe the reſt cannot proceed without them. And thence *a Juſtice of the Peace* and *Quorum*, is one without whom the reſt of the juſtices cannot act in ſome caſes.

R

R r, *Roman*; *R r*, Italick; 𝔯 𝔯, *Old Engliſh*; ꝛ, *Saxon*; is the 17th letter of the alphabet; Ρ ρ, *Gr.* the 15th, ר, *Heb.* is called the 20th. *Litera Canina*, or the dog's letter, becauſe of its ſound, ſomething like the noiſe a dog makes when he ſnarls.

R. S. ſtands for *Regiæ Societatis*, L. *i. e.* of the Royal Society.

R [with the *Ancients*] was a numerical letter, and ſignified 80.

$\overline{R}$, with a daſh at top, ſtood for 80000.

RABANITE [of רבנים *Rabbanim*, *Heb.* anceſtors or fathers] a ſect among the *Jews*, who follow the doctrine of their forefathers, and are ſuch as properly ſucceeded the ancient *Phariſees*, all whoſe traditions they obſtinately adhere to; by which they are diſtinguiſhed from the *Caraites*, ſo call'd becauſe they confine themſelves to the ſcripture; and therefore theſe laſt do very greatly hate the other *Jews*, and look upon them as Hereticks.

RAB, RABBINS, RABBONI } { רב, רבי, רבו } *Heb.* *i. e.* maſter or doctor] ſome make the following diſtinction between the names: *Rab* they ſay was a title of honour for thoſe who had been receiv'd to be doctors in *Chaldea*, that *Rabbi* was a name proper to the *Iſraelites* of the *Holy Land*; and that *Rabboni* was not given to any but the wiſe men that were of the houſe of *David*. The *Rabbins* determined all matters in religion, and were concerned in civil affairs; they celebrated marriages, and publiſh'd divorces, and preach'd; and had the firſt ſeats in ſynagogues, *&c.*

To RABATE [*rabatré*, F.] to deſcend or come lower.

A RAB'BETING [with *Shipwrights*] is the letting in of the planks to the ſhip's keel, it being hollow'd away, that the planks may join the better and cloſer.

RAB'BET [of a *Ship's Keel*] the hollowing before-mentioned.

RAB'BOTH, the name of certain allegorical commentaries on the five books of *Moſes*, of great authority among the *Jews*, who pretend they are very ancient, being compos'd about the 30th year of *Chriſt*, concerning which they have a great many fabulous ſtories; but it is eaſily to be prov'd that they are not of that antiquity that the *Rabbins* would have them to be.

RABDOI'DES [ῥαβδοειδὴς, Gr.] *See Rhabdoides.*

RABID'ITY, RAB'IDNESS } [of *rabidus*, L.] madneſs, furiouſneſs.

RAB'INET [in *Gunnery*] the ſmalleſt piece of ordnance but one, being an inch and an half diameter at the bore, five foot and an half long, requiring a charge of ſix ounces of powder, and weighing three hundred pounds.

RA'CA, RA'CHA } [ריק of רקא, *Heb.* empty] a word or expreſſion of the higheſt contempt for a vain, empty fellow.

RACCOURCI' [in *Heraldry*] ſignifies the ſame as *Coupée*, i. e. cut off or ſhortened, denoting a croſs or other ordinary, that does not extend to the edges of the eſcutcheon, as they do, when named without ſuch diſtinction.

RACEMO'SE [*racemoſus*, L.] full of cluſters.

A RACHAT' [of *racheter*, F. to redeem] a compenſation for theft, or the redemption of a thief. The ſame as *Theft-bote.*

RACHI'TÆ [of ῥάχις, Gr.] muſcles belonging to the back, ſo named by foreign anatomiſts, and are probably the ſame that are called by others *Semiſpinati*. L.

RACKING

RACK'ING *Pace* [in *Horſemanſhip*] a pace in which a horſe neither trots nor ambles, but is between both.

RACKOON', a *New England* animal ſomething like a badger, having a tail like a fox, being cloathed with a thick and deep furr. It ſleeps in the day-time in a hollow tree, and goes out a-nights, when the moon ſhines, to feed on the ſea-ſide, where it is hunted by dogs.

RAD [ꝛad, ꝛeb, ꝛode, *Sax.*] differ only in dialect, and ſignify *Counſel*.

RAD'DLINGS [*Architect.*] the bowings in or coping of walls.

RA'DIANTNESS [of *radians*, L.] glitteringneſs, *&c.*

A RA'DIATE *diſcous Flower* [with *Floriſts*] is that which has its diſk encompaſſed with a ray, as in the ſun flower.

RA'DIATED [*radiatus*, L.] having rays or beams.

RADIA'TION *of the animal Spirits*, the manner of the motion of the animal ſpirits, on a ſuppoſition, that they are diffuſed from the brain towards all the parts of the body, through the little canals of the nerves, as light from a lucid body.

RAD'ICALNESS [of *radicalis*, L.] the quality of being radical, of having roots, or of being well founded.

RADICA'TION, the action whereby plants take root, or ſhoot out roots.

RAD'ICLE [*radiculi*, L.] that part of the ſeed of a plant, which, upon vegetation, becomes its root.

RADICO'SE [*radicoſus*, L.] having a great, or many roots.

To RADIF'ICATE [*radificatum*, L.] to make roots.

RADIO'SE [*radioſus*, L.] that hath thick, or many beams or rays.

RA'DIUS [in *Mechan.*] a ſpoke or fellow of a wheel, becauſe they iſſue like rays from the center of it.

RADIOM'ETER, a mathematical inſtrument called a *Jacob's Staff*.

RAD'MAN [*Doom's-Day Book*] ſuppoſed to be the ſame with *Rad-Knight* or, as others ſuppoſe, from ꝛeab, counſel, and if ſo, ꝛeadman is a counſellor.

RAF'FLING [of *raffler*, F.] a play with three dice, wherein he that throws the greateſt pair, or pair-royal, wins.

RA'GOT [with *Horſemen*] a horſe that has ſhort legs, a broad croup, and a ſtrong thick body; and is different from a *Couſſat*, in that the latter has more ſhoulders and a thicker neck.

RAGU'LED } as [in
RAGGU'LED } *Heraldry*] *a Croſs raguled*, may be beſt underſtood, by calling it two ragged ſtaffs in a croſs, *as in the Figure*.

RA'JA, a term uſed by the *Indians* for a ſort of idolatrous princes, the remains of thoſe who ruled there before the conqueſt of the *Moguls*.

RAIL' [of ꝛæʒl, *Sax.* a woman's night rail] a bird ſo called, becauſe its feathers hang looſe about its neck.

RAIL'ERY } [of *railler*, F.] ſcold-
RAIL'ING } ing, harſh, opprobrious language.

RAILS [prob. of ꝛiegol, *Teut.*] a wooden fence to incloſe a place.

RAIN [ꝛen of ꝛenian, *Sax.* prob. of ῥανὶς, a drop of ῥαίνω, *Gr.* to drop] a vapour drawn by the ſun, and falling to the earth in drops.

Rain is formed of the particles of vapours joining together, which, being joined, fall down to the earth. The difference between *Dew* and *Rain* ſeems chiefly to be this, that *Dew* falls at ſome particular times, and in very ſmall drops, ſo as to be ſeen when it is down, but is ſcarce perceivable while falling: whereas *Rain* is groſſer, and falls at any time.

There are ſeveral cauſes that may ſingly, or jointly, produce *Rain*.

1. The coldneſs of the air may make the particles of the clouds to loſe their motion, and become leſs able to reſiſt the gravity of the incumbent *Air*, and of conſequence to yield to its preſſure, and fall to the ground.

2. The vapours may be gathered by the wind in ſuch abundance, as firſt to form very thick clouds, and then ſqueeze thoſe clouds together, till the watery particles make drops too big to hang any longer in the *Air*.

3. When the vapours ariſe in ſo great abundance, as to reach and mingle with the clouds above them, then they cauſe *Rain* in very large drops; and this may happen in ſtill ſultry weather, becauſe then the *Clouds* having no ſenſible motion, and in the mean time the *Heat* filling the *Air* with vapours, they joined with the clouds, and being ſtopp'd in their progreſs, do open a paſſage for the ſtores of the clouds to deſcend upon the earth.

4. Sometimes the warm wind thaws the frozen clouds into drops, as we ſee ſnow diſſolved by heat. Now the thicker and ſooner any ſuch cloud was gathered, the larger the drops will be, becauſe

becauſe there was greater ſtore of vapours condenſed there. And hence it is, that in ſummer time, we have ſudden ſhowers of rain in exceeding great drops. *See Snow and Hail.*

RAIN'BOW [ꝛenbozꝛa, *Sax.*]

Is the moſt admirable of all meteors, of which the following *Phænomena* are worthy to be taken notice of, and is a bow of divers colours repreſented in a dewy cloud, conſiſting of innumerable drops, each drop being like a globe of glaſs filled with water.

1. A Rainbow never appears but in a place oppoſite to the ſun, ſo that when we look directly at it, the ſun is always behind us.

2. When a Rainbow appears, it always rains ſomewhere.

3. The conſtant order of the colours of the Rainbow, is thus, the outmoſt is red, or ſaffron colour; the next is yellow, the third is green, the fourth or inmoſt is violet or blue.

4. The Rainbow is always exactly round; but does not always appear equally intire, the upper or lower parts being often wanting.

5. Its apparent breadth is always the ſame.

6. Thoſe that ſtand upon the plain ground, never ſee above half the circle of the Rainbow, and frequently not ſo much.

7. The higher the ſun is above the horizon, the leſs of the circle is ſeen, and *vice verſâ*, if there be no clouds to hinder.

8. No Rainbow appears, when the ſun is above 41 degrees 46 minutes high.

9. Sometimes two Rainbows appear together, of which one is higher and larger than the other, and ſhews the colours aforeſaid; but in an inverted order, and much paler.

10. A Rainbow may be ſeen in the night at the full moon, affording the ſame appearance as from the ſun, but differing in colour.

11. The Rainbow does not appear the ſame to all perſons; but one ſees his particular bow, according to the poſition he ſtands in.

Of all theſe ſufficient cauſes may be aſſigned, but muſt be omitted here for want of room.

A *Rainbow* may be artificially repreſented, by cauſing water to fall in ſmall drops like rain, through which the ſun ſhining, will ſhew a bow to the beholder, ſtanding between the ſun and the drops.

Lunar RAINBOW, the appearance of a bow, made by the refraction of the moon's rays, in the drops of rain in the night time.

Marine RAINBOW, a *Phænomenon*, ſometimes ſeen in a much agitated ſea, when the wind ſweeping part of the tops of the waves carries them aloft; ſo that they are refracted by the rays of the ſun falling on them, and paint the colours of the bow.

RAIN'INESS [ꝛenizneſ, *Sax.*] aptneſs to rain, rainy quality.

Tract of RAINS [among *Sailors*] ſo named, becauſe there are almoſt conſtant rains and continual calms, thunder and lightening very violently; and when the winds do blow they are only uncertain guſts, which ſhift about all round the compaſs. By which means, ſhips are ſometimes detained there a long time, and make but little way in that tract of the ſea to the northward of the equator, between 4 and 10 degrees of latitude, and lying between the meridian of *Cape de Verde*, and that of the eaſtermoſt iſlands of the ſame name.

To RAISE [ꝛiſian, *Sax.* reiſer, *Dan.*] to ſet higher; alſo to increaſe; alſo to occaſion or cauſe.

To RAISE *a Horſe* [in *Horſemanſhip*] is to make him work at *Curvets Capriols, Peſades*, &c. alſo to place his head right, and make him carry well, hindring him from carrying low, or arming himſelf.

To RAISE *a Siege* [*Milit. Term,*] is to give over the attack of a place, and to quit the works thrown up againſt it, and the poſts taken about it.

To RAISE *a Plan* [of a *Fortreſs*] is to meaſure with cords and geometrical inſtruments the length of the lines, and the capacity of the angles, in order to repreſent it in ſmall upon papers, ſo as to know the advantages and diſadvantages of it.

RAI'SED [of ꝛiſen, *Sax.*] lifted up, *&c.*

RAI'SER [in *Carpentry*] a board ſet on edge, under the foreſide of a ſtep or ſtair.

RAI'SING *Pieces* [in *Architecture*] are pieces that lie under the beams, in brick, or timber, by the ſide of the houſe.

RAI'TING } the laying of hemp,
RA'TING } flax, timber, *&c.* when green in a pond or running water, to ſeaſon them for uſe.

Fore RAIZE } [of a *Ship*]
RARE-AFTWARD } is that part of

of it which is before, and is uſually more than a third, but leſs than half the length of the keel.

RAKE-AFT, RAKE-AFTWARD } [of a *Ship*] is that part which is at the ſetting on of the ſtern poſt; and is generally about a 4th or 5th of her *Fore-rake*.

RAKE, RAKE'HELL, RAKE'SHAME } [prob. of ἀκρ-, *Heb.* with addition of the words, *Hell* and *Shame*] a profligate perſon, a debauchee, a baſe, raſcally fellow.

RA'KISH, profligate, debauched, *&c.*

RA'KISHNESS, profligateneſs, *&c.*

A RAL'LY [*raillerie*, F.] a bantering, jeering, *&c.* alſo a chiding.

A RAL'LY, RAL'LYING [*ralliment* of *rallier*, F.] a re-aſſembling or gathering together ſcattered troops.

RAM [*Hieroglyph*] was put to ſignify a good governor and war.

RAM's-*Head* [in a *Ship*] is a great block belonging to the fore and main halliards; and has in it three ſhivers, into which the halliards are put; and in a hole at the end of it the ties are reev'd.

RAM'ADAM, a ſort of *Lent* obſerved by the *Mahometans*, during which they faſt the whole day with ſo ſevere ſuperſtition, that they dare not waſh their mouths, nor even ſwallow their ſpittle; but make amends by feaſting all night, and ſpend more in this month than in ſix others.

They are forbid to eat, drink, or lie with their wives from break of day to ſun ſet; but after ſun ſet, when the *Imam* has cauſed the lamps to be lighted, which are on the tops of the minarets or turrets of the moſques, they make good cheer and ſpend the beſt part of the night in feaſting; ſleeping in the day time, they do moſt of their buſineſs by night.

They call this month *holy* and *ſacred*, and believe that as long as it laſts the gates of Paradiſe are open, and thoſe of Hell ſhut up: And it is accounted an unpardonable crime to drink wine at this time.

RAM'AGE [of *ramatus*, L. having boughs, of *ramus*, a branch] branches of trees, *&c.*

RAMAGE-*Hawk* [of *ramus*, L. the branch of a tree] a wild hawk that has been long among the boughs; or that has but newly left, or is taken from the eiry; and is ſo called in the months of *May*, *June*, *July*, and *Auguſt*.

A RAM'BLER [q. *reambulator*, L.] a rover or wanderer.

RAMIFICA'TION [with *Anat.*] the ſpreading of ſmall veſſels, which iſſue out from one large one: Thus the ſeveral branches of the *Aorta*, by which the arterial blood is conveyed to all the outward parts of the body, are called the ramifications of that artery, *L.*

RAMIFICATION [in *Botan.*] ſmall branches iſſuing out of larger ones; alſo the production of boughs and branches.

RAMIFICATIONS [in *Painting*, &c.] figures reſembling boughs or branches.

RAMIN'GUE [with *Horſemen*] a reſty horſe, who reſiſts or cleaves to the ſpurs, that with malice defends himſelf againſt the ſpurs, ſometimes doubling the reins, and frequently yerking to favour his diſobedience, *F.*

RAM'ISHNESS [of ɲam, *Sax.*] rankneſs of ſmell, like a goat, *&c.*

RAMO'SE-*Leaf* [with *Botan.*] is that which is farther divided from an *alated* leaf, as in the common female fern.

RA'MOUSNESS [*ramoſitas*, L.] fulneſs of boughs or branches.

A RAMP [of *rampant*, F.] a hoidening, friſking, jumping, rude girl.

RAMP'ANT [in *Heraldry*] as a lion rampant, is when he ſtands ſo directly upright, that the crown of his head anſwers directly to the plants of his feet, on which he ſtands in a perpendicular line, and not by placing the left foot in the dexter corner of the eſcutcheon; ſo that the difference between a lion rampant, and a lion ſaliant, is, that a rampant ſtands upright, but the ſaliant ſtooping forwards, as making a ſally.

A RAMPANT-*Lion* [*Hieroglyph.*] repreſents magnanimity.

RAM'PART, RAM'PIER [*rampart*, F.] a large maſſy bank of earth, raiſed about the body of a place to cover it from the great ſhot, and formed into baſtions, courtains, *&c.*

RAMPART [in *Civil Architect.*] the ſpace left void between the wall of the city and the next houſes.

To RAM'PIRE, to fortify a place with a rampart.

RAN [ɲan, *Sax.*] open or publick theft. A word ſtill uſed in theſe, and the like phraſes. *He ſpent, made away with, confounded all that he could rap and ran*, or *run*.

RAN'ANITES [of *Rana*, L. a frog] a ſect among the *Jews*, who are ſaid to have a veneration for, and worſhip frogs; becauſe God made uſe of them to plague *Pharaoh*, and they pretend to think

think that God is pleaſed with their ſuperſtition.

RAN'CID [*rancidus*, L.] that has contracted an ill ſmell by being kept cloſe.

RAN'CIDNESS [*rancidita*s, L.] rankneſs, muſtineſs.

RAN'COROUS [of *rancoroſus*, L.] ſpiteful, malicious, full of an old grudge.

RAN'COUROUSNESS [*rancordia*, L. anger, q. *cor rancidum*] a grudge, ſpite, animoſity, ſpleen, *&c.*

RAN'DOM [prob. of *randello*, Ital. unadviſedly, or *rendous*, O. F. uncertainty, or of *random*, F.] without aim, at a venture.

RANGE [*rangée*, F.] a grate for a kitchin fire.

RANGE [with *Gunners*] the path of a bullet, or the line it deſcribes from the mouth of the piece to the point where it lodges.

RAN'GED [*rangée*, F.] diſpoſed, placed in its rank or order: Or, as Mr. *Baxter*, of *rheng*, *Brit.* any long order.

RAN'GES [in a *Ship*] are two pieces of timber going a croſs from ſide to ſide, one aloft on the fore caſtle, a little abaft the fore maſt, and the other in the beak head, before the moulding of the bow-ſpirit.

RAN'GING [*Milit. Affairs*] is the diſpoſing of troops in a condition proper for an engagement or for a march.

RANK [*rang*, F.] a due order, or a place allotted a thing ſuitable to its nature, quality, or merit.

RANK'NESS [*rancne*]*ſſe*, *Sax.*] the having a frowzy, ſtrong, or noiſom ſmell; alſo luxuriantneſs.

A RANT [in the *Drama*] an extravagant flight of paſſion, over-ſtrooting nature and probability.

RANT'ER, an extravagant in flights of language or gay apparel.

RAN'ULA, a little frog, *L.*

RANUN'CULUS [in *Heraldry*] is taken for the butter-flower, being of a yellow or gold colour, and therefore ſome have fancied that it might be uſed in blazoning for *Or*, ſuppoſing that the metals and colours in Heraldry, may be expreſſed as well by flowers as precious ſtones. But that has not been approved by any writers of note.

To RAP *it*, to ſwear paſſionately.

RAPA'CIOUSNESS [of *rapacitas*, L. of *rapere*, L. to ſnatch] ravening, ravenouſneſs, aptneſs to take away by violence.

RAPE, a violent forcing a virgin or woman to carnal copulation againſt her will, for which crime the old puniſhment in *England* was loſs of eyes and ſtones; but is now death.

RAPE [of the *Foreſt*] a treſpaſs committed in the foreſt by violence.

RAPE, the wood or ſtalks of the cluſters of grapes, when dryed and freed from the fruit.

RAPE, a part of a county, being much the ſame as an hundred.

RA'PHA [with *Anat.*] a ridge or line which runs along the under ſide of the *Penis*, and reaching from the *Frænum* to the *Anus*, divides the *Scrotum* and *Perinæum* in two.

RA'PHE [*Anat.*] the ſame as ſuture.

RAPID'ITY, RAP'IDNESS [*rapiditas*, L. *rapidité*, F. of *rapere*, L.] haſty motion, carrying ſomewhat with it.

RAPIFO'LIOUS [in *Boran. Writ.*] having a leaf like a turnip.

RA'PINE [*rapina*, L. of *rapere*, to ſnatch violently, *&c.*] robbery, pillaging, a taking away a thing by open violence; and differs from theft, that being taking away privately, contrary to the mind of the owner, *L.*

RAPPARFES [of *rapere*, L. to ſnatch or take away] certain *Iriſh* robbers.

A RAP'PER, a great oath.

RAP'PING [of *frapper*, F.] a ſtriking.

RAPP'D [*raptus*, L.] ſnatched or by force taken away.

RAPT'OR [in *Law*] a raviſher of women, who in former times was puniſhed with the taking away his eyes and teſticles, *L.*

RAPT'URE [*raptura*, L.] a taking or ſnatching away, as the rapture of St. *Paul* into the third Heaven; alſo a tranſport of mind cauſed by exceſſive joy.

RAP'TUROUS, raviſhing, *&c.*

RARE *Body*, one that is very porous, whoſe parts are at a great diſtance one from another, and which contains but a little matter under a great deal of bulk.

RAREFAC'TION [with *Philoſoph.*] as the rarefaction of a natural body, is its taking up more dimenſions or larger ſpace than it did before.

RAREFAC'TIVES, RAREFACIEN'TIA [with *Phyſi-cians*] medicines with open and enlarge the pores of the ſkin, to give an eaſy vent to the matter of perſpiration.

To RA'REFIE [*rareſacere*, L.] to make thin.

RARE'NESS, RA'RITY [*raritas*, L. *rarité*, F.] a rare thing, a

thing that is extraordinary for beauty or workmanſhip; a curioſity, uncommonneſs, excellency, &c.

RARE'NESS [of *Meat*] rawneſs; alſo thinneſs; alſo ſcarceneſs.

RAS'CAL [either of ɲaɼcal, *Sax.* old traſh, trumpery, or *racaille*, F. riff-raff, or of ῥάκος, Gr. according to *Caſaubon* of רקא of ריק, *Heb.* vain, empty, &c.] a ſorry fellow, a villain or rogue.

RASCALI'TY [*la racaille*, F.] the ſcum of the people, the rabble; alſo a baſe, raſcally action.

RAS'CALLINESS, baſeneſs, vileneſs, villainouſneſs.

To RASE *on the Ground* [with *Horſemen*] is to gallop near the ground.

RA'SED [*raſé*, F.] demoliſhed; alſo blotted out.

RASH'ER *of Bacon* [prob. of *raſura*, L.] a thin ſlice.

RASH'NESS [ɲaðneɼɼe, *Sax.*] over-haſtineſs, &c.

RASP, a raſpberry.

RASPON'TES } a ſect of *Banians*
RASBON'TES } which bear ſome reſemblance to the ſect of the *Samarali*, they believe the tranſmigration of ſouls, but ſay that the ſouls of men go into birds, who advertiſe their friends of the good or evil which ſhall befal them, and are therefore very ſuperſtitious obſervers both of the ſinging and flight of birds.

The wives of theſe are wont, when their huſbands die, to caſt themſelves into the funeral pile wherein they are burnt, unleſs by an article in the contract of marriage they proved that they ſhould not be forced to it.

The men are generally ſtout and of the ſoldiery and barbarous, having little compaſſion upon any thing but birds, which they take great care to nouriſh, in that when their ſouls ſhall paſs into thoſe ſorts of animals, they will exerciſe the ſame charity for them.

To ſmell a RAT [*ſoupçonner*, F. *ſubolere*, L.] to diſcover ſome intrigue.

RAT [with *Mariners*] is a place in the ſea, where there are rapid ſtreams, and dangerous currents, or counter-currents.

RA'TABLE [of *rata*, ſc. *portio*, L.] that may be rated.

RATAN', an *Indian* cane.

RA'TES *of Ships*, are the largeneſs and capacity of ſhips of war, and are ſix: The difference is commonly reckoned by the length and breadth of the gun-deck, the number of tuns they contain, the number of men and guns they carry.

Firſt RATE *Ship*, has the gun-deck from 159 to 174 feet in length, and from 44 to 45 feet in breadth, contains from 1313 to 1882 tuns, carries from 706 to 800 men, and from 96 to 110 guns.

Second RATE, has its gun-deck from 153 to 165 feet in length, and from 41 to 46 feet in breadth, contains from 1086 to 1482 tuns, carries from 524 to 640 men, and from 84 to 90 guns.

Third RATE, has its gun-deck from 142 to 158 feet in length, and from 37 to 42 feet in breadth, contains from 871 to 1262 tuns, carries from 389 to 476 men, and from 64 to 80 guns.

Fourth RATE, has its gun-deck from 118 to 146 feet in length, and from 29 to 38 feet in breadth, contains from 448 to 951 tuns, carries from 216 to 346 men, and from 48 to 60 guns.

Fifth RATE, has its gun-deck from 100 to 120 feet in length, and from 24 to 31 feet in breadth, contains from 269 to 542 tuns, carries from 45 to 190 men, and from 26 to 44 guns.

Sixth RATE, has its gun-deck from 87 to 95 feet in length, and from 22 to 25 feet in breadth, contains from 152 to 256 tuns, carries from 50 to 110 men, and from 16 to 24 guns.

RATIFICA'TION [in *Law*] the confirmation of a clerk in a benefice, &c. formerly given him by a biſhop, where the right of patronage is doubted to be in the king.

RA'TIO [in *Arith.* and *Geom.*] that relation of homogeneous things, which determines the quantity of one from the quantity of another, without the intervention of any third: Or,

RATIO [in *Mathemat.*] the rate, reaſon, or proportion that ſeveral quantities or numbers have one to another, with reſpect to their greatneſs or ſmallneſs.

RATIOCINABIL'ITY [of *ratiocinabilis*, L.] rationableneſs.

RA'TION [of *Bread*] for a foot ſoldier, is a pound and a half a day.

RA'TIONABLE [*rationabilis*, L.] reaſonable.

RA'TIONABLENESS [*rationabilitas*, L.] reaſonableneſs.

RA'TIONAL *Horizon* [*Aſtronomy*] is that whoſe plane is conceived to paſs through the center of the earth; and therefore divides the globe into two equal portions or hemiſpheres.

RATIONAL *Quantity*, &c. a quantity or number commenſurable to unity.

RATIONAL *Integer*, is that whereof unity is an aliquot part.

RATIONAL

RATIONAL *Fraction*, is that which is equal to ſome aliquot parts of an unity.

RATIONAL *mix'd Number*, is one that conſiſts of an integer and a fraction, or of unity and a broken number.

RATIONAL *Way of erecting a Figure*, a method of diſtributing the ſpaces of the twelve houſes, ſo call'd by *Regiomontanus*, becauſe of its excellency above thoſe of the ancients. The method of this is, by dividing the equator into twelve equal parts, by ſix great circles drawn thro' the ſeveral ſections of the horizon and meridian, after the ſame manner as *Ptolemy* and his followers did the zodiack.

RATIONA'LE, an account or ſolution of ſome opinion, action, hypotheſis, phænomenon, or the like, on principles of reaſon.

RATIONA'LE [the חשן of the *Hebrews*] a ſacerdotal veſtment worn by the *Jewiſh* high prieſt.

RA'TIONALNESS [*rationalitas*, L.] reaſonableneſs.

RA'TIONALIST [of *rationalis*, L.] one who prefers reaſon before revelation.

RAT'LINGS [in a *Ship*] thoſe lines which make the ladder-ſteps to get up the ſhrouds and puttocks.

RAT-TAIL [with *Horſemen*] a horſe that has no hair upon his tail.

To RAT'TLE [prob. of ratelen, *Du.* or hneotan, *Sax.*] to make a rattling noiſe, to talk confuſedly or ſillily, to be noiſy.

A MEER-RAT'TLE, an empty, noiſy, talkative perſon.

RATTLE-*Snake* [in *Virginia*, &c.] a large ſnake, having a rattle in his tail, compoſed of bones incloſed in a dry huſk; but altho' the bite of it is mortal, yet it never meddles with any thing, unleſs provoked.

RATTOON', a *Weſt-Indian* fox, which has this peculiar property, that if any thing be offered to it that has lain in water, it will wipe and turn it about with its fore-feet, before it will put it to its mouth.

To RAVE [*raver*, F.] to talk idly or madly, to be light-headed.

To RA'VEN [hæfran, *Sax.*] to devour greedily.

The RAVEN *and the Crow*, were by the ancients, dedicated to *Apollo*, becauſe they are the blackeſt of all birds, and that colour is appropriated to him, becauſe the heat of the ſun-beams makes people black and tawny. For which reaſon the *Bramins* in *India* honoured black, in reſpect to the ſun, to which they ſhow'd a ſingular devotion.

RAVEN [*Hieroglyphically*] is put to ſignify long life, and of one not given to change; a dead raven, a man dead in a very old age.

RAVENDIA, a ſect of *Mahometans*, who believ'd the tranſmigration of ſouls, and that the ſoul of *Mahomet*, or ſome of the ancient prophets, animated the body of *Abas Giafar Almanſor*, the ſecond caliph of the *Abaſſidan* race; and therefore would pay him divine honours, by making proceſſions round his palace; like as is done at the temple of *Mecca*.

RAV'ENING [*rapine*, F. *rapina*, L.] rapine, greedy eating.

RAV'ENOUSNESS [of hæfran, *Sax.* to ſnatch greedily, or *raviſſant*, F.] greedineſs, rapaciouſneſs, devouring appetite.

RAV'IN [of hæfran, *Sax.*] ravenouſneſs. *Milton.*

A RAVING [*reverie*, F.] delirious talking, *&c.*

To RAV'ISH [*ravir*, F. of *rapere*, L.] to tranſport with joy, admiration, *&c.*

RAV'ISHINGNESS [*raviſſement*, F.] a raviſhing, charming, delighting nature or quality.

RAV'ISHMENT [in *Law*] is the taking away either a woman or an heir in ward.

RAVISSANT' [in *Heraldry*] is the term uſed to expreſs the poſture of a wolf half-raiſed, as it were, juſt ſpringing forwards upon his prey; ſee the figure.

RAW'NESS [of hneapneſ, *Sax.* or rauw, *Du.*] being without ſkin; uncook'd, or not thoroughly dreſs'd; alſo unexperiencedneſs; alſo having the ſkin flay'd or rubbed off.

RAY [*rayon*, F. *radius*, L.] a beam of the ſun or any ſtar.

RAY [in a *Figurative Senſe*] the luſtre or brightneſs of any thing.

RAY *Cloth*, cloth that was never coloured or dyed.

RAY [with *Botaniſts*] is ſeveral ſemi-florets, ſet round a diſk, in form of a radiant ſtar.

Diverging RAYS [in *Opt.*] are ſuch as go continually receding from each other.

RAYMI or *Intih Raymi* [of *Intih* the ſun and *Raymi* a feaſt] a feſtival which the *Incas* of *Peru*, were wont to celebrate in honour of the ſun.

This feſtival was celebrated in the month of *June*, after the ſummer ſolſtice,

ſtice. At which ceremony attended all the officers of the army, and all the *Curaca's* or great lords of the kingdom, being aſſembled in the capital city. They all prepared themſelves for this feſtival, by a faſt of three days, during which time they abſtain'd from their wives, and no fire was ſuffered to be kindled in the city.

The ceremony was begun by the *Inca* or king himſelf, who was eſteemed the ſon of the ſun, tho' they had alſo another chief prieſt, who was of the royal family.

When the faſt was over the *Inca* follow'd by the princes of the blood and the great lords of the court, went early in the morning into the great *Piazza* of *Cuſco*, and there turning his face towards the eaſt, and being all bare-footed, waiting for the riſing of the ſun, when they perceived it they worſhipped it. And the *Inca* holding in his hand a great golden bowl, drank to the ſun, and afterwards gave it to thoſe of the royal family, to drink in like manner.

And the lords of the court they likewiſe drank another liquor, that had been prepared by the veſtal virgins or prieſteſſes of the ſun.

When this ceremony was ended, they all returned towards the temple, where the *Inca* attended with the princes of the blood, entered and offered divers veſſels of gold to the ſun, and the figures of ſeveral animals made in ſilver and gold; and then the prieſt ſacrificed the victims which were lambs or ſheep, and then the ceremony ended with feaſting and great rejoicings.

RAYONNANT [in *Heraldry*] ſignifies darting forth rays, as the ſun does when it ſhines out. So a *Croſs Rayonnant* is one which has rays of glory behind it, darting out from the center to all the quarters of the eſcutcheon, as in the figure.

RAZE [with *Horſemen*] a horſe is ſaid to raze, or have razed, when his corner-teeth ceaſe to be hollow, ſo that the cavity, where the black mark was, is filled up, the teeth even, ſmooth and raz'd, or ſhaved, as it were, and the mark diſappears.

RA'ZOR } [*ſulter raſorius*, L.] a
RA'SOR } barber's knife or inſtrument for ſhaving.

REACH, the ſpace or diſtance that a perſon or line, or thing can get or attain to; alſo the extent of a perſons capacity or underſtanding.

REACH [with *Mariners*] is the diſtance of any 2 points of land, which bear to one another in a right line, and is principally us'd of navigable rivers; as, *Limehouſe-Reach*, *Greenwich-Reach*, *Long-Reach*, *Chelſea-Reach*, in the river *Thames*.

REACH'LESS [ꝛeaceleaꝛ, *Sax.*] negligent.

REAC'TION [in *Phyſicks*] is the action whereby a body acted upon returns the action by a reciprocal one upon the agent.

READ'INESS [of ꝛeꝛeba, *Sax.*] preparedneſs, promptitude, *&c.*

READ'INGS [in *Criticiſm*] as various readings, are the different manners of reading the text of authors in ancient manuſcripts, *&c.* a diverſity having riſen from the corruption of time, or ignorance of the copiſts.

READINGS [of *Law*] commentaries or gloſſes on the law text, paſſage, or the like, to ſhew the ſenſe an author takes it in, and the application that he conceives to be made of it.

RE-AGGRAVA'TION [with *Rom. Cath.*] the laſt monitory publiſhed after three admonitions, and before the laſt excommunication.

RE'AL, a *Spaniſh* Coin. *See Ryal.*

REAL'GAL, a mineral, a kind of red arſenick, differing from the common, which is white; and from orpiment, which is yellow.

RE'ALNESS [*realitas*, L.] real exiſtence, the truth of the matter.

RE'ALISTS, a ſect of ſchool philoſophers, formed in oppoſition to the *Nominaliſts*.

REAL'ITAS [with the *Scotiſts*] a diminutive of *res*, and is a term uſed to denote a thing which may exiſt of it ſelf, or which has a full and abſolute being of itſelf, and which is not conſidered as a part of any other.

To RE'ALIZE [in *Commerce*] a term ſcarce known before the year 1719, is to convert what is got in *Exchange-Alley*, &c. in paper and imaginary money into land, houſes, moveables, or current ſpecies.

To REAR *up* [of aꝛeꝛan, *Sax.*] to erect or ſet up an end; alſo to nouriſh or bring up.

REAR [in *Milit. Art*] the hindermoſt part of an army or fleet.

REA'SON, a faculty or power of the ſoul, whereby it diſtinguiſheth good from evil, truth from falſehood; or that faculty of the ſoul whereby we judge of things; alſo the exerciſe of that faculty; or it may be defined that principle

principle whereby, comparing ſeveral ideas together, we draw conſequences; alſo argument proof, cauſe, matter.

REASON [of *State*] in political affairs, a rule or maxim, whether it be good or evil, which may be of ſervice to the ſtate; properly, ſomething that is expedient for the intereſt of the government; but contrary to moral honeſty and juſtice.

REASON *Piece* } [with *Carpenters*]
RESON *Pieces* } rather raiſing pieces, are pieces of timber which lie under the beams on the brick or timber, in the ſide of an houſe.

REA'SONABLENESS [of *rationabilis*, L. *raiſonnable*, F. and *neſs*] equitableneſs, juſtice, or rational quality.

REA'SONING [with *Logicians*] is an action of the mind, by which it forms a judgment of ſeveral others, as when we judge that true virtue ought to have relation to *God*, and that *the virtue of the* Pagans *was not true virtue*, and it is ſaid to be the third of the four principal operations of the mind.

To RE-ASSIGN' [*reaſſigner*, F.] to aſſign again.

REATTACH'MENT [in *Law*] a ſecond attachment of him, who was formerly attached, and diſmiſſed the court without day, as by the not coming of the juſtice, or the like caſualty.

REBA'TE [with *Architects*] chamfering or ſluting. *F.*

REBATE'MENT [in *Commerce*] that which is abated or diſcounted on payment of ready money, before it becomes due.

REBEL'LION [properly a renewing the *War*] it was originally ſignified among the *Romans* by a ſecond reſiſtance, or riſing up of ſuch as had been formerly overcome in battle, and had yeilded themſelves to their ſubjection. It is now uſed for a traiterous taking up arms, or a tumultuous oppoſing the authority of the king, *&c.* or ſupreme power in a nation.

REBEL'LIOUSNESS [of *rebellio*, L.] rebellion, diſobedience, *&c.*

REBESK' a ſort of fine flouriſhes or branched work in carving, painting, or embroidery. See *Arebeſk work*.

To RE-BUILD' [of *re*, again, and by *clian*, *Sax.*] to build again.

RE'BUS [*un rebus*, F. prob of *rebus*, the abl. pl. of *res*, L. a thing] a name, device, a pictured repreſentation, with words added to it; yet neither the one nor the other can make out any ſenſe alone; the words or motto explaining the picture, and the picture making up the defect of the motto: As on a ſun-dial, the words *we muſt*, alluding to the dial, *die all*; or as the paramour in *Cambden*, who, to expreſs his love to his ſweet-heart *Roſe-Hill*, had in the border of his gown painted a roſe, a hill, an eye, a loaf and a well, which in the *Rebus* language reads, *Roſe Hill I love well.*

REBUT'TER [in *Law*] is when the heir of the donor impleads the tenant alledging the land was intail'd to him, and the donee comes in, and by virtue of the warranty of the donor repels or rebuts the heir: becauſe tho' the land was entailed to him, yet he is heir to the warranter likewiſe. This is when a man grants lands ſecured to the uſe of himſelf, and the iſſue of his body, to another in fee with warranty, and the donee leaſes out the land to a third perſon.

And likewiſe if a perſon allow his tenant to hold land without obliging him to make good any waſte, if afterwards he ſues him for waſte made, he may debar him of this action by ſhewing the grant; and this is alſo called a rebutter.

RECAPIT'ULATORY, belonging to recapitulation.

RECARGAZOO'N, the cargo or lading of a ſhip homeward bound.

RECEI'VER-*General* [of the court of *Wards*] an officer which did formerly belong to that court, which being now taken away by act of parliament, the office is now vacant.

RECEI'VER [*receveur*, F.] a perſon who receives. It is often uſed in an ill ſenſe, for one who takes ſtolen goods from a thief, and conceals them.

RECEIVER [with *Chymiſts*] a veſſel uſed to receive what is diſtilled.

RECEIVER [of Mr. *Boyle*'s air-pump] that glaſs out of which the air is drawn, and within which, any living creatures or other bodies are incloſed for the making any experiments upon them.

RECEN'SION, a reckoning, counting or numbering, *L.*

RE'CENTNESS [*recentia*, L.] newneſs, *&c.*

RECEPTIBIL'ITY, capableneſs of being received, or of receiving.

RECEP'TION [with *Philoſ.*] the ſame as paſſion.

RECEPTION [with *Aſtrol.*] a ſort of accidental dignity or fortitude happening to two planets, eſpecially if agreeable in nature, when they are receiv'd in each other's houſes, as when the

ſun

ſun arrives in *Cancer*, the houſe of the moon, and the moon in her turn arrives in the houſe of the ſun; exhalation, triplicity.

RECES'SION *of the Equinoxes* [in the new *Aſtron.*] is the receding or going back of the equinoxial points every year about 50 ſeconds; which happens by reaſon that the axis of the earth, after many revolutions round the ſun, actually ſwerves from the parallelism, which it ſeems to keep with itſelf during the whole time of an annual revolution.

RE'CHANGE [in *Commerce*] the price of a new exchange, due upon a bill of exchange, which comes to be proteſted, and to be refunded to the bearer by the drawer or endorſer.

RECHAN'GE [*Sea term*] ſuch tackle as is kept in reſerve on board of ſhip, to ſerve in caſe of failure of that already in uſe.

RE'CHARGE, of fire-arms, as a muſquet, *&c.* is a ſecond loading or charge.

RECH'LESNESS [*neccleaꝛneſſ, Sax.*] careleſneſs, negligence.

RECIPIAN'GLE, a recipient angle, an inſtrument for taking the quantity of angles; eſpecially in the making the plans of fortifications.

RECIP'ROCAL [in *Poetry*] is ſaid of verſes that run the ſame both backwards and forwards.

RECIPROCAL [with *Gram.*] is a term applyed to certain verbs and pronouns, in thoſe modern languages, which return or reflect the pronoun or perſon upon himſelf.

RECIP'ROCALNESS [*reciprocatio*, L.] interchangeableneſs.

RECIP'ROCATED [*reciprocatus*, L.] mutually interchanged, or returned, like for like.

RECK'ONING [in *Navigation*] the eſtimating the quantity of the ſhip's way, or of the run between one place and another.

RECLAIM'ING [*Old Cuſtoms*] the action of a lord purſuing, proſecuting and recalling his vaſſal, who had gone to live in another place, without his permiſſion.

A RECLINA'TION, a leaning backwards, *L.*

RECLI'NING [*reclinans*, L.] leaning backwards.

RECLU'SION. the ſtate of a recluſe.

A RECOIL' [*recul*, F.] the reſilition of a body.

RECOLLEC'TION, a mode of thinking, whereby thoſe ideas, ſought after by the mind, are with pain and endeavour brought again to view.

RE'COLLECTS [in the church of *Rome*] or the minor brethen of St. *Francis*, a congregation of religious eſtabliſhed about the year 1530; ſo denominated from the ſpirit of *Recollection*, as to the obſervation of the rules of their founder St. *Francis*, in their purity and ſimplicity.

To RECOMMEND' [*recommendare*, L.] to give a perſon a good character.

RECOMMEND'ATIVE, of a recommending quality,

RECONCILE'ABLENESS [of *reconciliable*, F.] capableneſs of being reconciled.

RECONCILIA'RI [*old Law*] a term uſed of a churh which is ſaid to be ſo, when it is conſecrated again after it has been profaned or polluted, by having been poſſeſſed by pagans or hereticks.

To RECONNOI'TRE [in *War*] is to go to view and examine the ſituation of a camp, *&c.* in order to make a report.

To RECONNOI'TRE, a fleet or ſhip, is to approach near enough to know of what rate, nation, *&c.* it is of.

To RECONNOITRE *a Land*, &c. is to obſerve its ſituation, and find what land it is.

RECOV'ERABLENESS [of *recouvrable*, F. of *recuperabilis*, L.] capableneſs of being recovered.

Real RECOV'ERY [in *Law*] is an actual or real recovery of any thing or the value thereof by judgment; as if a man ſue for land or any other thing, and hath a verdict and judgment for him.

Feigned / *Common* RECOVERY [in *Law*] is a certain form or courſe preſcribed by law to be obſerved for the better aſſuring of lands and tenements to us, the effect of it being to diſcontinue and deſtroy eſtates-tail, remainders and reverſions, and to bar or cut off the entails of them.

RECREA'TIVENESS [of *recreatif*, F.] recreating quality.

RECRIMINA'TOR, one that blames another that blames him, *L.*

RECRUITS' [in *Milit.*] are new men raiſed to ſtrengthen the forces already a foot, either to fill up the places of thoſe ſlain or deſerters, or augment the number of men in a company.

RECT'ANGLE [with *Geom.*] is a figure otherwiſe called a long ſquare, has 4 right-ſides, and its two oppoſites equal.

RECTANG'LED [of *rectus* and *angulus*, L.] conſiſting of right angles.

Similar RECTANGLES, are thoſe that have their ſides about the equal angles proportional, that is, *ab. eh. ad. ef.*

RECTANGU'LARITY } the being
RECTAN'GULARNESS } right-angled.

To REC'TIFY *Curves* [with *Mathem.*] is to find a ſtraight line equal to a curve; or a plane equal to a curved ſurface.

REC'TI *minores* [with *Anat.*] two ſmall muſcles of the head, which appear both in ſight at once, ariſing from the hinder part of the firſt *Vertebra* of the neck, and are let into the middle of the *Os Occipitis*, in two ſhallow depreſſures of the ſaid bone.

REC'TO [in *Law*] a writ uſually called a *Writ of Right*, of ſuch a nature, as that whereas other writs in real actions are only to recover the poſſeſſion of land, *&c.* in queſtion, loſt by the plaintiff or his anceſtors, this aims to recover both the ſeiſin thus loſt, and the property of the thing; ſo that both rights are here pleaded together; that of the property and that of the poſſeſſion.

RECUM'BENTNESS [of *recumbens*, L.] the relying or depending upon.

RECU'PERATORY [*recuperatorius*, L.] of, or pertaining to a recovery.

RECUR'RENCY [of *recurrens*, L.] the running back or returning.

RECUR'REN'T *Verſes*, verſes that read the ſame backwards as they do forwards, as, *Roma tibi ſubito, motibus ibit amor*.

RECUR'VATURE [of *re*, backwards, and *curvatura*, L. a bending] a bending or bowing backwards.

RECUR'VEDNESS } [*recurvitas*, L.]
RECUR'VITY } a being bent backwards.

RECU'SANTS [*recuſantes*, L.] perſons who refuſe to acknowledge the king's ſupremacy; properly *Roman* Catholicks, who refuſed to ſubmit; but it has been extended to comprehend all who ſeparate from the eſtabliſhed Church of *England*, of whatſoever ſect or opinion.

RECUSA'TION [in *Law*] an act whereby a judge is deſired to refrain from judging ſome certain cauſe, on account of his relation to one of the parties, becauſe of ſome enmity, *&c.*

RED [rhund, *C. Br.* nev, *Sax.*] one of the ſimple or primary colours of natural bodies, or rather of the rays of light.

RED-*Book* [of the *Exchequer*] an ancient manuſcript volume, wherein are regiſter'd the names of thoſe who held lands *per Baroniam*, in the time of king *Henry* II. and alſo it contains ſeveral things before the conqueſt. It is in the keeping of the king's remembrancer.

To RED-*Shire* } [with *Smiths*] ſpoken
To RED-*Scer* } of a piece of iron in their fire, that is heated too much, ſo that it breaks or cracks under the hammer, while it is working, between hot and cold.

RED'DLE } red chalk, a red foſſil-
RUD'DLE } ſtone, uſed by painters in making craons, *&c.*

REDEEM'ABLES, lands, funds, *&c.* ſold, with a reſervation of the equity of redemption.

REDEEM'ABLENESS, capableneſs of being redeemed.

REDEMP'TION [in *Law*] a faculty or right of re-entring upon lands, *&c.* that have been ſold and aſſign'd, *&c.* upon re-imburſing the purchaſe-money with legal coſts.

REDEMPTION, a purchaſing the freedom of another from bondage, *F.* of *L.*

REDEMPTION *of Captives* [in the Church of *Rome*] a religious order, call'd alſo that of *Notre Dame de la Mercy*, who beſides the three cuſtomary vows of chaſtity, poverty and obedience, make a fourth to employ themſelves for the delivering Chriſtian ſlaves who are detained by Barbarians, and alſo to enter into ſervitude for the redemption of Chriſtians.

REDEMPTIONS [*anc. Law Writ.*] grievous mulcts impoſed, by way of commutation for the head or life of the delinquent.

REDE'VABLE, indebted, obliged or beholding to. *F.*

REDHIBI'TION [*Civil Law*] an action in a court, whereby to annul the ſale of ſome moveable, and to oblige the ſeller to take it back again, upon the buyer's finding it damaged.

REDIC'ULUS [among the *Romans*] a deity ſo ſaid to be call'd of *ridere*, to laugh, *q. d.* the god of laughter, on account of the precipitate and unexpected return of *Hannibal*, having made the *Romans* laugh and fall to ridiculing him; or rather of *redire*, to return.

He had a temple built to him near *Rome*, upon the way to the gate call'd *Capena*, near to which *Hannibal* approaching in order to enter into *Rome*, was obliged haſtily to return with all his army, being ſeiz'd with a ſudden terror, occaſioned as they ſaid by a certain horrible *Spectre* which appeared in the air, as it were for the defence of the city, in memory of which they conſecrated the temple to *Rediculus*.

REDINTEGRA'TION [in *Civil Law*] the action of reſtoring a perſon to the enjoyment of a thing, whereof he had been illegally diſpoſſeſs'd.

REDMANS. See *Red Knights*.

RE'DOLENCY } [of *redolentia*,
RE'DOLENTNESS } L.] ſweetneſs of ſmell, *F.*

REDU'CIBLENESS, capableneſs of being reduced.

RE'DUCT [in *Carpentry*] a quirk or little place taken out of a larger, to make it more uniform and regular; alſo for ſome other conveniences, as cabinets, ſides of chimnies, alcoves.

REDUC'TION *of a Figure, Deſign or Draught*, &c. is the making a copy thereof, either larger or ſmaller than the original.

REDUCTION [in *Surgery*] an operation, whereby a diſlocated, luxated or fractured bone is reſtored to its proper place.

REDUND'ANT | *Hyperbola*, a curve of the higher kind, ſo called, becauſe it exceeds the conick ſection of that name in the number of its hyperbolical legs; it being a triple hyperbola, with ſix hyperbolical legs.

REDUND'ANTNESS [*redundantia*, L.] overflowingneſs, ſuperfluity.

To REDU'PLICATE [*reduplicatum*, *L.*] to double over again.

REEFT' [with *Mariners*] part of a ſail that is taken up, as when, in a great gale of wind, they roll up part of the ſail below, to make it narrower, and not to draw too much wind: This taking up or contracting is called *Reefing*.

RE-EN'TRY [of *rentrer*, F.] entring again.

RE-EN'TRY [in *Law*] a reſuming and retaking that poſſeſſion that had lately been foregone.

RE-ESTAB'LISHMENT [*retabliſſement*, F.] an eſtabliſhing again.

To REEVE' [with *Sailors*] is to draw a rope thorough a block, to run up and down.

RE-EXTENT' [in *Law*] a ſecond extent made upon lands or tenements, upon complaint made that the firſt extent was partially executed.

To REFER' [*referre*, L.] to put a buſineſs into the hands of another, in order to be conſidered or managed.

To REFINE' [*raffiner*, F.] to make finer, to purge and purify, by drawing liquors off from the lees, or metals, by melting.

REFLEC'TION, it is related that *Pythagoras* could write what he pleaſed on a glaſs, and, by the reflection of the ſame ſpecies, would make thoſe letters appear upon the circle of the moon, ſo plain as to be read by any perſon, ſome miles diſtant from him. *Cornelius Agrippa* affirms the poſſibility of it, and that the method of performing it was known to himſelf and others.

REFLECTION [in the *Pythag.* and *Copernican* Syſtem] is the diſtance of the pole from the horizon of the diſk; which is the ſame thing, as the ſun's declination in the Ptolemaick hypotheſis.

REFLECTION *of the Rays of Light* [in *Opticks*] is a motion of the rays, whereby, after impinging on the ſolid parts of bodies, or rather after a very near approach thereto, they recede or are driven therefrom.

REFLECTION [in *Mechanicks*] is the turn or regreſſive motion of a moveable, occaſioned by the reſiſtance of a body, which hindered its purſuing its former direction.

REFLEX' } [in *Painting*] is under-
REFLECT' } ſtood of thoſe places in a picture, which are ſuppoſed to be illuminated by a light reflected by ſome other body, repreſented in the ſame piece.

REFLEX'IBLENESS, capableneſs of being reflected, or that property of the rays of light, whereby they are diſpoſed to be reflected.

REFORM', a re-eſtabliſhment or revival of a former neglected diſcipline; alſo a correction of reigning abuſes.

REFORMA'DO [in a *Ship of War*] a gentleman who ſerves as a voluntier, in order to gain experience, and ſucceed the principal officers.

REFORMA'TION, the time of the firſt eſtabliſhment of the reformed or Proteſtant religion.

Right of REFORMATION, a right which the princes of *Germany* claim to reform the church in their territories, as being inveſted with the ſpiritual as well as temporal power.

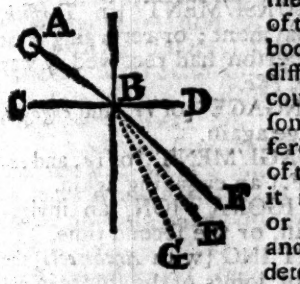
REFORMATION [*Hieroglyphically*] was by the ancients repreſented by a *Phenix*,

Phenix, of whom it is related, that another riſeth out of her aſhes, after ſhe hath been conſumed by the ſun beams.

REFRAC'TARINESS [of *refractarius*, L.] obſtinacy, headſtrongneſs, a refuſing to be ruled, *&c.*

REFRAC'TED *Dials*, are ſuch dials as are drawn in a concave or hollow bowl, ſo that the hour-lines may ſhew the true hour, when the bowl is full of water, or ſome other liquour.

REFRACTION [in *Mechanicks*] is the deviation of the moving body from its different courſe, by reaſon of the different denſity of the medium it moves in; or a flexion and change of determination occaſioned by a body's falling obliquely out of one medium into another of a different denſity.



A ball, as at A, moving in the air, into the line A B, and falling obliquely on the ſurface of the water G D, does not proceed ſtraight to E, but deviates or deflects to B again; and if the ball moving in the water in the ſame line, A B, ſhould fall obliquely on the ſurface of the water G D, it will not proceed ſtraight to E, nor yet deflect to F. but to G.

REFRA'GABLENESS [*refragabilitas*, L.] refractorineſs.

REFRAIN'MENT [*refrænatio*, L.] a refraining.

REFRANGIBIL'ITY [*of the Rays of Light*] is the diſpoſition to be refracted or turned out of the way, in paſſing out of one tranſparent body or medium into another.

REFRAN'GIBLENESS [of *re* and *frangibilitas*, L.] capableneſs of being refracted.

REFRENA'TION [*refrænatio*, L.] a bridling or checking, a curbing or holding in, *L.*

REFRI'GERANT [*refrigerans*, L.] cooling.

REFRI'GERATIVENESS [of *refrigerativus*, L.] cooling quality.

REFUL'GENTNESS [*refulgentia*, L.] brightneſs, ſplendour.

REGA'LIS *Aqua*, an acid, corroſive ſpirit or water, ſerving as a menſtruum for diſſolving gold; it is prepared by mixing common ſalt or *ſal armoniac* with ſpirit of nitre, or with common *aqua fortis*, L.

REGARDANT' [in *Heraldry*] ſignifies looking behind, and is apply'd to beaſts repreſented in an eſcutcheon, with their faces turned to their tails, as in the figure.

REGARD'ED [*regardé*, F.] looked upon with concern, reſpected, had reſpect to.

REGARD'FUL [of *regard*, F. and *ful*, *Sax.*] having regard to, careful of, concerned for.

REGARD'FULNESS, heedfulneſs, *&c.*

REGARD'LESS [of *regard*, F. and *leſ*, *Sax.*] heedleſs.

REGARD'LESNESS, heedleſneſs.

REGARD'ER, a officer belonging to the king's foreſt, who is obliged by oath, to view and enquire of all offences and defaults that have been committed by the foreſters, and all other officers, in the execution of their office.

REGEN'ERATE, regeneracy. *Milton.*

REGEN'ERATENESS [*regeneratio*, L.] regeneration.

RE'GENT [in a *Colledge*] a profeſſor of arts and ſciences, who holds a claſs or ſet of pupils.

REGERMINA'TION, a ſpringing or budding out again, *L.*

RE'GIBLENESS [of *regibilis*, L.] eaſineſs to be governed.

REGIFUGE [of *regifugium*, of *regem* and *fugare*, L. to drive away] a feſtival held in ancient *Rome*, on the ſixth of the calends of *March*, i. e. on our 24th of *February*, in memory of the expulſion of their king, particularly of *Tarquin*'s flying out of *Rome* on that day.

REG'IMEN [in *Medicine*] a rule or courſe of living, with regard to eating, drinking, clothing or the like, accommodated to ſome diſeaſe, and to the particular courſe of phyſick the patient is under.

REGIMEN'TAL [of *regiment*, F.] of or belonging to a regiment.

RE'GIONS [with *Philoſ.*] are particular diviſions of the air, which are accounted three, the *upper*, *middle*, and *lower*.

Upper REGION, commences from the tops of the mountains, and reaches to the utmoſt limits of the atmoſphere, in which is a perpetual, equable calmneſs, clearneſs and ſerenity.

Loweſt REGION, is that wherein we breathe, and is bounded by the reflection of the ſun's rays; that is, by the height to which they rebound from the earth.

Middle REGION is that wherein the clouds reſide, meteors are formed, *&c.* extending from the extremity of the loweſt to the top of the higheſt mountains.

RE'GIONARIES [in *Eccleſiaſtical Hiſtory*] a title given to thoſe who had the charge and adminiſtration of the church affairs from the fifth century,

REGISTERS in pariſh churches were firſt appointed by *Thomas Cromwell*, Earl of *Eſſex*, vicar-general to king *Henry* the VIII. *A. C.* 1538.

REGISTER *Ships* [in *Trafick*] ſuch ſhips to which the king of *Spain*, or the council of the *Indies*, grant permiſſions to go and traffick in the parts of the *Spaniſh Weſt-Indies*; ſo called, becauſe they are regiſtred before they ſet ſail from *Cadiz*.

REGISTER [with *Letter Founders*] one of the inner parts of the mould, in which the types are caſt.

REG'LET } [*Architect.*] a little,
RIG'LET } flat, narrow moulding, uſed chiefly in compartiments and pannels, to ſeparate the parts or members from one another, and to form knots, frets and other ornaments.

REGLETS [with *Printers*] See *Rigletts*

REGULAR *Bodies* [with *Mathem.*] are ſolid bodies, whoſe ſurfaces are compoſed of regular and equal figures, and whoſe ſolid angles are all equal, of which there are five.

1. A *Tetrahedron*, which is a pyramid comprehended under four equal and equilateral triangles.

2. The *Hexhaedron*, or cube, whoſe ſurface is compoſed of ſix equal ſquares.

3. The *Octahedron*, which is bounded by eight equal and equilateral triangles.

4. The *Dodecahedron*, which is contained under twelve equal and equilateral pentagons.

5. The *Icoſahedron*, which conſiſts of twenty equal and equilateral triangles: Theſe are all the regular bodies that can be, and they are called the Platonick bodies.

REGULAR *Curves*, [with *Mathem.*] are ſuch as the perimeters of the conick ſections, which are always curved after the ſame geometrical manner.

REG'ULARNESS [*regularité*, F. of *regularis*, L.] agreeableneſs to rules, exactneſs, ſtrict order.

REG'ULO, a title given to the ſons of the emperor of *China*.

REG'ULUS, a petty king; a *Saxon* title for a count.

Martial REGULUS *of Antimony* [with *Chymiſts*] a mixture of horſe-ſhoe nails melted with the *Regulus*.

REGULUS [with *Aſtron.*] a ſtar of the firſt magnitude in the conſtellation, *Leo*.

REGURGITA'TION, a ſwallowing again, *L.*

RE-IMBARK'ED [*reimbarqué*, F.] put on ſhip-board again, *&c.*

RE-IMBAT'TLED, put into battle array again.

RE-IMBURSE'MENT [in *Traffick*, &c.] a repayment; or returning what money a perſon had received by way of advance, *&c.*

To RE-INGAGE' [of *re*, and *engager*, F.] to ingage again.

RE-INGAGE'MENT [of *re*, and *engagement*, F.] an engaging again.

RE-INVIGORA'TION, an invigorating again, or the ſecond time.

REJOINT'ING [with *Architects*] the filling up of joints of the ſtones in old buildings, when worn hollow by the courſe of time or water.

A REITERA'TION [with *Printers*] is when the laſt form is laid on the preſs.

REIT'TERS, an ancient title of the *German* cavalry.

RELA'TION [with *Grammar.*] is the correſpondence which words have one to another in conſtruction.

RELATION [with *Logicians*] is the fourth category, as that of *Father*, *Huſband*, *Maſter*, *Servant*, *King*, *Subject*, and every thing that denotes compariſon, as *equal*, *greater*, *leſs*.

RELATION [in *Philoſ.*] the mutual reſpect of two things, or what each is in regard to the other.

RELATION [in a *Law Senſe*] is when, in conſideration of law, two times, or other things, are conſidered as if they were all one; and by this the thing, ſubſequent is ſaid to take its effect by relation.

RELATION [in *Geometry*, &c.] is the habitude or reſpect of two quantities to one another, with regard to their magnitude: The ſame as *Ratio*.

RELATION [in *School Divinity*] is uſed to denote certain of the divine perfections, called perſonal ones, in regard, by thoſe one divine perſon is referred to another, and diſtinguiſhed from it, as in God there is one Nature, two Proceſſions, three Perſons, and four *Relations*; the *Relations* are *Paternity*, *Filiation*, *active Spiration*, and *paſſive Spiration*.

RELA'TIVE *Subſtantives* [with *Gram.*] are ſuch as bear a relation to ſome others, as a father, ſon, daughter, huſband, wife, *&c.*

RELATIVE *Adjectives*, are ſuch as have relation to ſome others, as better, worſe, higher, lower, equal, unequal, *&c.*

RELATIVE *Pronoun*, is ſuch an one as has relation to a noun that goes before, as *he*, *him*, *that*, *who*, *which*, with their numbers.

REL'ATIVENESS [of *relativus*, L.] the having relation to.

RELAXA'TION [with *Surgeons*] a preternatural extenſion, or ſtraining of a nerve, tendon, muſcle, *&c.* either by violence or weakneſs.

RELAY' [in *Tapeſtry Work*] an opening left in a piece where the figures or colours are to be changed, or which is to be filled up when the other work is done.

A RELAY [of *rallier*, F.] a freſh equipage, horſe, *&c.* ſent before, or appointed to be ready, for a traveller to change, to make the greater expedition, as in riding poſt.

RELEGA'TION, a kind of exile or baniſhment for a time appointed, wherein the obnoxious perſon is required to retire to a certain place, and to continue there till he is recalled, *L.*

RELENT'LESS, unrelenting, uncapable to relent, *Milton.*

RELENT'MENT [*rallentiſſement*, F.] a relenting.

RELIEF' [in *Chancery*] is an order ſued out for the diſſolving of contracts, and other acts, upon account of their being unreaſonable, prejudicial, grievous, *&c.*

RELIEF. See *Relievo.*

RELIEF *reaſonable*, is that enjoined by ſome law, or fixed by an ancient cuſtom, and which does not depend on the will of the lord.

RELIE'VO [in *Sculpture*, &c.] imboſſed work, the protuberance or ſtanding out of any figures above the ground or plane whereon they are formed, *Ital.*

Demi RELIEVO, is when one half of the figure riſes from the plane or ground.

RELIEVO [in *Architect.*] is the projecture of any ornament.

RELIEVO [in *Paint.*] is the degree of force or boldneſs, wherewith the figures, beheld at a due diſtance, ſeem to ſtand out from the ground of the painting, as tho' they were really imboſſed.

RELI'GION [*religio*, L.] is defined to be a general habit of reverence towards the divine nature, by which we are both enabled and inclined to worſhip and ſerve God; after that manner which we conceive to be moſt agreeable to his will, ſo that we may procure his favour and bleſſing.

Natural RELIGION, is what men might know, and be obliged to by meer principles of reaſon, improved by conſideration and experience, without the aſſiſtance of divine revelation.

Revealed RELIGION, is what God has obliged us to perform by the manifeſtation of his will, upon the conſideration of temporal or future rewards and puniſhments. The parts of revealed religion are *Faith* and *Practice.*

RELIGION [with *Painters*] is repreſented in a ſilver veil, with a mantle of white.

The divers RELIGIONS *of the World.*

ARABIA is ſubject to the Grand Signior and other *Mahometan* princes, who nevertheleſs tolerate *Chriſtians* to live there, and they have alſo a famous monaſtery upon mount *Sinai*, which is poſſeſſed by the *Caloyers* or religious *Greeks* of the order of St. *Baſil.*

In Turkiſh ASIA *Mahometaniſm* is the religion of the country; nevertheleſs the Grand Signior tolerates other religions there as well as in *Europe.* The *Greeks* have two Patriarchs there, that of *Antioch*, and that of *Jeruſalem.* In his empire are principally the *Chriſtians* called *Armenians*, *Jacobines*, *Georgians*, *Maronites*, *Neſtorians*; there are alſo *Roman Catholicks*, who are for the moſt part *French* and *Venetian* merchants, *Coftes*, *Sabeans*, and a multitude of *Jews.*

BARBARY [in *Africa*] is inhabited by *Moors*, *Turks*, and *Arabs*, who are generally of the *Mahometan* religion, but the *Portugueſe* and *Spaniards* have a few places there; there are ſome towns in which the infidels allow the *Chriſtians* and *Jews* the exerciſe of their religion, paying tribute for it.

BRASILE [in *America*] is ſubject to the *Portugueſe*; where they have an archbiſhop of St. *Salvadore*; the country of *Plata* and that of the *Patagons* are peopled with idolatrous inhabitants, but the *Spaniards* have divers places there, and endeavour to propagate the Chriſtian religion among thoſe idolaters.

CALICUT [in *India*] the people of this kingdom believe in one God, the Creator of Heaven and earth; but they think him to be unactive and does not concern himself in human affairs; but say that an evil angel, named *Deumo* governs the world, and to him they pay divine honours, and also to other false divinities.

CANADA [in *New France*, in *America*] the inhabitants are generally *Roman Catholicks*, the country great part of it belonging to the *French*; but *New England*, *New Holland* and *New Swedeland*, have also colonies there and profess the Reformed religion of their respective countries.

But the savages, as *Iroquois*, *Hurons* and *Algonquains* and others, have little or no religion, except such as converse with the *Europeans*.

The Island CANDIA, now subject to the *Grand Signoir*, besides *Mahometans*, has *Roman Catholicks*, *Greeks* and *Jews*, who pay tribute for their liberty.

CAFRARIA [in *Africa*] is peopled with Idolaters, but the *Dutch* have two forts near the *Cape of Good Hope*, and the *Portugueze* a castle in the kingdom of *Sofala*.

The CARIBEE *Islands* and the natives of *Guiana* are idolaters; but some of them believe the immortality of the soul; also the inhabitants of the country of the *Amazons* worship idols.

CEYLON, is an island of idolaters; but there are many *Mahometans* among them, and a good number of *Christians*. The *Hollanders* having divers cities there in their possession.

CHILI [in *America*] the *Spaniards* have established divers seminaries in *Chili*, in order for the conversion of the natives, who have but very little religion.

The CHINESE are Idolaters; but the exercise of the Christian religion, at least as the jesuits have been pleased to model it, is permitted, and their order have divers churches in that country; there are also a great number of *Jews*, who have their synagogues by the emperor's permission.

CONGO [in *Africa*] there are many idolaters in this kingdom, some *Mahometans*, and divers *Christians*, especially in the province of *Amplo*, of which the *Portugueze* are masters.

In CORFU, an island belonging to the *Venetians*, the inhabitants are of the *Greek* church.

The Island of CYPRUS is under the dominion of the *Turks*, but the *Latin*, and *Greek* churches are allow'd to be there without any molestation. There are also *Armenians*, *Coftes*, and all sorts of sects, who only pay tribute for their liberty.

DALMATIA is possess'd by both the *Venetians* and *Turks*, and the little republick of *Ragusa* pays tribute both to the one and the other; but is of the *Romish* communion, and hath an archbishop. The *Venetians* have two bishopricks in *Dalmatia*, which are those of *Zara* and *Spalatro*.

DENMARK, is in general Protestants, and follow the confession of *Ausburg*.

EGYPT, the chief religion of this country is *Mahometan*, which is follow'd by the *Moors*, *Turks* and *Arabs*. The Christian *Cophtes* have also churches there, and the *Jews* synagogues.

FLORIDA [in *America*] its natives are savages and idolaters, adoring the sun and moon, but there are colonies both of *English* and *Spaniards* there, and have introduc'd the Christian religion in divers places.

FRANCE is now generally of the *Roman* Catholick communion, since the late king *Lewis* XIV. has revoked the edict of *Nantz*, and prohibited the exercise of the Reformed Religion.

GENEVA, the inhabitants of this republick, are generally of the reformed religion.

GERMANY has almost as many religions as it has princes, states and free cities; but the emperor himself professes that of the Church of *Rome*; the principal sects besides are *Lutherans*, *Anabaptists* and *Calvinists*: but the *Lutherans* are the most numerous, and the most countenanc'd by authority.

The *Anabaptists* had formerly gain'd ground all over *Germany*; except *Austria* and *Bavaria*, but now there are scarce any of them left, except in places bordering on *Holland*; *Calvinism* is mostly profess'd in the *Palatinate* in the country of *Hesse*, dutchy of *Wirtemberg*, and the *Hans* towns.

GOA. The isle belongs to the *Portugueze*, who have divers churches and monasteries in it, and the archbishop of this island hath under him all the bishops of the *East-Indies*. And here the inquisition severely exercises its authority over those they call apostates.

GOLCONDA [in *India*] the king himself follows the religion of the *Persians*, but the people are idolaters.

GUINEA [in *Africa*] the inhabitants of this country worship idols; but the *English*,

Engliſh, *Dutch* and *Danes*, poſſeſs ſeveral places on the coaſt, and the *Portugueze* have habitations in the country, where they endeavour to introduce Chriſtianity: The *Negroes* mix ſome ceremonies of *Mahometaniſm* with their idolatry; ſo do the inhabitants of *Zaara* and *Bildegulderid* obſerve the *Mahometan* religion; but that of the natives of *Nubia*, is a mixture of the *Chriſtian* ceremonies, with thoſe of *Judaiſm* and *Mahometaniſm*; the *Abyſſines* are the pureſt of all the *Eaſtern Chriſtians*, as for *Monomotapa*, the ancient religion of that is heatheniſm idolatry; but Chriſtianity has been eſtabliſhed in divers places of it by the *Jeſuits*.

HOLLAND, in all the dominion of the ſtates, the reformed religion according to the mode of *John Calvin* is uppermoſt; but there are many *Anabaptiſts*, *Lutherans*, *Remonſtrants*, ſuffered to be there, and alſo the *Lutherans* are permitted to build churches; and the *Anabaptiſts* have alſo theirs; there are alſo a conſiderable number of *Jews*, who have a ſynagogue at *Amſterdam* and *Rotterdam*; likewiſe *Papiſts*, but they are not ſuffered the publick exerciſe of their religion.

HUNGARY, is inhabited partly by *Roman Catholicks*, and partly by *Lutherans*.

JAPAN [in *India*] idolatry reigns here ſince the perſecution of *Tarcoſama*, who reigned there in 1630, and tho' the *Chriſtians* had formerly, they have at preſent no church there.

INDIA, the empire of the *Mogul*, is ſubject to a *Mahometan* prince of the ſect of *Ali*, which is that of *Perſia*; but there are many idolaters in his dominions. There are alſo *Abyſſines*, *Jews* and *Roman Catholicks*, for every nation there enjoys the free exerciſe of its religion.

Divers kingdoms in the *Peninſula of Indus*, on this ſide the gulph of *Bengala*, the inhabitants of which are almoſt all idolaters, but *Armenians*, *Banians* or *Indian Prieſts*, *Jews* and *Moors*, are ſuffered to live there, according to their ſeveral religions; beſides *Arabs*, *Abyſſines* and *Perſians*, who partly follow the Chriſtian religion, and that of the *Moors* or *Mahometans*.

The main land of INDIA beyond the *Ganges*, is poſſeſs'd by divers idolatrous princes; the *Peninſula* of the ſame *Indus*, on the eaſt ſide of the gulph is alſo a country, where they worſhip idols and falſe gods.

ITALY, the inquiſition ſuffers not here, nor in any of the adjacent iſlands, any of thoſe whom they call Hereticks; ſince they look upon them as rebellious ſubjects againſt the pope, the church's pretended head.

But yet they tolerate *Jews* for particular reaſons; but they are made to pay tribute to the pope, for that liberty they enjoy in the eccleſiaſtical ſtate.

MADAGASCAR, the natives of this iſland believe there is one God, creator of Heaven and earth, but they alſo worſhip an evil ſpirit; tho' the *French* who inhabit there do endeavour to introduce *Chriſtianity* among them.

MALACCA is dependant upon the the king of *Siam*, who here permits the exerciſe of all religions, and teſtifies a particular eſteem for that of the *Chriſtians*; but the greateſt part of it belongs to the *Dutch*, who grant liberty of conſcience to merchants of divers religions, who live and trade there.

MALTA, there is no religion permitted in this iſland, but that of the Church of *Rome*.

MEXICO or *New Spain*, is well ſtored with *Roman* Catholicks, where there is an archbiſhop and divers biſhops; the *Spaniards* are alſo maſters of *New Caſtile d'Or*, where the *Roman* Catholick religion has been introduc'd by them; but the mountaineers of this country are ſtill Idolaters, adoring the ſun and moon as the principal divinities, ſuppoſing one to be the huſband and the other the wife.

The MUSCOVITES follow the religion of the *Greek* Church, although they have a Patriarch at *Muſcovy*, yet they acknowledge the Church of *Conſtantinople*. The *Mordvois* who inhabit the frontiers of *Muſcovy*, circumciſe after the manner of the *Jews* and *Turks*, tho' they are not of their religions; they are neither profeſs'd *Chriſtians* nor Idolaters, but live according to the laws of nature, and worſhip one God, the Creator of the world, to whom they offer the firſt fruits of all they gather, by caſting them up towards Heaven.

NARSINGA [in *India*] here the people practiſe the ſame ſuperſtitions as they do at *Calicut*, and the country is full of *Pagods* or temples, built in honour of their Dæmons.

NETHERLANDS, in thoſe parts that are under the government of *France* and *Spain*, there is no other religion tolerated but that of the *Roman Catholick*; and if there be any *Calviniſts* and *Lutherans* there, they do not diſcover themſelves.

PEGU

PEGU [in *India*] the people of this kingdom are ſo obſtinately bent upon Idolatry, that all the attempts hitherto to bring the Chriſtian religion into the country have been in vain.

PERSIA, in this empire the *Mahometan* religion prevails, according to the ſect of *Ali*, which is different from that of *Abubeker*, *Omar* and *Oſman*, whom the *Turks* prefer before that of *Ali*; but the *Perſians* allow full liberty of conſcience to all ſtrangers, ſo that there are *Roman Catholicks*, *Armenians*, *Neſtorians* and *Sabeans*; *Jews*, and *Banians* or *Indian* prieſts and other Idolaters.

PERU [in *America*] belongs to the king of *Spain*, there the *Roman Catholick* religion is eſtabliſh'd by the *Spaniards*, who have an archbiſhoprick at *Lima*, and divers biſhopricks in other provinces; and Idolatry remains but among very few of the ſavages.

The PHILIPPINE *Iſlands* belong to the king of *Spain*, who gives liberty of conſcience to all thoſe of the country that are Idolaters, and to divers *Indians* and *Chineſes*.

The iſlands of *Sonda*, call'd *Java* and *Sumatra*, are inhabited by people addicted to the worſhip of idols; there are alſo *Mahometans* and *Chriſtians*.

The *Hollanders* are very potent in the iſle of *Java*, where the *Dutch* poſſeſs *Batavia*.

POLAND, this kingdom is of the *Romiſh* religion, tho' there are many *Proteſtants* in it, eſpecially in lower *Poland*, about *Lublin*, *Pruſſia* and *Livonia*, towards the *Baltick*.

In the provinces that border upon *Moravia*, *Hungary* and *Sileſia*, and thoſe that advance towards the ſouth and the *Levant*, they for the moſt part follow the *Greek* church.

RAGUSA, this republick belonging to *Dalmatia*, pays tribute both to the *Turks* and *Venetians*; but is of the popiſh religion, and hath an archbiſhop.

SARDINIA profeſſes the *Romiſh* religion, and uſes the inquiſition.

SCOTLAND is of the Proteſtant religion, but differs from *England*, in that the eſtabliſh'd religion of *Scotland* is *Preſbyterian*, and that of *England* epiſcopal.

SPAIN, there are none but *Roman Catholicks* in this kingdom, or at leaſt known to be otherwiſe, the inquiſition being there put in execution, and they ſuffer neither *Moors* nor *Jews* to be there.

SICILY profeſſes the *Roman Catholick* religion, and alſo makes uſe of the inquiſition.

SWEDEN follows the confeſſion of *Augsburg*; in all the territories of the king of *Great-Britain* the Reformed religion is eſtabliſhed.

SWITZERLAND conſiſts of 13 cantons, of which five are *Romaniſts*, viz. *Uri*, *Switz*, *Underwald*, *Lucern* and *Zug*; the canton of *Soluru* is almoſt all Catholick; *Zurich*, *Bearn*, *Bale* and *Schaffhauſen* are either *Zuinglians* or *Calveniſts*; *Friburg*, *Claris* and *Apenzeel* are partly *Romaniſts* and partly *Calviniſts*. Their allies the *Vaudois* are partly *Zuinglians*; the country of the *Griſons* partly *Roman Catholicks* and partly *Proteſtants*. The *Valtoline* are all *Roman Catholicks*.

TARTARY is ſubject to divers princes; the moſt potent of which is the great *Cham*. Some of theſe princes are *Mahometans*, others *Pagans* and *Idolaters* there are alſo *Neſtorians* and *Jews*; but theſe laſt obſerve but little of the law of *Moſes*.

Crim TARTARY profeſſes *Mahometaniſm*, but have ſome *Jews* and *Roman Catholicks* among them, who are tolerated the exerciſe of their religion paying tribute for it.

TRANSYLVANIA is filled with all ſorts of religions but that of the church of *Rome* is leaſt in requeſt.

TURKY, the *Mahometan* religion reigns there; but the Grand Signior ſuffers *Chriſtians* and *Jews* in divers places. There are great numbers of *Chriſtian Greeks*, and they have a patriarch at *Conſtantinople*, whoſe juriſdiction extends as far as *Natolia*.

VENICE the inhabitants of this republick are generally *Roman Catholicks*, and have baniſhed the *Jews*.

VIRGINIA is poſſeſſed by the *Engliſh*, who are of the Proteſtant religion, but the natives believe there divers gods of different orders, who depend upon one chief called *Kenvas*, who is their ſoveraign, and he has been ſo from eternity; they eſteem the ſun, moon and ſtars to be demi-gods.

A RELI'GIOUS *Man* [*Hierogly.*] was repreſented by a lion running from a cock; alſo by a palm-tree, the root whereof is unpleaſant to look upon, but the fruit and branches are pleaſant, both to the eye, and to the taſte.

An Enemy to RELIGION [*Hierogly.*] was repreſented by an aſs.

RELI'GIOUSNESS, a religious diſpoſition, piety.

RELIN'QUISHMENT [*relictio*, L.] a relinquiſhing.

RELI-

RE'LIQUA, the remainder or debt which a perſon finds himſelf a debtor in upon the accompt.

RELI'QUIÆ, the aſhes and bones of the dead that remained after the burning of their bodies, and which they very religiouſly kept in urns, and afterwards laid them up in tombs, *L.*

REL'ISHABLENESS, the being well taſted.

RELUCT'ANCY } [*reluctatio*,
RELUCT'ANTNESS } L.] a wreſtling, or ſtriving againſt, an unwillingneſs, *&c.*

RELUCT'ANT [*reluctans*, L.] ſtriving againſt.

REMARK'ABLENESS, worthineſs of remark.

RE-MAR'RYING, the marrying again, or a ſecond time.

REMED'IABLENESS, capableneſs of being remedied.

REMED'ILESNESS [of *irremediable*, F.] uncapableneſs of being remedied.

A REM'EDY [*remedium*, L. *remede*, F.] phyſick, medicine; alſo cure, help, eaſe, comfort; alſo means for the redreſs of diſorders or miſchiefs; alſo a ſhift in misfortunes.

REMEM'BRANCE [*remembranca*, Ital. of *rememorare*, L.] is when the idea of ſomething formerly known recurs again to the mind, without the operation of the external object on the external ſenſory; remembring, memory.

REMEM'BRANCERS [of the *Exchequer*] three officers or clerks in that office, as of the king, the lord treaſurer, and of the firſt-fruits.

To REMIND' [of *re* and *mind*] to put in mind.

REMINIS'CENCE } [*reminiſcentia*,
REMINIS'CENCY } L.] the faculty or power of remembering or calling to mind: That power of the human mind, whereby it recollects itſelf, or calls again ſuch ideas or notions which it had really forgot: And in this it differs from memory, which is a treaſuring up things in the mind, and retaining them there without forgetting them.

REMINIS'CERE, an ancient name for the ſecond *Sunday* in *Lent*, being ſo called from the firſt word of the beginning of the maſs for that day, *reminiſcere miſerationum tuarum.*

REMISS'NESS [of *remis*, F. *remiſſio*, L.] ſlackneſs, negligence, careleſneſs.

REMIT'TANCE, forgiveneſs.

REMIT'TANCE [with *Bankers*] a due or fee allowed both for their wages, the tale of money, and the different value of the ſpecies where the money is paid.

REMIT'MENT } [in *Commerce*] a
REMIT'TANCE } return of money from one place to another in bills of exchange, orders, or the like.

REMIT'TER [in *Law*] is where a man has two titles in law, and is ſeized by the latter, and that proving defective, he is *remitted* or reſtored to the former more ancient title.

REMON'STRANT [*remonſtrans*, L.] expoſtulatory, *&c.*

REMON'STRANTS, a party of *Chriſtians* in *Holland* called alſo *Arminians*, ſo denominated from a writing they called a *Remonſtrance*, which they preſented to the ſtates of *Holland* in the year 1609, wherein they reduced their doctrines to theſe five articles.

1. That God in election and reprobation had regard on the one ſide to faith and perſeverance, and on the other ſide to incredulity and impenitence.

2. That *Jeſus Chriſt* died for all men without exception.

3. That grace was neceſſary for the application of one's ſelf to God.

4. That yet it did not act in an irreſiſtible manner.

5. That before affirming that the regenerate cannot totally fall away, this queſtion ought to be more accurately examined.

REMON'STRATED [of *re* and *monſtratus*, L.] ſhewed by reaſon and inſtances, *&c.*

REMO'RA } the ſhip-halter. A
REMEL'IGO } ſmall fiſh called a *Sea-Lamprey* or *Suck-ſtone*; of which the ancients had an opinion, that, by ſticking to the keel of a ſhip it would ſtop its courſe. And thence *Remora* is taken for any delay, ſtop, let, hindrance. *F.*

REMORSE'LESS [of *remords*, F. of *re* and *morſus*, L. and nerre, *Sax.*] without check, or ſting of conſcience.

REMOTE'NESS [of *remotus*, L.] the being far from.

REMOVE'ABLENESS, liableneſs to be removed.

A REMO'VE, a removing, changing of place or abode.

REMPHAN, was deified by the *Egyptians*, for his great care of the country, and was repreſented by a *Star*, which probably was the ſtar of the god *Remphan*, mentioned in the *Acts* of the apoſtles.

This

This ſtar ſeems to be *Saturn*, for in an *Egyptian* alphabet, where the names of the planets are marked *Saturn* ſtands thus PHΦAN. This god was alſo worſhipped by the *Iſraelites*; ſome take it to be *Venus*, others *Adonis*. *Remphis* was a king of *Egypt*, who liv'd about *Jacob*'s time, and might probably be that *Pharaoh* that was ſo kind to *Joſeph*.

REMPLI' [in *Heraldry*] *i. e.* filled up, ſignifies that all the chief is filled up with a ſquare piece of another colour, leaving only a border of the proper colour of the chief about the ſaid piece, as in the figure.

RE'MULUS [with *Anat.*] the narrow part of the ribs which joins with the *Vertebræ*, or turning joints of the back-bone.

REMU'NERABLE, capable of being rewarded.

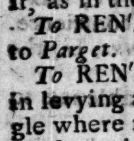
REMU'RIA [among the *Romans*] feaſts inſtituted in honour of *Remus* the brother of *Romulus*.

RE'NAL *Glandules* [with *Anat.*] two flat and ſoft glands about the thickneſs of a nut, above the reins on each ſide.

RENAS'CENT [*renaſcens*, L.] ſpringing up, or being born again.

RENAS'CIBLENESS [*renaſcibilitas*, L.] the power or capableneſs of being born again, of renewing, or regeneration.

A RENCOUN'TER [*rencontre*, F.] an encounter of 2 little bodies or parties of forces; an accidental meeting, an unexpected adventure, as when 2 perſons fall out and fight on the ſpot, without having premeditated the combat; and thus it is oppoſed to a *Duel*.



RENCONTRE' [in *Her.*] or a *Rencontré*, denotes that the face of a beaſt ſtands right forward, as if it came to meet the perſon before it, as in the figure.

To REN'DER [with *Builders.*] See to *Parget*.

To REN'DER [in *Law*] a term uſed in levying a fine. A fine is either ſingle where nothing is granted, or with render, whereby ſomething is rendered back again by the cogniſee to the cogniſor; or double, which contains a grant or render back again of ſome rent, common, or other thing out of the land itſelf to the cogniſor.

RENDI'TION, a rendering.

RENI'TENCY [of *renitens*, L.] a reſiſting or ſtriving againſt.

RENITENCY [in *Philoſophy*] that reſiſtency or force that is in ſolid bodies, by which they reſiſt the impulſe of other bodies, or re-act as much as they are acted upon.

RENNET, the maw of a calf, commonly uſed for turning milk, in making curds for cheeſe, *&c.*

To RE'NOVATE [*renovare*, L.] to renew.

RENOWN'EDNESS, famouſneſs.

RENT [of *rentan*, *Sax.*] torn in pieces.

RENT'ABLE, that may be rented.

RENT'ERING [of *rentaire*, F.] in *Manufactory* the ſewing of 2 pieces of cloth edge to edge without doubling them, ſo that the ſeam is ſcarcely to be ſeen; alſo the ſewing up a rent or hole made in the dreſſing or preparing of cloth.

RENUEN'TES [*Anatomy*] a pair of muſcles of the head, ſo named, as being antagoniſts to the *Annuentes*; their uſe is to throw the head backwards with an air of refuſal.

RENVERSE' [in *Her.*] denotes any thing ſet with the head downwards, as *Chevron renverſe*, is a cheveron with the point downwards, or when a beaſt is laid on its back, *F.* as in the figure.

RE-ORDINA'TION, the act of conferring orders a ſecond time.

REP-*Silver* [*Old Rec.*] money anciently paid by ſervile tenants to their lord, to be quit of the ſervice of reaping his corn.

To REPAIR' *a Medal*, is to clear off the ruſt, to render it clean, and as perfect as it may be.

REPAIR'ABLE, that may be repaired or mended.

REPAN'DOUSNESS [of *repanditas*, L.] bentneſs or bowingneſs backwards.

To REPART' [with *Horſemen*] is to put a horſe on, or to make him part the ſecond time.

REPARTEE' } [*repartie*, F.] a ready, ſmart, reply, eſ-
REPARTY' } pecially in matters of wit, humour, or raillery.

A REPEAT' [in *Muſick*] a character ſhewing that what was laſt play'd or ſung muſt be gone over again.

REPEEK } [at the game]
REEK *and* REPEEK } called *Picket*] a term uſed when the player has a fifteenth or fourteenth by kings, *&c.* and the ruff before he plays a card.

REPEL'LING *Power* [in *Phyſicks*] a certain power or faculty reſiding in the minute parts of the natural bodies, whereby they mutually fly from each other.

REPENT [with *Bot. Writ.*] creeping.

REPENTANCE [with *Divines*] is ſuch a converſion of a ſinner to God, by which he is not only heartily ſorry for the evil he has done, and reſolved to forſake it, but actually begins to renounce it, and to do his duty according to the utmoſt of his ability, with a ſtedfaſt purpoſe to continue a faithful ſervant of God unto the end of his life.

REPEN'TANT, repenting, *F.*

REPERCUS'SION [in *Muſick*] a frequent repetition of the ſame ſounds.

REPERCUSSIVENESS [of *repercuſſivus*, L.] beating back or rebounding quality.

A REFERTORY [*refertorium*, L.] a book into which things are methodically entered, in order to the more ready finding of them; alſo a place where things are orderly laid up, ſo as to be eaſily found.

REPETITION [in *Muſick*] a reiterating or playing over again of the ſame part of a compoſition, whether it be a whole ſtrain, part of a ſtrain, or double ſtrain.

REPETITION [with *Rhet.*] is when the perſon thinks his firſt expreſſion not well underſtood, and is ſollicitous to make his hearers know what he means, and repeats or explains in another way.

REPLANTA'TION, a planting again or the ſecond time.

To REPLEAD [of *re* and *plaider*, F.] to plead again to that which was once pleaded before.

REPLEN'ISHMENT, the repleniſhing.

REPLETE'NESS [*repletio*, L.] fulneſs.

REPLE'TION [in *Canon Law*] is where the revenue of a benefice is ſufficient to fill or occupy the whole right or title of the graduate who holds it.

RE'POLON [with *Horſemen*] is a demi-volt, the croup incloſed at five times.

To REPOSE' *one's ſelf* [*repoſer*, F.] to take one's reſt.

REPREHEN'SIBLENESS [of *reprehenſibilis*, L.] reproveableneſs.

REPRESENTA'TION [in the *Dram.*] is the exhibition of the action of a theatrical piece, including the ſcenes, machines, recitations, *&c.*

A REPRES'SION, a reſtraining, *&c.* L.

REPRES'SIVE [*repreſſus*, L.] of a reſtraining nature or quality.

REPRISE' [with *Horſemen*] is a leſſon repeated, or a manage recommenced.

REPRIZE [in *Sea Commerce*] a merchant ſhip, which having been taken by a corſair or privateer, *&c.* is retaken or recoved by a veſſel of the contrary party.

REPROACH'ABLENESS [*reproachable*, F.] capableneſs, *&c.* of being reproached.

REPROACH'FULNESS [of *reproche*, F. and ꝑulneſſe, *Sax.*] a reproachful quality or diſpoſition.

RE'PROBATENESS [*reprobati*, L.] the ſtate of a reprobate; wickedneſs, impiety.

REPROVEA'BLENESS [of *reprobabilis*, L.] liableneſs to be reproved.

REP'TILE [*reptilis*, L.] a creeping thing that reſts upon one part of the belly, while it advances the other forward, as an earth-worm, ſnake, *&c.*

REPTILES [with *Botan.*] thoſe plants which creep either on the earth or on other plants, as wanting ſtrength of ſtalk to ſuſtain themſelves.

REPU'DIABLE, that may be put away or divorced.

A REPU'DIATE [*repudiata*, L.] a divorced woman, one put away.

REPUG'NANTNESS [*repugnantia*, L.] repugnancy; contrary nature or quality.

REPULS'E [with *Philoſ.*] otherwiſe called *reaction*. It is one of the laws of nature, that *repulſe* or *reaction* is always equal to impulſe or action; that is, the action of two bodies one upon another is always equal one with another, or that the ſame force that ſtrikes upon another, is returned back by that other on it, and the forces are impreſſed with directions directly contrary. In all blows and ſtrokes the thing ſtruck (as ſuppoſe with a hammer on an anvil) the anvil ſtrikes the hammer with equal force. If one body preſs or draw another, it is juſt as much preſſed or drawn by that.

REPUL'SION, a beating or driving backwards, a repulſe.

REPUL'SORY [*repulſorius*, L.] fit to repel, or pull back.

REPUR'GED [*repurgatus*, L.] purged again.

REP'UTABLENESS [of *reputatio*, L.] being of good repute.

REPU'TED, accounted, eſteemed, looked upon.

To REQUEST *the Game* [with *Hunters*] is when having run it down the night before, they ſeek it again the next morning with the bloodhound, *&c.*

REQUEST [in *Law*] a ſupplication or petition made to a prince or court of juſtice, begging relief in ſome caſes wherein the common law granted no immediate redreſs.

Court of REQUESTS, an antient court of equity, inſtituted in the time of *Henry* VII. of like nature with that of chancery, chiefly for the relief of petitioners, who in conſcionable caſes ſhould addreſs themſelves by way of petition to his majeſty.

REQUIRE'MENT, the thing required: alſo a requiring.

RE'QUISITNESS, neceſſarineſs, *&c.*

To RESALU'TE [*reſalutare*, L.] to ſalute again.

RESARCELE'E [in *Heraldry*] as a

croſs reſarcelee ſignifies one croſs, as it were, ſewed to another, or one croſs placed upon another, or a ſlenderer croſs charged upon the firſt, as in the figure.

RES'CEIT [in *Common Law*] an admittance of plea, though the controverſy be only between two.

RES'COUS *in Law*, is when a man, diſtraining cattle for damage done in his ground, drives them in the highway towards the pound, and they get into the owner's houſe, and he refuſes to deliver them upon demand; he that detains them is ſaid to be a *Reſcous in Law*. F.

RESCOUS *in Fact*, is a reſiſtance againſt lawful authority, as by a violent taking away, or procuring the eſcape of one that is arreſted.

RE'SCRIPT, an anſwer delivered by an emperor or a pope, when conſulted by particular perſons on ſome difficult queſtion or point of law, to ſerve as a deciſion thereof.

RESEIS'ER [in *Law*] a taking again of lands into the kings hands, for which an *ouſter le main* was formerly miſuſed.

RESERCEDE' [in *Heraldry*] a term uſed of a croſs moline voided.

RESERVA'TION *Mental*, a propoſition which ſtrictly taken, and according to the natural import of the terms, is falſe; but is qualified with ſomething reſerved in the mind becomes true.

RESERVATION [in *Converſation*] reſervedneſs, that diſtance and ſtate, which ladies obſerve towards thoſe that court them.

To RESERVE [in *Law*] ſometimes ſignifies to except, as when a man lets his houſe, but reſerves one room for his own uſe.

RESERVE' [*Milit. Aff.*] is a body of troops ſometimes drawn out of the army, and encamped by themſelves in a line behind the other two lines.

RE'SIANT, a perſon that reſides or dwells in a certain place.

RES'IDENT [*ant. Cuſtoms*] a tenant who was obliged to reſide on his lord's land and not to depart from it.

A RESIDEN'TIARY, *a Cannon*, a parſon inſtalled to the privileges and profits of a reſidence.

RESIL'IENTNESS [of *reſiliens*, L.] rebounding quality, reſiliency.

RES'IN or *Roſin*, [with *Phyſicians*] is a fat and oily liquor, iſſuing either of its own accord, or elſe let out by cutting of any tree or plant; alſo an artificial roſin, chymically prepared, and drawn from any plant or drug, that abounds with reſinous particles, as *Reſin of Jalap*, &c.

RES'INOUSNESS [of *reſinoſus*, L. *reſineux*, F.] reſinous or roſiny quality.

RESIPIS'CENCE [*reſipiſcentia*, L.] a being wiſe again; a changing one's mind from doing amiſs; the reflection which a perſon makes upon his bad conduct; which leads him to reformation, repentance and amendment of life.

RESIST'ENCE [*reſiſtentia*, L.] the act of reſiſting or withſtanding.

RESISTENCE [in *Philoſ.*] reſiſting force, any force which acts contrary to another, ſo as to deſtroy or diminiſh its effect; that property of ſolid bodies which reſiſts and oppoſes whatſoever comes againſt them.

RESOL'VABLENESS [of *reſolubilis*, L.] capableneſs of being reſolved.

RESOLU'TION [with *Chymiſts*] a ſeparating the parts of mixt bodies, by means of a diſſolving ingredient.

RESOLUTION [in *Phyſicks*] the reduction into its original or natural ſtate, by a diſſolution or ſeparation of its aggregated parts.

RESOLUTION [with *Logicians*] a branch of method, called alſo *Analyſis*.

RESOLUTION [with *Mathem.*] is an orderly enumeration of the ſeveral things to be done, to obtain what is required by a problem.

RESOLUTION [in *Muſick*] is when a canto or perpetual fugue is not written all on the ſame line, or in one part; but all the voices that are to follow the *Guido*, are written ſeparately, *&c.*

RESO-

RESOLUTION [in *Medicine*] the coction of the crude matter of a diſeaſe, either by the natural ſtrength of the patient, or of its own accord, or by the application of remedies.

RE'SONANCE, a reſounding; an echo.

RESPECT'FULNESS [of *reſpecteux*, F. *&c.*] a reſpectful behaviour.

RES'PITE *of Homage* [in *old Rec.*] the forbearance of the homage due from a vaſſal or tenant holding by homage ariſing from knights ſervice, which is thereby likewiſe annulled.

RESPLEN'DENTNESS [of *reſplendeſcentia*, L.] reſplendency, a great luſtre or brightneſs.

RESPOND'ENT [in *Com. Law*] one who undertakes to anſwer for another; or binds himſelf as ſecurity for the good behaviour of another; or another perſon who excuſes or declares the cauſe of a party who is abſent.

RESPON'SIBLENESS [of *reſponſable*, F.] capableneſs of anſwering demands.

RESPON'SORY [*reſponſorius*, L.] anſwering.

RES'SAULT [in *Architect.*] the effect of a body, which either projects or ſinks, *i. e.* ſtands either more out or in than another, ſo as to be out of the line or level, as a ſocle, entablature, cornice, *&c.* upon an avant corps, arriere corps, or the like, *F.*

RES'SORT [in *Law*] its common meaning is the ſpring or force of elaſticity, whence it is uſed for a juriſdiction and the extent or diſtrict thereof; alſo a court or tribunal where appeals are judged, as the houſe of lords judge *en dernier reſſort*; it is alſo uſed for a writ of tail or couſenage, in the ſame ſenſe as deſcent in a writ of right.

RESSOUR'CE [prob. of *reſoudre*, F. to reſolve] a means which preſents itſelf afreſh; the means or foundation of a man's recovering himſelf from his fall or ruin; or an after game for repairing his damages, *F.*

REST [in *Phyſicks*] is the continuance of a body in the ſame place; or it is its continual application and contiguity to the ſame parts of the ambient and contiguous bodies. It is an axiom in philoſophy, that *Matter* is indifferent as to *Reſt* or *Motion*.

Hence Sir *Iſaac Newton* lays it down as a law of nature, that every body perſeveres in its ſtate either of *Reſt* or uniform *Motion*; except ſo far as it is diſturbed by external cauſes.

REST, is either *abſolute* or *relative*. Sir *Iſaac Newton* defines *true* or *abſolute Reſt* to be the continuance of a body in the ſame part of abſolute and immoveable ſpace. And,

Relative REST, to be the continuance of a body in the ſame part of relative ſpace.

Thus in a ſhip under ſail, *relative Reſt* is the continuance of a body in the ſame region of the ſhip, or the ſame part of its cavity.

True or *abſolute* REST, is its continuance in the ſame part of univerſal ſpace, wherein the ſhip with its cavity and contents are all contained.

Hence, if the earth be really at *Reſt*, the body *relative at reſt* in the ſhip, will *really* and *abſolutely* move, and that with that velocity wherewith the veſſel moves: But if the earth do likewiſe move, there will then ariſe a real and abſolute motion of the body at *reſt*; partly from the real motion of the earth in abſolute ſpace; and partly from the relative motion of the ſhip on the ſea.

Laſtly, if the body be likewiſe relatively moved in the ſhip, its real motion will ariſe partly from the real motion of the earth in immoveable ſpace, and partly from the relative motions of the ſhip upon the ſea, and of the body in the ſhip.

Thus if that part of the earth, where the ſhip is moved eaſtward, with a velocity of 10010 parts; and the veſſel be carried by the winds weſtward 10 parts, and at the ſame time a ſeaman on board walk with a velocity 1 part: The ſeaman will be moved really and abſolutely in immoveable ſpace eaſtward, with 10001 parts of velocity; and relatively on the earth with 9 parts of velocity weſtward.

RE'STITUTED *Medals* [with *Antiquaries*] are ſuch medals as were ſtruck by the emperors, to renew or retrieve the memory of their predeceſſors.

RESTITUTIO'NE *temporalium* [in *Law*] a writ which lies where a man is elected and confirmed biſhop of a dioceſs, for the recovery of the temporalities or barony of the ſaid biſhoprick.

RESTOR'ATIVENESS [of *reſtorativum*, L.] a reſtoring quality.

RESTORA'TION, a reſtoring a thing to the good ſtate it was in before.

RESTRICT'IVENESS } a reſtrin-
RESTRIN'GENTNESS } gent quality.

RESULT'ANCE [of *reſultans*, L.] a rebounding back.

RESULT' [*reſultus*, L.] what is gathered from a conference, meditation, diſcourſe, or the like.

RESUMP'TION [with *Schoolmen*] a ſummary repetition or running over of an argument, or of the ſubſtance of it, in order to a refutation of it.

RESUMPTION [in *Logick*] the reduction of ſome figurative or quaint propoſition to a more intelligent and ſignificant one. As the *Meadows ſmile*, i. e. they look pleaſant.

A RESUMP'TIVE [in *Pharmacy*] an unguent for recruiting and reſtoring languiſhing conſtitutions.

The RESURREC'TION [*Hieroglyp.*] was repreſented by a Phenix, that riſeth out of its aſhes, when it hath been conſumed by the violence of the fire kindled by the ſun-beams, as is reported.

RETAIL', a buying in large, and ſelling by ſmaller quantities.

RETAILER' [in *Heraldry*] ſignifies cut again, meaning that the eſcutcheon is divided into three parts by two lines in bend ſiniſter. *F.*

To RETAIN' [in *Horſemanſhip*] a term uſed of mares, who conceive and hold after covering.

RETARDA'TION [in *Nat. Philoſ.*] a delaying the motion or progreſs of a body or diminiſhing its velocity.

RETCH'LESNESS [of *pecce leaꝛneꝛꝛe*, of *reccan*, *Sax.* to care] careleſneſs, *&c.*

RETENT'IVENESS [of *retentivus*, L.] a retentive faculty.

RETIA'RII [among the *Romans*] a ſort of combatants, who fought with a trident or three forked inſtrument in one hand, and a net in the other, in which they endeavoured to entangle their adverſary.

RETI'CENCY [*reticentia*, L.] concealment, paſſing over in ſilence.

RETI'CENCE [in *Rhetorick*] a figure in which the orator makes oblique mention of a thing, in pretending to paſs it by unmentioned.

RETICULA } [with *Aſtron.*] a con-
RE'TICLE } trivance for the exact meaſuring the quantity of eclipſes.

RETIC'ULAR *Body* [*Anat.*] a body of veſſels lying immediately under the cuticle or ſcarf kin.

RETINUE [*retenue*, O. F. of *retinere*, L. to retain] attendants or followers of a perſon of quality, eſpecially in a journey.

RETIRA'DE [in *Fortif.*] a kind of retrenchment made in the body of a baſtion, or other work that is to be diſputed inch by inch, after the firſt defences are diſmantled.

RETIRA'TION [with *Printers*] the outſide of a ſheet, as it lies on the preſs.

RETI'REDNESS [of *retirement*, F.] private life, privacy.

RE'TORT [with *Chymiſts*] a veſſel made either of glaſs, earth or iron, according to the nature of the matter to be diſtilled, and the degree of fire neceſſary to perform the operation in this figure. It is commonly uſed in diſtilling oils, volatile ſalts, and acid ſpirits.

A RETOR'SION, the returning of an argument, *F.* of *L.*

RETRANCHE' [in *Heral.*] denotes the eſcutcheon is twice cut athwart bendwiſe, or doubly cut in *Bend dexter*; and then it is ſaid to be *Tranché & retranche*, F.

RETRA'ITE, a retiring, retreat, ſhelter. *F.*

RETRAITE [in *Fortif.*] See *Berme* and *Foreland*.

A RETREAT' [in *Maſonry*] a little receſs or diminution of the thickneſs of a wall, *&c.* in proportion as it is raiſed.

RETREAT, a beat of drum in the evening, at the firing of a piece, called the *Warning Piece*; at which the drum-major with all the drums of the battalion, beats round the regiment.

RETRENCH'MENT [in *Fortifi.*] a ditch bordered with a parapet, and ſecured with gabions or bavins, laden with earth: Sometimes it is taken for a ſimple retirade, made on a horn work or baſtion, when it is intended to diſpute the ground inch by inch.

RETRIBU'TION, a handſome preſent, gratuity or acknowledgment, given in lieu of a formal ſalary, or hire, to perſons employed in affairs that fall not under the common commerce of money.

RETRIEV'ABLE [of *retrover*, F.] recoverable.

RETRIEV'ABLENESS, recoverableneſs.

RETROACTIVE [in *Law*] a term uſed of new laws and ſtatutes, which are ſaid to have no *retroactive Effect*, i. e. no force or effect, as to what was done before their promulgation.

RETROGRADA'TION [*Aſtronom.*] is an apparent motion of the planets, wherein they ſeem to go backward in the zodiack, and contrary to the order or ſucceſſion of the ſigns.

RETRO-

RETROGRADATION *of the Nodes* [in *Aſtron.*] is a motion of the line of the moon's nodes, wherein it continually ſhifts its ſituation from *Eaſt* to *Weſt*, contrary to the order of the ſigns, compleating its retrograde circulation, in the ſpace of 19 years; after which time either of the nodes having receded from any point of the ecliptick, returns to the ſame again.

RETROGRADATION *of the Sun* [*Aſtron.*] is thus; when the ſun has his declination greater than the latitude of the place; but either *Northern* or *Southern* as the place is; the ſun wil appear twice upon the ſame point of the compaſs, both before and after noon, to the inhabitants of that place, and is therefore ſaid to be retrograde.

RETROGRADA'TION [in the higher *Geom.*] is the ſame that is otherwiſe called, *contrary Flexion.*

RE'TROGRADE [*retrogradus*, L.] a going backwards, or in a direction, contrary to its natural one.

RETROGRADE *Verſes*, the ſame as reciprocal verſes, or recurrents; certain verſes which give the ſame words, whether read forwards or backwards; as *Signa te, ſigna temere me tangis & angis.*

RETROGRADE [with *Aſtron.*] a planet is ſaid to be ſo, when by its proper motion in the zodiack it goes backwards, or contrary to the ſucceſſion of the ſigns, as from the ſecond degree of *Aries* to the firſt, and from that to *Piſces.*

RE'TROGRADENESS [of *retrogradus*, L.] the faculty of going backwards.

RETROGRES'SION *of Curves*, the ſame with what is called contrary reflection.

RETURN' [in *Build.*] a ſide or part which falls away from the foreſide of any ſtrait work.

RET'URNS *of a Mine*, are the turnings and windings of a gallery.

RETURNS *of a Trench* [in *Fortifi.*] the ſeveral windings and crooked lines of a trench, drawn in ſome meaſure parallel to the ſides of the place attacked, to prevent being enfiladed, or having the ſhot of the enemy ſcour along the length of the line.

RETURNS } [in *Law*] cer-
RETURN-DAYS } tain days in each of the four terms, peculiarly ſet apart for the ſeveral ſorts of proceedings in any cauſe to be determined.

Every term has four, five or ſix returns, which are of ſix kinds; and thence one of them is repeated in moſt terms, with the name of this or that feſtival, whereunto they are appropriated, *viz. Craſtino, i. e.* the morrow after the day nominated; *Octabis*, the eighth day after incluſively; *Quindeno*, the fifteenth day after; *Tres*, that day three weeks; *Menſe*, that day month; and *Quinque*, that day five weeks.

Hilary-Term, has four ſuch returns, *viz. Octabis Hilarii*, eight days after *Hilary* day, two, *Undena Hilarii*, fifteen days; *Craſtina Purificationis*, the day of the Purification; and *Octabis Purificationis*, eight days after incluſive.

Eaſter-Term, has five returns, *viz*, *Quindena Paſchæ*, fifteen days after *Eaſter*; *Tres Paſchæ*, three weeks after *Eaſter*; *Menſe Paſchæ*, the day month after *Eaſter*; *Quinque Paſchæ*, the day five weeks after *Eaſter*, and *Craſtini Aſcenſionis Domini*, the day after Aſcenſion-Day.

Trinity Term, has four returns, *viz. Craſtino Trinitatis*, the day after *Trinity*; *Octabis Trinitatis*, eight days after *Trinity*, incluſive: *Quindena Trinitatis*, fifteen days after; and *Tres Trinitatis*, three weeks after.

Michaelmas-Term, has ſix returns, *viz. Tres Michaelis*, three weeks after *Michaelmas*, *Menſe Michaelis*, the day month after *Michaelmas*; *Craſtino Animarum*, the day after *All-Souls*; *Craſtino Martini*, eight Days after incluſive; and *Quindena Martini*, fifteen days.

REVE [in *Ant. Cuſt.*] the bailiff of a franchiſe or manour.

REVE [in *Ant. Cuſt.*] a duty or impoſition on merchandizes either imported or exported.

REV'ELLER [of *reveilleur*, F.] a rioter.

The deſire of REVEN'GE, ſay the moraliſts, turns to vice, when it exceeds a moderate defence of our ſelves, and our dependants and concerns, and a juſt aſſertion of our rights againſt the invaders of them.

REVEN'UE [*Hunting Term*] a meſs of fleſh formed chiefly of a cluſter of whitiſh worms on the heads of deers, which gnaw the roots of their horns, and ſo is the occaſion of their caſting them.

REVENUE *of a Partridge* [with *Fowlers*] a new tail of a partridge, growing out after the former is loſt.

REVERBERA'TION [in *Chymiſt.*] is the cauſing the flame of a fire to beat back down on the metal in a furnace.

A REVER'BERATORY [*reverberatorium*, L.] a chymical furnace, built cloſe

cloſe all round, and covered at top, ſo as not to give vent to the heat or flame, but to make it return or beat back to the bottom of the furnace.

REV'ERENCE [*reverentia*, L.] is an humble, awful, and ingenious regard for the divine nature, proceeding from a due eſteem and love of God, which renders us unwilling to do any thing which may argue a contempt of him, or which may provoke or offend him.

REV'EREND [*reverendus*, L.] a title given to the clergy, *Right Reverend*, to Biſhops, *Moſt Reverend*, to Archbiſhops.

REV'ERENDNESS [of *reverendus*, L.] a reverend quality.

REV'ERENTNESS [*reverentia*, L.] a reverent quality, humble behaviour.

A REVERS'E [*of a Medal*] is the backſide, in oppoſition to the head or principal figure.

REVERS'ED [in *Heraldry*] turned back, or upſide down. When a man bears in his eſcutcheon another reverſed, it is a mark of his having raviſhed a maid or widow, or that he has run away from his ſovereign's banner: or, when a man's own eſcutcheon is reverſed entirely, it is a mark of his being a traitor.

REVERS'IBLENESS, capableneſs of being reverſed.

REVERS'ING } [in *Muſick*] the
RENVER'SING } inverting of the order of the parts, or the placing of the higher part or treble, in the place of the lower part or baſs.

REVER'SION [in *Rhetorick*] a figure, the ſame that in *Greek* is called *Epiſtrophe*.

REVERSION, a returning or coming back again. *L.*

REVERSION [in *Com. Law*] is a poſſibility reſerved to a man's ſelf and his heirs, to have again lands or tenements, made over conditionally to others, upon the failing of ſuch conditions.

REVERSION *of Series* [in *Algebra*] a method of finding a fine from its ark, or the ordinate of an ellipſis from an area given to be cut off from any point in the axis.

REVERT'IBLE [*reverſible*, F.] that may return, or be returned.

REVIC'TUALLING [*revitaillement*, F.] a victualling again.

A REVIEW', the ſhew or appearance of a body of troops or ſoldiers ranged in form of battle, and afterwards made to file off, to ſee if the companies be compleat, or to receive their pay, *&c.*

REVIL'E, reviling, repeoaching. *Milt.*

A REVISE [with *Printers*] a ſecond proof of a printed ſheet taken off the preſs, to examine whether the faults, marked in the former by the corrector, have been amended.

To REVIV'IFICATE [*reviviſcere*, L.] to recover life again.

REVIVIFICA'TION [in *Chymiſtry*] See *to Revive*.

RE-U'NION [*re-uniou*, F.] the act of reuniting, or rejoining, or cloſing together again; alſo the reconciliation of friendſhip that has been interrupted.

REVO'CABLENESS [of *revocabilis*, L.] liableneſs to be revoked, repealed, *&c.*

A REVOLT'ER, one who riſes againſt, or, who forſakes the cauſe of his ſovereign.

REVOL'VING [*revolvens*, L.] rolling in mind, conſidering. *Milton.*

REVOLU'TION [in *Geom.*] is the motion of any figure round a fixed line, as an axis.

REVOLU'TION [in *Aſtron.*] is the period of a ſtar, planet, comet, or other phænomenon; or its courſe from any of the zodiack points till it return to the ſame.

REVUL'SION, a plucking away or back. *L.*

REVULSION [with *Phyſicians*] is the turning of a violent flux of humours from one part of the body to another, either a neighbouring or oppoſite part.

REVUL'SIVE [of *revulſivus*, L.] pulling back or away.

To REWARD' [of *re* and peapdian, *Sax.*] to recompenſe.

REWARD'ABLE, that is capable or worthy of being recompenſed.

REW'ISH, lecherous, a term uſed of the copulation of doves.

RHA'CHIS [with *Anat.*] the ſpine or chine bone of the back.

RHACHISA'GRA [with *Phyſicians*] the gout in the ſpine, *&c.*

RHACHI'TÆ } [with *Anat.*] cer-
RHACHITÆ'I } tain muſcles that lie over the back-bone.

RHADAMAN'THUS [ſo called of περι τα ῥοδα εμαντ, *Gr.*] according to the poets, was the ſon of *Jupiter Aſterius*, a wiſe legiſlator of the *Cretans*, who upon that account, by the poets, was feigned to be one of the three judges of ſouls in Hell: He is ſaid to have lived about the year of the world 2660, and to have been the moſt temperate man of his time. They ſay his particular province was to inquire into the crimes which

which men had committed when alive, and to bring ſuch to confeſſion as, enjoying themſelves with impunity, had deferr'd their repentance till death.

RHAGA'DES [ῥαγάδες, Gr.] chaps or clefts in the hands, feet, lips, *&c.*

RHAMNU'SIA, the goddeſs of indignation, ſo called of *Rhamnus*, a town of *Attica*, where ſhe had a ſtatue. This is the ſame deity that the *Greeks* called *Nemeſis*, L.

RHAN'DIX, the part of a diviſion of a county in *Wales*, before the conqueſt, containing four tenements; as every *Gavel* contained four *Rhandixes*, every *Townſhip* four *Gavels*, and every *Manour* four *Townſhips*.

RHA'PHE [ῥαφή, Gr.] the future or ſeam of the ſcull bone.

RHAP'SODISTS, makers or compoſers of rhapſodies.

RHAP'SODY [*rhapſodia*, L. of ῥαψῳδία of ῥάπτω, to ſew, and ᾠδή, a verſe or ſong Gr.] a confuſed collection of divers paſſages, notions, *&c.* muſtered up for the compoſing of ſome work; alſo a tedious and impertinent ſpinning out of a diſcourſe, to little or no purpoſe; ſo denominated (as ſome ſay) of a contexture or repetition of a great number of verſes, eſpecially *Homer's* poems, which were collected and digeſted into books by *Piſiſtratus*.

RHAPSO'DOMANCY [of ῥαψῳδία and μαντία, Gr.] an antient kind of divination, performed by pitching on a paſſage of a poet at hazard, and reckoning on it as a prediction of what was to happen.

Sometimes they wrote ſeveral verſes of a poet on ſo many pieces of wood, paper, or the like, ſhook them together in an urn, and drew out one, which was accounted the lot.

Sometimes they caſt dice on the table on which verſes were written, and that whereon the dye lodged, contained the prediction.

RHE'A [of ῥέω, to flow, *Gr.* becauſe ſhe abounds with all manner of good things] *Cybele*, the mother of the gods, according to the poets. See *Cybele* or *Veſta*.

RHETO'RIANS, Hereticks in the 4th century, who maintained, that all hereticks have reaſon on their ſide, of what ſect ſoever they are.

RHETOR'ICALNESS [of *retorique*, F. *rhetorica*, L. of ῥητορική, Gr.] eloquentneſs.

RHET'ORICK [*rhetorica ars*, L. ῥητορική, Gr.] the art of ſpeaking copiouſly on any ſubject, with all the advantages of beauty and force.

RHEU'MATICKNESS [of ῥευματικος Gr.] ſubjectneſs to be afflicted, or the being troubled with a rheumatiſm.

RHINO'CEROS [ῥινόκερως of ῥὶν the noſe, and κερας, *Gr.* a horn] This animal is ſaid to be chiefly found in the iſle of *Rami*, in the *Indian* ſea, diſtant 3 days ſail from the iſland *Serendib*.

It is ſmaller than an elephant, but larger than a *Buffalo*.

It has a bunch under its belly, like to what the camels have upon their backs. It has a very thick horn upon its ſnout, which the *Indian* kings make uſe of at table; for it ſweats at the approach of any kind of poiſon whatever.

This horn being cloven through, the middle exhibits the figure of a man drawn with white lines, among which are alſo ſeen the figures of birds.

Father *le Compte* ſays, that the Rhinoceres is of the length of an elephant, but its legs are ſhorter, and its hoofs are cloven. It is one of the moſt ſingular creatures in the world. It is ſomething like a boar; but that it is much larger; its feet are thicker, and its whole body more unweildy. Its ſkin is covered all over with blackiſh ſcales, large and thick. which are extremely hard, and divided into little ſquares or knobs, a little raiſed above the ſkin, ſomething like that of a crocodile.

Its legs appear as if they had boots on, and its head as if covered behind with a kind of flat hood; on which account the *Portugueze* call it the monk of the *Indies*.

Its head is thick, its mouth not wide, its muzzle long, and armed with a thick and long horn, which makes it terrible, even to the very tigers, to the buffalo's and elephants. But what it ſtill more wonderful in this animal, is its tongue, which nature has cover'd with ſo hard a membrane, that it differs but little from a file, thus it fleas every thing that it licks, and eats with great facility the rough branches of trees, tho' defended all round with ſharp thorns. It bends them eaſily upon its tongue, and breaks them in its mouth without any trouble.

Feſtus ſays, it is hunted for the ſake of its ſkin, which is very hard and impenetrable; being covered all over with ſcales and about four fingers thick.

they make ſuits of armour of it and bucklers as alſo ſhares for the plough.

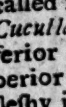
RHIZA'GRA [ῥιζάγρα, Gr.] a ſurgeons inſtrument to draw out a ſplinter, bone or tooth.

RHO'-

RHO'DON [in *Pharmacy*] a medicinal compoſition, in which roſes are the chief ingredient.

RHOMBOI'DES [of ῥομβος, a four-ſquare and εἶδος, form, *Gr.*] is a four-ſided figure, whoſe oppoſite angles and oppoſite ſides are equal, but is neither equilateral nor equiangular.

RHOMBOIDES [*Anat.*] a muſcle ſo called from its ſhape. It lies under the *Cucullaris*, and ariſes from the two inferior ſpines of the neck, and four ſuperior of the back; and is inſerted fleſhy into the whole baſis of the *Scapula*, which it draws forwards, and a little upwards.



RHOM'BUS, is a four ſided figure, whoſe ſides are equal and parallel, but the angles unequal.

RHOMBUSID'ICAL, of or pertaining to, or of the form of a *Rhombus*.

RHOPAL'IC *Verſes* [of ῥοπαλόν, Gr. a club, which begins with a ſlender tip, and grows bigger and bigger to the head] a kind of verſes among the ancients, which began with monoſyllables, and were contained in words growing gradually longer to the laſt, which was the longeſt of all, as,

Spes Deus æterna eſt ſtationis conciliator.

RHOPOG'RAPHERS [of ῥυπος, toys, and γράφω, Gr. to write] painters who confined themſelves to low ſubjects, as animals, landſkips, plants, *&c.*

RHYME [*rhythmus*, L. of ῥυθμος, Gr.] the likeneſs of ſound at the end of words. Some think rhymes to have been a modern invention; but others think otherwiſe; and Mr. *Dryden* ſays, that Monſieur *le Clerc* has made it out, that *David's* Pſalms were written in as errant rhyme as they are tranſlated into.

Mr. *Skinner* is of opinion, that rhyme was firſt brought into *Europe* by the *Arabians*; but inſtances are given of rhymes in the *Saxon* poetry, long before the *Arabians* made ſuch a figure in the world: Though rhymes indeed are of ſuch importance in modern poetry, that ſcarce one part in ten can have any pretence to that title, but for the ſake of the rhymes, yet they are not ſo eſſential to it as ſome imagine. The lord *Roſcommon* was of another opinion, and wrote his tranſlation of *Horace's Art of Poetry* in blank verſe; and Mr. *John Milton's Paradiſe Loſt*, which is the beſt poem in our tongue, is without rhyme.

The harmony of our numbers appears not only from the moderns, but the ancients; and *Shakeſpear*, that wrote a hundred years ago, is an example of the dignity of our verſe, and the muſick of poetry, without the ornament of rhyme.

The *Engliſh* tongue wants no advantage of harmony for the forming a poet; and tho' rhymes may be well enough ſpared, yet thoſe *Engliſh* poets, that have rhymed well, have in that excelled the *French* and *Italians* too.

RHYTI'DOSIS [with *Surgeons*] a wrinkling of any part of the body.

RHYTH'MICA [in *ancient Muſick*] the branch of muſick that regulated the rhymes.

RHUMB } [*rhombus*, L. ῥόμβος,
RUMB } Gr.] with navigators a vertical circle of any given place; or the interſection of part of ſuch a circle with the horizon.

RHYTHMOPOI'A [ῥυθμοποιία of ῥυθμος and ποιέω, to make, *Gr.*] one of the muſical faculties, as they are called, that preſcribes rules for the motions.

RIAL, a piece of gold current at ten ſhillings.

In the firſt year of king *Henry* VII. a pound weight of gold, of the old ſtandard, was, by indenture of the mint, coined into 45 rials, current at 10*s.* each, or 90 half rials at 5*s.* a-piece.

RIALS *Farthings*, which went at 2*s.* 6*d.* In the time of *Henry* VIII. the golden rial was ordered to go at 11*s.* 3*d.* In the 2d year of queen *Elizabeth*, rials were coined at 15*s.* a-piece, when a pound weight of old ſtandard gold was to be coined into 48 rials. In the 3d year of king *James* I. the *Roſe Rials* of gold were coined at 30*s.* a-piece, and the *Spur-Rials* at 15*s.*

RIB'ALDROUS [of *ribaudre*, F. a whore] debauched, obſcene.

RIB'BON [in *Heral.*] is the 8th part of a bend: It is borne a little cut off from the outlines of the eſcutcheon thus: He beareth *Or*, a ribbon *Gules*.

RIC [ric, *Sax.* powerful.] Hence *Alfric* ſignifies altogether ſtrong, *Athelric* nobly, powerful, *&c.*

RICH *Man* [*Hieroglyphically*] and a good ſubject, who ſubmits to the commands of his ſuperiors, was repreſented by a camel, being an animal uſeful, ſtrong, laborious, and very docile.

RIC-

RICH'ES [prob. of ꝛıce'dom, *Sax.*] wealth, a vaſt or great eſtate.

RICK'ETY [of ῥαχῖτις, Gr.] troubled with the rickets.

To RID'DLE [of hꝛıddel, *Sax.*] to ſift in a ſieve.

To RIDDLE [of aꝛæðan, *Sax.*] to propoſe; alſo to explain riddles or hard queſtions.

To RIDE *Land lock'd* [*Sea Phraſe*] is when land lies all round the ſhip, ſo that no point of the compaſs is open to the ſea.

To RIDE *by the Stoppers* [*Sea Term*] is when the cable is faſtened or ſtaid only by them, and not bitted.

RIDEAU', a curtain or cover, *F.*

RIDEAU [in *Fortifi.*] a ſmall elevation of earth, extending itſelf lengthways, ſerving to cover a camp, or add an advantage to a poſt; alſo a ditch, the earth whereof is thrown upon its ſide.

RIDES, hinges for doors.

RIDG'ES [*of a Horſe's Mouth*] are wrinkles in the roof, running from one ſide of the jaw to the other, with furrows between them.

RIDIC'ULOUSNESS [*le ridicule*, F. of *ridiculoſus*, L.] worthineſs to be ridiculed.

RID'ING *Clerk* [in *Chancery*] one of the ſix clerks, who in his turn for one year, keeps the comptrollment books of all grants that paſs the great ſeal.

RIFE'NESS [ꝛıꝼeneꝛꝛ, *Sax.*] frequency, commonneſs.

Well RIGGED [*Metaphor.*] is ſaid of a perſon who is well dreſſed.

RIGADOO'N, a *French* dance, performed in figures by a man and a woman.

RIGHT [in *Ethicks*] imports a power of acting, granted or left free by the law; but it is not to be taken for the law itſelf: Right denotes liberty, but law includes ſome bond or engagement, by which our natural liberty is reſtrained.

RIGHT, ſtrait; alſo honeſt or juſt; alſo true, proper, natural.

RIGHT *Circle* [in the *Stereographical Projection* of the *Sphere*] is a circle at right angles to the plane of projection.

RIGHT'NESS [ꝛıhtneꝛꝛe, *Sax.*] the true or proper quality.

RIGHTEOUSNESS [ꝛıhtꝛıꝛeneꝛꝛe, *Sax.*] juſtneſs, equitableneſs, &c.

RIGID'ITY [in *Phyſicks*] a brittle hardneſs, or that kind of hardneſs ſuppoſed to ariſe from the mutual indentation of the component particles, within one another; it is oppoſite to ductility and malleability, &c.

RIG'LET, any ſquare, flat, thin piece of wood, like thoſe which are deſigned for making the frames of ſmall pictures, before they are moulded.

RIG'OR [*rigor*, L.] a ſtiff, cold roughneſs, ſtiffneſs; a ſhaking of the ſkin and muſcles of the whole body, accompanied with chillineſs, or a convulſive ſhuddering for cold; alſo ſeverity of manners and diſpoſition, ſternneſs, harſhneſs, the utmoſt extremity.

RIG'OROUSNESS [of *rigoroſus*, L. *rigoreux*, F.] fulneſs of rigour, overharſhneſs.

RI'MA [in *Anatomy*] a narrow aperture of a ſmall cavity under the *Fornix*, opening into the *Infundibulum*; called alſo the third ventricle of the brain, *L.*

RIME [hꝛıme, *Sax.*] a falling miſt, which diſſolves gradually by the heat of the ſun.

RI'MER [of ꝛıme, *Sax.* of *rhythmus*, L. of ῥυθμὸς, Gr.] a maker of rhymes.

RIM'MON [רִמּוֹן, *Heb. i. e.* a pomegranate] was the chief god of *Damaſcus*, where he had a famous temple. He held out in his right-hand a pomegranate, to ſhew he was the protector of that people, who bore a pomegranate in their coat of arms, *i. e.* the *Caphtorims*; and it is very probable was the ſame that ſome authors call *Jupiter Caſſius*, who was adored on the confines of mount *Caſſius*, which was near *Damaſcus*.

RIND [with *Botan.*] the ble or inner bark of trees, or that ſoft, whitiſh, juicy ſubſtance, which adheres immediately to the wood.

RIND'Y [of ꝛınd, *Sax.*] having a rind, *i. e.* a ſkin to be pared off, as ſome fruits.

RING *of an Anchor*, that part of it to which the cable is faſtened.

RINGS *of a Gun*, are circles of metal, and are the baſe ring, the re-inforced ring, trunnion ring, cornice ring, and muzzle ring.

RING'LETS, little rings, curls, *Milton.*

RI'OTOUSNESS [of *rioteux*, F. or of *riota*, L. *Barb.* or of Proghachd, *Brit.* according to *Baxter*] a living after a riotous manner.

RIPE'NESS [ꝛıpeneꝛꝛe, *Sax.*] maturity.

RI'PENERS [in *Phyſicks*] a ſort of topical remedies, called *maturantia*.

To RIP'PLE, to lave or waſh lightly over, as the ſurface of the ſea over the ſurface of the ſand.

RIS'IBLENESS } [*riſibilitas*, L. *riſi-*
RISIBIL'ITY } *bilité*, F.] laughing faculty.

As to the mechaniſm in man, how it is raiſed, it is uſually attributed, by anatomiſts, to the communication between the *Plexus Nervoſus* and *Diaphragmatic Nerves*. It is commonly ſuppoſed an attribute peculiar to man, as being the only creature capable of judging what is ridiculous: And ſome aſſert, that the degree of judgment always is ſeen in that laughter; fools always having too little or too much.

RI'SING *Timbers* [in a *Ship*] the hooks placed on the keel, ſo called, becauſe according to their gradual riſing; ſo in like manner her rake and run riſe, from the flat floor.

RI'SINGS [in a *Ship*] are thoſe thick planks which go before and behind, on both ſides, under the ends of the beams and timbers of the ſecond deck, to the third deck, half-deck, and quarter deck; ſo that the timbers of the deck bear on them at both ends, by the ſide of the ſhip.

RI'SUS *Caninus*, a dog laughter; a kind of laughter wherein the lips are contracted, ſo as to ſhew all the teeth. *L.*

RISUS *Sardonicus* [in *Phyſicks*] a contraction of each jaw, or a convulſive kind of grinning, cauſed by a contraction of the muſcles on both ſides of the mouth, *L.*

RIT'UAL [*rituale*, L.] a church-book, directing the order and manner of the ceremonies to be obſerved in the celebration of divine ſervice, in a particular church, dioceſs, *&c.*

RIVAL'ITY [*rivalitas*, L. *rivalité*, F.] rivalſhip, competition.

RI'VALS [*Hieroglyphically*] were repreſented by two rams running at one another.

RIV'ER [*rivus*, L. *riviere*, F.] a ſtream or current of freſh water, flowing in a bed or channel, from a ſource or ſpring into the ſea.

RIVERS, have given names to ſeveral families in *Britain* and elſewhere; as *Derwentwater*, *Troutbeck*, *Trent*, &c. as among the *Romans*, *Tiberius*, from the river *Tibris*, *Auſidius*, from a river of the ſame name.

To RIV'ET [*river*, F.] to put a rivet or iron peg into a cavity, *&c.*

RIVO'SE [*rivoſus*, L.] full of rivers.

RIX'ABUND [*rixabundus*, L.] quarrelſome, contentious.

RIXO'SE [*rixoſus*, L.] full of contention, brawling, or chiding.

ROAD [with *Sailors*] a place fit for anchorage, at ſome diſtance from the ſhoar, and ſheltered from the winds; where ſhips uſually moor, and wait for a wind or tide, either to carry them into the harbour, or to ſet ſail out to ſea.

Natural ROAD, is one which has been frequented for a long ſucceſſion of time, and ſubſiſts with little expence by reaſon of its diſpoſition, *&c.*

Artificial ROAD, is one made by the labour of the hand, either of earth or maſonry.

Terreſtrial ROAD } is ſuch as is not
Sand ROAD } only made upon the ground; but is alſo formed of earth heaped up in manner of a bank, and born up by ſpurs, buttreſſes, *&c.*

Aquatick ROAD, is one made in the waters, whether current, as over rivers, *&c.* or ſtagnant, as banks, cauſeways, over moraſſes, ponds, *&c.*

Publick ROAD, any common road, military or royal. The ſame as *Grand Road.*

Military ROAD, a grand road appointed for the marching of armies, ſuch as were made by the *Romans* in *England*, as *Watling-ſtreet*, *Erminage-ſtreet*, &c.

Double ROADS, ſuch as were made by the *Romans*, having two pavements or cauſeways; the one for thoſe going one way, and the other for thoſe returning; to prevent being ſtopped the one by the other. Theſe two were ſeparated from each other by a bank raiſed in the middle, and paved with bricks, for the conveniency of foot paſſengers, with borders, mounting ſtones from ſpace to ſpace, and military columns, to mark diſtances.

Subterraneous ROAD, one that is dug in a rock with the chiſſel, *&c.* and left vaulted, as that at *Puzzuoli*, near *Naples*, which is near half a league long, fifteen foot broad, and as many high.

A ROAM, a ramble, a wandering. *Milton.*

A ROAM'ER [prob. of *Roma*, L. *q. d.* one that wanders to *Rome*, upon ſome religious pretence] one that rambles up and down.

ROAR'ING [ꝛaꝛung ȝ of ꝛaꝛan, *Sax.*] a making a noiſe like a lion, the ſea, *&c.*

To ROB [ꝛyppan, *Sax.* prob. of *roba*, L. *Barb.* a robe. Hence *rober* and *derober*, F. *q. d.* to take off the robes or clothes] to take away clothes, money, *&c.* by force.

ROB [in *Pharmacy*] the juice of fruits purified and boiled to a conſumption of two thirds of their moiſture.

ROB'BERY [*robberie*, O. F.] a violent and forcible taking away of another man's goods openly againſt his will, and putting him in bodily fear; ſo named, becauſe the perſon was deprived of ſome of his robes, or becauſe his money, *&c.* was taken out of ſome part of his robe.

ROBERVA'LIAN *Lines*, a name given to certain lines for the transformation of figures, ſo termed from Mr. *Roberval* their inventer.

ROBI'GUS, or *Robigo*, a *Roman* deity to whom they obſerved a feſtival called *Robigalia*, on the calends of *May*, that mildew and blaſting might be kept from their corn and fruit, *L.*

ROBO'REAN } [*roboreus*, L.] of
ROBO'REOUS } the nature of, or pertaining to oak.

ROBORO'SE [*roboroſus*, L.] ſtiff and hard like an oak.

ROBUST'NESS } [of *robuſtus*,
ROBUST'OUSNESS } L.] being like an oak; alſo ſtrong limbed, luſty.

ROCH'ETS, mantles worn on days of ceremony by the peers, ſitting in the *Engliſh* parliament.

ROCK'ET [in *Pyrotechny*] an artificial fire-work, being a cylindrical caſe of paper, filled with combuſtible ingredients, and which, being tied to a ſtick, mounts in the air to a conſiderable height, and there burſts.

ROCK'INESS, a rocky nature or quality.

RODE [rode of ꝛiban, *Sax.*] did ride.

ROGA'TIONS, a name given to thoſe publick prayers uſed by *Chriſtians* three days before the feaſt of *Aſcenſion*. The cuſtom of thoſe rogations was begun in the year 474, by *Mamertus* biſhop of *Vienne* in *Dauphine*.

The deſign of theſe devotions is ſaid to be, that earthquakes might ceaſe, and to pray that the people might be defended from wolves, that were at that time very numerous, and did great miſchief in the country; and it is affirmed that theſe rogation prayers, together with faſting, did remove theſe judgments; and theſe devotions were annually kept up.

Afterwards the council of *Orleans*, held in 511, declared that theſe *Rogations* ſhould be practiſed all over *France*, at the ſame time they were at *Vienne*.

Theſe *Proceſſions* have ſince been called the *Gallican* or *little Litany*, to diſtinguiſh them from the *Great* or *Roman Litany*, introduced by Pope *Gregory* the *Great*.

ROGUE, one who wanders from place to place without a licence; who, for the firſt offence, is called a rogue of the firſt degree; and puniſhed by whipping and boring thro' the griſtle of the right ear with an hot iron, an inch in compaſs; and for the ſecond offence, is called a rogue of the ſecond degree; and put to death as a felon, if he be above 18 years of age.

Muſter-ROLL, a roll wherein are entered the ſoldiers of every troop, company, regiment, *&c.*

Court-ROLL [in a *Manour*] is a roll wherein the names, rents, ſervices of each tenant are copied and enrolled.

Calves-head ROLL [in the two *Temples*] a roll wherein every bencher is taxed annually at 2*s.* every barriſter at 1*s.* 6*d.* every gentleman under the bar at 1*s.* to the cook and other officers of the houſe, in conſideration of a dinner of calves-head provided every *Eaſter* Term.

Ragman's ROLL [for *Regimund's* Roll] a legate in *Scotland*, who having cited before him all the people in that kingdom who held benefices, cauſed them to give in the value of their eſtates upon oath; according to which they were afterwards taxed in the court of *Rome*.

The ROLLS, the office where the records of *Chancery* are kept in *Chancery-Lane*; this houſe or office was anciently built by king *Henry* III. for converted *Jews*, and called *Domus Converſorum*; but their irregularities and lewdneſs having provoked king *Edward* III. he expelled them, and cauſed the place to be appropriated for keeping the rolls or records of *Chancery*.

Maſter of the ROLLS, is the ſecond perſon in that court; and, in the abſence of the lord-chancellor, ſits as judge.

ROMAN *Catholicks*, a name given to all ſuch Chriſtians who acknowledge the Pope's ſupremacy.

ROMAN *Language*, a mixture of *Gauliſh* and *Latin*. the *French* language ſo called by the *Walloons*; for the *Romans*, having ſubdued ſeveral provinces in *Gaul*, eſtabliſhed prætors or proconſuls, *&c.* to adminiſter juſtice in the *Latin* tongue; on this occaſion the natives were brought to apply themſelves to learn the language of the *Romans*, and ſo introduced abundance of *Latin* words into their own tongue.

A ROMANCE [*romanze*, Ital. prob. of *Roma*, *Rome*] a meer fiction or feigned ſtory; a fabulous relation of certain intrigues and adventures of love and gallantry, invented to entertain and inſtruct the readers.

ROMANS', a polite language formerly ſpoken at the court of *France*, in contradiſtinction to the *Walloon* language.

ROME [*Roma*, L. which ſome derive of ῥώμη, *Gr.* ſtrength, power, *&c* others of רום, *Heb.* he was exalted, when רמות, *Heb.* height, *&c.* but others of *Romulus*] a city of *Italy*.

ROME-*Scot*, was an annual tribute of a penny for every family paid to the ſee of *Rome* at the feaſt of St. *Peter ad vincula*, i. e. on the firſt of *Auguſt*.

This was firſt granted by *Offa*, as ſome ſay, or by *Ina* king of the *Weſt-Saxons*, as others ſay; who being on a pilgrimage and at *Rome*, *A. D.* 725, gave it as an alms. This tribute amounted to 300 marks and a noble a year. Our anceſtors did frequently complain of this mark of ſlavery to the church of *Rome*, as a burthen and a ſcandal to the *Engliſh* nation. And in the time of king *Edward* the III. it was forbidden to be paid, tho' the parliament had complained of it as a grievance, *A. D.* 1206, in the time of king *John*. King *Henry* the VIII. abrogated it, but it was ſervilely reſtored by queen *Mary*; but at laſt utterly aboliſhed by queen *Elizabeth*.

ROMPEE [in *Heraldry*] ſo they call a chevron, when it is borne of this figure, He beareth *a chevron Rompee, between three mullets, or, by the name of ſault.*

ROOD [of *Land*] a quantity equal to the fourth part of an acre, and containing 40 ſquare perches or poles.

To ROOK *one*, to wipe one of his money.

ROOK'ERY, a place where rooks haunt or reſide.

ROOM'INESS [of ꝛumicꝛ, and neꝛꝛe, *Sax.*] largeneſs of place.

A ROOT [*radix*, L. roet, *Dan.*] that part of a plant, *&c.* that extends itſelf downwards, that imbibes the juices of the earth, and tranſmits them to other parts for their nutrition; alſo the original of a thing or matter, or by which it naturally draws in its nouriſhment.

ROOT [in *Mathemat.*] a number or quantity which is multiplyed by itſelf, or conſidered as the baſis or foundation of a higher power.

ROOT *of an equation* [in *Algebra*] is the value of an unknown quantity in an equation.

ROOT'LINGS [in *Botany*] ſmall roots of plants.

Bolt-ROPE [with *Marin.*] a rope wherein the ſails are ſewed.

Buoy-ROPE, a rope tyed to the buoy at one end, and to the anchors flook at the other.

Cat-ROPE, a rope for haling in the cat.

Cheſt ROPE } a rope added to the
Gueſt ROPE } boat rope, when towed at the ſhips ſtern, to keep her from ſheering.

Entring-ROPE, a rope belonging to the entring ladder to hold by.

Jeer-ROPE, a piece of a hawſer made faſt to the main-yard and fore-yard, cloſe to the ties, *&c.* to ſuccour the ties, by helping to hoiſe up the yards, *&c.* that, if the ties ſhould break, they may hold up the maſt.

Keel ROPE, a hair rope, which runs between the keelſon and the keel of the ſhip, to clear the limber-holes, choaked up with ballaſt, *&c.*

Preventer ROPE, a rope over the ramhead if one part of tie ſhould break, to prevent the other part from running thro' the ram-head, and endangering the yard.

Running ROPES [in a *Ship*] are thoſe which run on blocks and ſhivers.

Standing ROPES [in a *Ship*] the ſhrouds and ſtays.

Top-ROPES, thoſe wherewith they ſet or ſtrike the main or fore-top maſts.

ROPE *Weed*, an herb.

ROPISHNESS [ſpoken of liquors] the thick, clammy quality.

RORA'TION, a falling of dew, *L.*

RORI'FEROUS *Ductus* [with *Anat.*] a veſſel ariſing about the kidney, on the left ſide, which aſcends along the cheſt, and ends at the ſubclavian vein, on the left ſide: the uſe of which is to convey the juices called *Chyle* and *Lympha*, from the lower parts to the heart, called alſo *Ductus Chiliferus*, L.

RORI'GENOUS [*rorigenus*, L.] produced of dew.

RORIF'LUOUS [*roriſluus*, L.] flowing with dew.

ROS [according to *Galen*] is a third ſort of moiſture, whereby the parts of animal bodies are nouriſhed, and is contained in all the parts of an animal, like a certain dew ſprinkled upon them.

ROSA'CEOUS [*roſaceus*, L.] of the roſe kind.

RO'SADE, a liquor made of pounded almonds, milk and ſugar.

ROSARY [in the church of *Rome*] an office compoſed of 5 or 15 tens of beads (each of the tens beginning with a *Pater noſter*) as a direction for the ſupplicants in ſaying ſo many *Ave Maria's*.

This number of *Ave Maria's*, is ſaid in commemoration of the 5 joyful, 5 afflicting, and 5 glorious myſteries ſaid to be communicated to the Virgin *Mary*.

The 5 *joyful myſteries* are made to be the *Annunciation*; *her viſitation of Elizabeth*; *the birth of our Saviour*; *her purification*; and *our Saviour's diſputing with the doctors in the temple*.

The 5 *Afflicting Myſteries* are *Our Saviour's agony in the garden*; *his being ſcourged*; *his being crowned with Thorns*; *his bearing the weight of the Croſs*, and *his Crucifixion*.

The 5 *Glorious Myſteries* are *our Saviour's Reſurrection*, *his Aſcenſion*, *the deſcent of the Holy Ghoſt*, *his glorification in Heaven*, and *the Aſſumption of the Virgin Mary*.

St. *Dominick* is ſaid to be the author of this devotion, who as they pretend, was encouraged to it by an apparition of the Virgin *Mary* to him.

RO'SEATE [of *roſeus*, L.] ſcented with, or ſmelling of roſes.

ROSE [*Emblematically*] repreſents the momentary, and fickle ſtate of man's life, the frailty and inconſtancy of which is ſuch, that we are no ſooner born into the world, but we preſently begin to leave it, and as the delectable beauty, and redolence of ſmell of this flower, does ſuddenly fade and periſh, ſo the life of man, his beauty, ſtrength and worldly eſtate, are ſo mutable, weak and momentary, that often, that the ſame day he flouriſhes moſt, he dies.

ROSE [in *Architecture*] the figure of a roſe in ſculpture chiefly uſed in frizes corniches, vaults of churches, and particularly in the middle of each face of the *Corinthian Abacus*, and alſo in the ſpaces between modillions, under the plafonds of corniches.

Under the ROSE [*ſub roſa*, L.] a phraſe made uſe of to denote ſecreſy, which is ſaid to have had this original. There is, among the ancients, a tradition that the *God of Love* made a very beautiful *Roſe*, the firſt that had been known, to *Harpocrates* the god of ſilence, and gave it him to engage him not to diſcover any of the intrigues of his mother *Venus*. Hence proceeded a cuſtom to place a *Roſe* in the rooms where they met for mirth and divertiſement, to intimate that under the aſſurance there of they might lay aſide all conſtraint and ſpeak what they pleaſed, and ſo the roſe became a ſymbol of ſilence.

ROS'SELLY *Land*, light land.

ROS'TRA, a part of the *Roman Forum*, wherein orations, pleadings, and funeral harangues, &c. were delivered.

RO'SY [*roſaceus*, L. full of, or like roſes.

ROSYCRU'CIANS, *q. d.* brothers of the *Roſy-Croſs*. Their chief was a *German* gentleman, educated in a monaſtery, where having learned the languages, he travelled to the holy land, *Anno* 1378, and being at *Damaſcus*, and falling ſick, he had the converſation of ſome *Arabs* and other oriental philoſophers, by whom he is ſuppoſed to be initiated into this myſterious art. At his return into *Germany* he formed a ſociety, and communicated to them the ſecrets he had brought with him out of the *Eaſt*, and died *Anno* 1484.

A ſect or cabal of hermetical philoſophers; who bound themſelves together by a ſolemn ſecret, which they ſwore inviolably to obſerve; and obliged themſelves, at their admiſſion into the order, to a ſtrict obſervance of certain eſtabliſhed rules.

They pretended to know all ſciences, and eſpecially medicine, of which they publiſhed themſelves the reſtorers, they alſo pretended to be maſters of abundance of important ſecrets; and among others, that of the Philoſophers Stone; all which they affirmed they had received by tradition from the ancient *Egyptians*, *Chaldeans*, the *Magi* and *Gymnoſophiſts*.

They pretended to protract the period of human life by means of certain *noſtrums*, and even to reſtore youth.

They pretended to know all things; they are alſo called the *inviſible Brothers*, becauſe they have made no appearance but have kept themſelves *incog.* for ſeveral years.

This ſociety is frequently ſignified by the letters *F. R. C. Fratres Roris Cocti*, it being pretended that the matter of the Philoſophers Stone is dew, concocted and exhaled.

ROT-GUT, very ſmall beer, or poor ordinary liquor.

ROTA [in *Policy*] a court or juriſdiction at *Rome*, compoſed of 12 prelates, who judge by appeal all matters eccleſiaſtical and civil, ariſing between the clergy; it is compoſed of perſons of divers nations, whereof there are 8

Italians,

Italians, 3 *Romans*, 1 *Tuscan*, 1 *Milanese* 1 *Polander*, 1 *Ferarese*, 1 *Venetian*, 1 *Frenchman*, 2 *Spaniards* and 1 *German*.

They are called *Auditors of the Rota*, they have great privileges and wear a violet coloured robe, and a band of the same colour about their hats.

ROTA *Aristotelica* [*Aristotle's* wheel, so called because said to be first taken notice of by *Aristotle*] a celebrated problem in mechanicks, founded on the motion of a wheel about its axis.

The difficulty is this; while a circle makes a revolution on its centre, advancing at the same time in a right line along a plane; it describes on that plane, a right line equal to its circumference.

Now if this circle, which we may call the *deferent*, carry with it another smaller circle concentrick with it, and which has no motion, but what it receives from the deferent; which is the case of a nave of a coach wheel, carried along by the wheel; this little circle or nave will describe a line in the time of revolution, equal not to its own circumference, but to that of the wheel, for that its centre advances in a right line, as fast as that of the wheel does; as being in reality the same therewith.

The matter of fact is certain: But how it should be seems a mystery. It is obvious that the wheel advancing, during the revolution, must describe a right line equal to its circumference; but how should the nave, that revolves like the wheel describe a right line so much greater than the circumference.

This Problem has exercised the wits of many great mathematicians, who have given different solutions; but none of which are satisfactory.

ROTA'RY, of or pertaining to a wheel; whirling or turning round, as a rotary motion.

RO'TATED. [*rotatus*, L.] turned round like a wheel.

ROTA'TION [in *Geom.*] the circumvolution of a surface, round an immoveable line.

ROTATION [with *Anat.*] the action of the muscles, call'd *rotatores*; or the motion they give to the parts to which they are affixed.

The ROTON'DA } in *Rome* [of *ro-*
ROTUN'DO } *tundus*, L. round] was anciently called the *Pantheon*, because dedicated to all the gods. It is a great massy vault 140 foot high, and as many broad, having a hole open at the top of nine or ten foot diameter, which, at this day stands a bold and firm piece of architecture, altho' it is open at the top and hath not had for many years pillars to bear up its roof. There are now lying along on the ground, but on the outside of this structure, thirteen of its columns, each of them being all of one piece, six foot in diameter, and 53 foot in height. This fabrick *Pliny*, in his time, accounted one of the rarest wonders then extant.

ROT'TENNESS [ꝛotneꝛꝛe, of ꝛotan, *Sax.* or rotten, *Du.*] putrifiedness, or being infected with the rot.

ROT'ULA, *i. e.* a little wheel [in *Anatomy*] the bone of the knee pan, *L.*

ROT'ULUS *Wintoniæ*, a roll containing an exact survey of all *England*.

ROTUNDIFO'LIOUS [in *Botan. Writ.*] which has round leaves.

ROTUND'NESS [*rotunditas*, L. *rotundité*, F.] roundness.

ROUGH'NESS [hꝛuꝛnerꝛe, *Sax.*] unevenness, is that which by the inequality of its parts is disagreeable to the touch; hairiness, bristliness, *&c.*

To ROUND *a Horse* [in *Horsemanship*] is a general expression for all sorts of manage upon rounds: So that to round a horse upon a trot, gallop, or otherwise, is to make him carry his shoulders and his haunches compactly or roundly, upon a greater or smaller circle, without traversing or bearing to a side.

ROUND'NESS [*rondeur*, F. *rotunditas*, L.] a round form.

ROUND'EL } a song beginning and
ROUN'DO } ending with the same sentence, or one that turns back again to the first verse, and then goes round.

To ROUND [*arrondir*, F.] to go round, *Milton.*

ROUND'ING, encompassing round, *Milton.*

To ROUND *in the Ear* [prob. of ꝛuman, *Sax.* to mutter] to chide a person sharply.

ROUND *Top* [of a *Ship*] is a round frame of boards, lying upon the cross trees, near the head of the mast, where the men may stand to furl and loose the top-sails, *&c.*

ROUND-*Splice* [with *Mariners*] is when a rope's end is so let into another, that they shall be as firm as if they were but one rope.

ROUT [in a *Law Sense*] an assembly or combination of three or more persons going forcibly to commit an unlawful act: altho' they do not perform it.

ROUT [*of an Army* [*deroute*, F.] the discomfiture.

To

To ROUT *an Army*, is to diſcomfit or put it to flight.

To ROW *a Boat* [of ꝓopan, *Sax.*] to pull it along by oars.

ROW'EL [in a *Ship*] is a round piece of wood or iron, wherein the whip goes, being made to turn about, that it may carry over the whip the eaſier from ſide to ſide.

ROWT'Y, over-rank, or ſtrong, ſaid of corn or graſs.

ROY'AL *Antler* [with *Hunters*] the third branch of the horn of a hart or buck, which ſhoots out from the rear or main horn, above the bezantler.

ROYAL *Army*, is an army marching with heavy cannon, capable of beſieging a ſtrong, well-fortified city.

ROYAL *Crown of England*, is clos'd by ſemicircles of gold, meeting at the monde or globe on which the croſs ſtands, and thoſe ſimicircles adorned with croſſes and flower *de Lis*, the whole imbelliſh'd with precious ſtones.

ROYAL *Fiſhes*, whales and ſturgeons, to which ſome add porpoiſes; which are the king's, by his prerogative, when caſt on ſhore.

ROY'ALNESS [*royaute*, F. *regalitas*, L.] royalty.

ROY'ALTIES, the royal rights or prerogatives of a king or queen; which the Civilians reckon to be ſix in number, *viz.* the power of judicature, the power of life and death, of war and peace, of levying taxes; the goods that have no owners, as waifs, ſtrays, *&c.* and the coinage of money.

The Enſigns of ROY'ALTY [in *Great Britain*] are the crown, ſcepter, and dove, croſs, St. *Edward's* ſtaff, four different ſorts of ſwords, the orb and croſs, *&c.* uſed at coronations.

To ROUZE *a Hart* [*Hunting Phraſe*] is to raiſe him from his harbour.

To ROUZE *a Hawſer*, &c. [*Sea Phraſe*] is to hale in that part of it which lies ſlack in the water.

To ROUZE [in *Falconry*] is ſaid of a hawk when he lifts up and ſhakes himſelf.

A ROUZ'ING *Lie*, a whiſking great one.

A RUB'BER [of ꝛeiben, *Teut.*] one that rubs, or a rubbing bruſh.

RUBEO'LA [with *Phyſicians*] a ſort of ſmall pox or meaſles.

RU'BICAN *Colour* [of a *Horſe*] is a *Bay*, *Sorrel*, or *Black*, with a *light Gray* or *White* upon the flanks; but ſo, that the *Gray* or *White* is not predominant there.

RUBICUND'ITY [*rubicunditas*, L.] redneſs.

RU'BIED, tinctured of the colour of a ruby, red, *Milton*.

RUBIGINO'SE } [*rubiginoſus*, L.]
RUBI'GINOUS } ruſty.

RUBI'GO [with *Botaniſts*] mildew, a diſeaſe that happens to plants, and proceeds from a dewy moiſture, which falling upon them, and not being drawn up by the heat of the ſun, by its ſharpneſs, gnaws and corrupts the inward ſubſtance of plants, *L.*

RU'BRICK [in the *Canon Law*] a title or article in the ancient law-books, ſo called, becauſe anciently written, as the titles of the chapters in our ancient bibles are, in red letters.

RU'BY [*rubis*, F. of *rubere*, L. to be red] the moſt valuable of precious ſtones, next to the diamond; and when perfect beautiful, nothing inferior.

RUBY [in *Heraldry*] being red, is uſed for gules, by thoſe who blazon the arms of the prime nobility by precious ſtones, inſtead of metals and colours.

RUCTA'TION [with *Phyſic.*] belching, a depraved motion of the ſtomach, cauſed by an effervescence there, by vapours and flatulent matter are ſent out of the mouth.

RUD'DER-*Rope*, a rope let through the ſtern-poſt, and the head of the rudder; ſo that both ends may be ſpliced or faſtened together. The uſe of this rope is to ſave the rudder, if it ſhould be torn off from the irons by any accident.

RUDDER-*Irons* [of a *Ship*] the cheeks of that iron, whereof the pintle is part, which is faſtened and nail'd down upon the rake of the rudder.

RUD'DINESS [ꝛuꝺuneſſe, *Sax.*] freſh-colouredneſs.

RU'DERARY [*ruderarius*, L.] belonging to rubbiſh.

RU'DIMENTS [*rudiment*, F. of *rudimentum*, of *rudis*, L. ignorant] the firſt elements, principles or grounds of any art or ſcience; ſo called, becauſe thoſe that firſt come to be inſtructed, are ſuppoſed to be *Rudes*, i. e. altogether ignorant.

RUDEN'TURE [in *Architect.*] the figure of a rope or ſtaff, ſometimes plain, and ſometimes carved, wherewith the flutings of columns are frequently filled up.

RUDERA'TION [in *Architect.*] the laying of a pavement with pebbles or little ſtones. *L.*

RUE'FULNESS [of ꝛeoꝓꝓian, *Sax.*] ſorrowfulneſs, repentance.

RUEL'LE

RUEL'LE [of *rue*, F. a ſtreet] a little ſtreet. It is of late brought into uſe among us, to ſignify an *Alcove*, or other genteel apartment, where the ladies receive viſits either in bed or up.

RUFF, a bird, which in fighting raiſes up its feathers like a double ruff.

RUF'FLES, a ſort of ornaments of linnen or lace, worn on the arms of men and women.

RUG'GEDNESS [of hnuhȝe, *Sax.*] roughneſs, unevenneſs.

RU'GITUS [with *Phyſ.*] an effervescence of *Chyle*, and excrements in the blood, whereby wind and ſeveral other motions, excited in the guts, roll up and down the excrements, when there is no eaſy vent upwards or downwards, *L.*

RUGOSE'NESS [of *rugoſus*, L.] roughneſs, fulneſs of wrinkles, plaits, or furrows, *&c.*

To RU'INATE [*ruinatum*, L.] to ruin, or bring to ruin.

RUINA'TION, deſtruction, ruin.

RU'INOUSNESS [of *ruinoſus*, L.] a ruinous, or ruinating faculty or ſtate.

RULE [*regula*, L.] a certain maxim, canon, or precept, to be obſerved in any art or ſcience, law, or principle to go by; a ſtatute or decree of a religious order; ſway or command.

RUMB } [in *Navigation*] the courſe
RHUMB } of a ſhip, *i. e.* the angle which ſhe makes in her ſailing with the meridian of the place ſhe is in; alſo one point of the mariner's compaſs, or 11 degrees and 1-4, *viz.* the 32 part of the circumference of the horizon.

RUMI'A } [among the *Romans*] a
RUMIL'LA } deity invoked to take
RUMI'NA } care of their ſucking children, to whom they offered ſacrifice of milk and water, mix'd with hony.

RUMINA'TION a chewing the cud, *&c.* a natural motion of the ſtomach, *&c.* mutually relieving one another, by which means the food that was eaten haſtily at firſt, is convey'd back to the mouth again, and there chew'd and ſwallow'd down a ſecond time, to the great advantage of the creature.

To RUM'MAGE [in a *Figurative Senſe*] is to rake into, or to ſearch narrowly.

To RU'MOUR, to tell abroad.

RUN *of a Ship* [*Sea-Term*] is that part of her hull under water, which comes narrower by degrees from the floor-timbers to the ſtern-poſt.

Good-RUN [*Sea-Term*] a ſhip is ſaid to have a good run, when ſhe comes off handſomely by degrees, and her tuck lying not too low.

Bad-RUN [*Sea Term*] is when a ſhip's tuck lies too low, ſo that it hinders the paſſage of the water towards the rudder, ſo that ſhe cannot ſteer well, nor make any good way thro' the ſea, but will ſtill be falling to the leeward.

RUNG *Heads* [of a *Ship*] the heads of the ground-timbers, which are made a little bending, or where they begin to compaſs, and that direct the mould or ſweep of the ſuttocks and navel-timbers.

RU'NIC *Language* that of the *Goths*, *Danes*, and other ancient northern nations; but this is more frequently called *Sclavonic*. Some imagine it was called *Runic*, as being myſterious and ſcientifical, like the *Egyptian* hieroglyphicks.

RUN'NET } the maw of a calf, or
REN'NET } an acid juice found in the ſtomachs of calves, that have fed on nothing but milk; and are killed before the digeſtion be perfected, commonly uſed in turning milk, to be made into cheeſe-curds.

RUP'TURE-*Wort*, an herb.

RURAL'ITY } [of *ruralis*, L.]
RU'RALNESS } country-likeneſs, clowniſhneſs.

RURIC'OLIST [*ruricola*, L.] an huſbandman.

RURI'GENOUS [*rurigena*, L.] born or dwelling in the country.

RUSH'INESS [of ȝuꝛc, *Sax.* a *ruſh*] a being full of or having ruſhes.

RUSI'NA, a heathen deity, ſuppos'd to be a rural or country goddeſs, who preſided over all the labours and all the divertiſements of the country.

RUSTI'CITY } [*ruſticitas*, L.
RUS'TICALNESS } *ruſticité*, F.] clowniſhneſs, violentneſs.

RUS'TICI [in *anc. Writs*] the clowns or inferior tenants, who held lands and cottages, by doing the ſervice of ploughing, and other laborious ſervices in huſbandry for their lord.

RUS'TICK *Gods*, thoſe who preſided over agriculture; country deities.

RUSTICK [in *Architect.*] a method of building in imitation of nature, rather than according to art; the columns are encompaſſed with frequent cinctures.

RUSTICK *Work* [*Architect.*] is where ſtones of a building, inſtead of being ſmooth, are hatched or picked with the point of a hammer.

RUSTICK *Order*, [*Architecture*] an order with ruſtick quoins, ruſtick-work, *&c.*

RUST'INESS [ꝛuſ᷑ꝛıȝneſſe, *Sax.*] the being ruſty.

RUST'LING [ꝛuſ᷑lan, *Sax.*] making a noiſe, as armour and new garments do.

RUST'Y [ꝛuſ᷑ıȝ, *Sax.*] covered with ruſt.

RU'ST, full of ſtratagems, and devices; ſubtle, crafty.

RUSTRE' [in *Heraldry*] is exactly the ſame ſquare figure as the maſcle, only the ruſtre is pierced round, whereas the maſcle is pierced ſquare, as in the figure.

RU'TA [in *Botany*] rue, *L.*

RUTH'FUL [ꝛuðful, *Sax.*] pitiful, compaſſionate.

RUTH'FULNESS [ꝛuðfulneſſe, *Sax.*] compaſſionateneſs.

RUTTIER [*un vieux routier*, F.] an old beaten ſoldier.

RUT'TING [with *Hunters*] ſignifies a hart or buck going to couple or ingender.

RY, a ſhore, coaſt, ſtrand, or bank of the ſea, *Brit.*

RY'AL, a piece of gold coin, which in the time of king *Henry* VI. was current for 10*s.* under *Henry* VIII. for 11*s.* 3*d.* and in queen *Elizabeth*'s time for 15*s.*

S

S ſ *Roman*, *ſ Italick*, ſ *Sax.* ſſ *Old Engliſh*, Σ σ ς, *Gr.* are the eighteenth letters in order of the alphabet, ס the fifteenth, and ש the twenty firſt of the *Hebrew*.

S [*une eſſe*, or, S, *F.*] an iron bar like an S.

S, is ſoft, and may be term'd a liquid in the words *Iſle*, *Iſland*, *Viſcount*. S ſounds like z in *Chaiſe*, *Praiſe*, *&c.* and z like ſ in *raze*. A long ſ muſt never be placed at the end of a word, as *maintainſ*, nor a ſhort *s* in the middle of a word, as *conſpires*.

SS, in the title-pages of books, often ſtand for *Socius*, L. a companion or member, or *Societatis*, of the company.

S among the ancients, was a numerical letter, and ſignified 7.

S [in books of *Navigation*] ſtands for ſouth.

SABAITES, an ancient heatheniſh ſect of the ancient *Chaldeans*, of which the learned *Jewiſh Rabbi*, *Maimonedes* gives us this account, that *Abraham* was educated in their religion, and owned no other deity but the ſun and ſtars; but that *Abraham* at length, ſtrongly oppoſed this ſuperſtition, and aſſerting one only God, the author of the univerſe, and who governed all things by his providence.

The *Sabaites* oppos'd the *Magians*, which were fire worſhippers, and fancied the planets to be the habitations of the gods; and the planets being ſometimes out of ſight, they made images in repreſentation of them, to which they paid adoration in their abſence.

SABA'SIA [σαβάζια, Gr.] nocturnal myſteries celebrated by the *Greeks*, in honour of *Jupiter Sabazius*, into which all that were initiated, had a golden ſerpent put in at their breaſts, and taken out at the lower part of their garments, in commemoration of *Jupiter*'s raviſhing *Proſerpina*, in the form of a ſerpent.

SAB'BATH [of *Witches*] a nocturnal aſſembly, ſuppoſed to be held on *Saturday*, in which the devil is ſaid to appear in the ſhape of a goat, about which they make ſeveral dances and magick ceremonies. In order to prepare themſelves for this meeting, they take ſeveral ſoporifick drugs, after which they are fancied to fly up the chimney, and to be ſpirited or carried thro' the air, riding on a ſwitch to their ſabbath aſſembly.

SABBATHIANS [ſo called from one *Sabatheus*, a *Jew*, in the 4th century] he pretending to be converted to *Chriſtianity*, was ordain'd a biſhop by *Martianus*, a *Novatian* biſhop; and endeavouring to introduce the *Jewiſh* cuſtoms and ceremonies among his ſect, was depriv'd of that office.

SABBAT'ICALNESS [of *ſabbatique*, F. or *ſabbaticus*, L. of שבת, *Heb.*] the being of the nature or quality of a ſabbath.

SAB'BATUM [in *Doomſday Book*] peace or quiet.

SABEANS. See *Zabians*.

SA'BLE [in *Heraldry*] ſignifies black, as in the eſcutcheon. Of the virtues and qualities of the ſoul, it denotes ſimplicity, wiſdom, prudence, and honeſty; of the planets, ſaturn; of the four elements, the earth; of metals, lead, and iron; of precious ſtones, the diamond; of trees, the olive; of birds, the crow or raven; of the ages of men, the laſt.

SAB'ULOUSNESS [*ſabuloſitas*, L.] ſandineſs, *&c.*

SA'CEA, feſtivals held by the *Babylonians*, &c. in honour of their god *Anaitides*: They were in the *Eaſt* much the ſame as the *Saturnalia* were at *Rome*, a feaſt for ſlaves, and one of the ceremonies of it was to chuſe a priſoner condemn'd to death, and to allow him all the pleaſures and gratifications he could wiſh, before he was carried to execution.

SACCADE' [in the *Manage*] a violent check the cavalier gives his horſe, by drawing both the reins very ſuddenly; a correction uſed when the horſe bears too heavy on the hand.

SAC'CO *Beneditto*, a kind of linnen garment of a yellow colour, with two croſſes on it, and painted over with devils and flames, worn by perſons condemn'd (by the *Spaniſh* inquiſition) to be burned, as they go to execution.

SACCO'PHORI [σακκοφόρος of σακκος a ſack, and φέρω, *Gr.* I bear] an ancient ſect, ſo called on account of their wearing of ſack-cloth, and affecting a great deal of auſterity and penance.

SAC'CULUS, a little bag or purſe, a ſatchel, *L.*

SACERDO'TALNESS [of *ſacerdotal*, F. *ſacerdotalis*, L.] prieſtlineſs, or likeneſs to a prieſt.

SACRAMENTA'RIUM, an ancient church-book, comprehending all the prayers and ceremonies practiſed at the celebration of the ſacraments, *L.*

SA'CREDNESS [of *ſacer*, L. *ſainteté*, F. *ſanctitas*, L.] holineſs.

SACRIC'OLIST [*ſacricola*, L.] a devout worſhipper.

SA'CRIFICE [*ſacrificium* of *ſacra*, holy things, and *facio*, L. to perform] an offering made to God on an altar, by a regular miniſter, as the payment of homage, *&c.*

Writers ſay, that the devils being enemies to God and his glory from the malignity of their natures, were not content with the offerings of the fruits of the earth, and of all manner of creatures that were uſually ſacrificed to them, but were ſo barbarous as to require human victims, *viz.* men and women, to be butcher'd and burnt alive upon their altars.

The *Romans* did ſometimes dedicate their young infants to the houſhold gods, the gods of the family. The *Scythians*, that inhabited about that part call'd *Taurica*, were wont to ſacrifice to their *Diana*, all ſtrangers that came into their hands. Many damſels were beaten to death with bundles of rods at an altar of *Bacchus* in *Arcadia*. The *Germans* and *Cimbri* were wont cruelly to torment men, and afterwards to ſacrifice them. The inhabitants of the moſt northern climates were wont to make a feaſt for their aged, and crown them with garlands, and afterwards caſt them down from an high rock into the ſea; and others threw them off the bridges into rivers; whence they were called *Senes Depontani*. And *Cæſar*, in his commentaries, relates, that the ancient *Gauls* uſed to dreſs up a huge ſtatue made of branches of ozier, having filled it with living perſons, to burn it to their idols. The *Egyptians*, and inhabitants of *Paleſtine* offered their own children to their gods; and the *Iſraelites* themſelves ſo far imitated their barbarities, as to cauſe their children to paſs between two fires till they were miſerably ſcorched; and they alſo ſhut them up in an hollow idol of braſs, call'd *Moloch*, made red hot, and while theſe innocent victims were in this manner tormented, they ſounded trumpets, beat drums, *&c.* to drown their outcries. Thence the place was named *Tophet*, *i. e.* a drum. And *Ahaz* and *Manaſſeh*, kings of *Judæa*, were ſo wretched as to cauſe their own children to paſs thro' the fire to *Moloch*.

In ſacrifices to idols, a choice of animals was made according to the diſpoſitions of their gods: For *Mars* is ſuppoſed to have lov'd no creatures, but ſuch as were furious and warlike, as the bull, *&c.* and *Neptune* the bull and the horſe. The he-goat was dedicated to *Bacchus*, becauſe it is propenſe to ſpoil vineyards; *Ceres* and *Juno* had cows offer'd in honour of them; *Diana* ſhe-goats; and *Faunus*, kids.

The ceremonies obſerv'd in their ſacrifices were theſe: They were carefully to obſerve if the victim had any blemiſh; if ſo, it was rejected, and another taken, and the prieſt took a lump of burnt corn and ſalt, and ſometimes meal mingled with ſalt, and threw it on the victim; and when they had kill'd the beaſt, they laid it on the fire, and thoſe that offered it, held their hands upon it, and prayed with the prieſt, and then poured wine into the fire; If it were a *Holocauſt*, i. e. a whole burnt-offering, the whole was conſum'd in the flames: But if not, part of it was laid aſide for the prieſts, and thoſe that offered it.

Then they danced round the altar, ſinging hymns and ſongs in honour of the deity to whom it was offered.

Theſe

These hymns consisted of three parts or stanza's; the first was sung in turning from east to west; the other in turning from west to east; and the third part they sung standing before the altar.

The superior gods had their altars in eminent places, and their temples built on such high ground, that they might, without any impediment, receive the first rays of the rising sun. The priest wore a gown, either white or purple; and, before he approach'd the altar, wash'd his hands in pure water, fancying that this washing cleans'd the soul, and rendered it acceptable to the gods. The priest then, having his head adorned with garlands and ribbons, led the beast, adorned in like manner, to the altar, being followed by a crowd of people, adorned with crowns made of such trees as were supposed most acceptable to the god. The victim stood by the altar a small time, while the priest offered a set form of prayer to *Janus* and *Vesta*, and then with a knife mark'd the beast from head to tail; and if it was any thing unruly, and willing to get away, they imagined it was not acceptable to the god, and therefore procured another. After the performance of these and other such like ceremonies, the priest laid on the head and back of the beast, the *Mola Salsa*, *i. e.* meal and salt mingled with frankincense, and after he and his assistants had tasted of a cup of wine, he poured the rest between the horns of the beast, and pulling a few hairs from the place, threw them into the fire; then the beast was slain, either by knocking down or cutting his throat, and flead; then the south-sayer with a long knife, turned the bowels up and down, for it was unlawful to touch them with his hands; and having made his observations, and given his judgment of them, they were presented to the deity on a launce, or if to a sea-god thrown into the waves; then the priest threw frankincense into the fire with wine, and took a part of every member which his ministers had cut out into a platter, and cast them into the flames; and while they were burning, he and the offerers made prayers to the god, holding their hands upon the altar, and afterwards retired with the assistants to feast upon the remaining part of the beast, singing the praises of the deity. After they had eaten, they returned back to the altar, and cast into the flames the morsels of meat that they had left, with the tongue and some wine, with thanks to the deity for the honour and advantage of sharing with him in the victim offered to him.

To the superior gods they prayed standing, but to the infernal, sitting.

The gods of the air were adored with musical instruments, and melodious songs, more than the former.

The sea gods were worshipped near the sea, and the blood of the victim was poured into the salt water.

The sacrifices to the infernal deities were performed in the night. The beasts were black, and offered in some cave or dark place, except it were to *Pluto*.

The nymphs and divinities of the field had milk, honey, and wine offered to them in their sacrifices; the male deities had usually male beasts offered to them, and the goddesses females.

SACRIFI'CIALNESS [of *sacrificialis*, L.] the being of the nature of a sacrifice.

SACRILE'GIOUSNESS [of *sacrilege*, F. of *sacrilegium*, L.] sacrilegious nature or quality, or the stealing of sacred things.

SA'CRIST [*sacristarius*, L.] a vestry-keeper or sexton.

SACRIS'TY, the vestry, the place where the vessels and ornaments of the church were kept.

To SAD'DLE [of sadel, *Brit.* or Sadlian, *Sax.*] to put on a saddle; also to embarrass, as *to saddle a Cause*; also to furnish, as *to saddle a spit.*

SAD'LERS are a company of great antiquity; they were incorporated in the reign of king *Edward* I. and confirmed by several succeeding kings: They consist of a master, 3 wardens, 22 assistants, 65 on the livery, &c. their livery fine is 10 *l.*

Their arms are, *Azure*, a chevron, between 3 saddles *Or*. Their supporters 2 horses *Argent*, bridled *Gules*, bitted of the second. The motto, *Our trust is in God.* Their hall is near the west end of *Cheapside*.

SAD'DUCES [so called of צדק, *Zadock*] they observed the law, that they might enjoy the temporal blessings that it promised, and to escape the punishments it threatened against its transgressors.

They rejected all the *Jewish* traditions, and absolutely denyed fatality, asserting that it was impossible for

God to do any evil, and that he did not regard what men did, concluding it was wholly in the will of man to do either good or evil. There was an irreconcileable hatred between them and the *Phariſees*.

SAD'DUCISM, the principles and doctrines of the *Sadduces*. They allowed no books of the ſcripture, but the five books of *Moſes*; they denied the being of angels and ſpirits, the immortality of the ſoul, and the reſurrection of the body.

SAFE-*Guard*, a ſort of duſt-gown, or upper riding-garment, worn by women.

SAFE'NESS [of *ſauve*, F. ſafe] ſafety, ſecurity.

SAFE'TY *and Preſervation* [in *Hieroglyph.*] were repreſented by the *Ichneumon*.

SAF'RON of *Mars* [with *Chymiſts*] ſaffron of ſteel, ſo called from its red colour.

SAGATHEE', a ſlight woollen ſtuff, being a kind of rateen or ſerge, ſometimes mixed with a little ſilk.

SAGA'CIOUSNESS [*ſagacitas*, L.] ſharpneſs of wit, quickneſs of apprehenſion, *&c.*

SAGA'CITY [*Hieroglyph.*] was repreſented by a dog's head.

SAG'DA [סגדא, *Chald.*] a kind of gem about the ſize of a bean, of a leek green colour, which attracts wood, as amber does ſtraws, a load-ſtone, iron, *&c.*

SAGITTA'RIUS [whoſe characteriſtick is ♐] is by aſtrologers called a maſculine, cholerick, and diurnal ſign, by nature hot and dry, of the fiery triplicity, and is repreſented on a celeſtial globe by the figure of an archer.

SAIL'ETTES [near *Dauphiné* in *France*] a *Chartreux* convent of ladies of quality, the nuns of which make profeſſion of their rule, before the biſhop of *Grenoble*, and when they make their vow, they preſent themſelves before him; with wax tapers in their hands, adorned with the eſcutcheons of their families, and the biſhop puts a ring on their finger and a crown on their heads, like to that which is given to the daughters of *France*.

SAILS, the vanes of windmills, or the arms, whereby the wind has its effect on them.

SA'KER [*ſacre*, Span.] a ſort of great gun, of which there are three ſizes.

SAKERET' [in *Falconry*] the male of a ſaker-hawk. This kind of hawks is eſteemed next after the falcon and gyr-falcon, but is differently to be managed.

SAL, ſalt. *L.*

SAL *volatile Oleoſum*, an aromatick volatile ſalt, of *Sal Armoniack*, diſtilled with ſalt of *Tartar*, dulcified with ſpirits of wine, a dram and half of ſome aromatick oil or eſſence, drawn from one or more ſweet ſcented plants, being added to every ounce of it. The plants are ſuch as balm, roſemary, *&c.*

SALA'CIOUSNESS [*ſalacitas*, L.] ſalacity, lechery, luſtfulneſs.

SAL'AD, a kind of head-piece or armour worn by light horſemen.

SAL'ADINE, a tax impoſed in *England* and *France* in the year 1188, to raiſe a fund for the *Croiſade*, undertaken by *Richard* I. king of *England*, and *Philip Auguſtus*, king of *France*, againſt *Saladine*, ſultan of *Egypt*, then going to beſiege *Jeruſalem*.

SALAMAN'DER, a ſpotted creature; ſomething reſembling a lizard in ſhape, commonly, but erroneouſly, ſuppoſed to breed and ſubſiſt in the hotteſt fire, and to quench it.

SALAMANDER [in *Hieroglyphicks*] was by the *Egyptian* prieſts put to repreſent a brave and generous courage, that the fire of affliction cannot overcome or conſume, becauſe it is related of this animal, that it will live in the flames without receiving the leaſt prejudice from the violence of the heat; for ſome authors ſay, it it of ſuch a moiſt and cold conſtitution, that the fire cannot quickly have a power to hurt it. *Pliny* ſays, that the ſalamander infects all fruits that it touches, leaving them ſome impreſſion of its cold nature, ſo that they become afterwards as dangerous as poiſon.

SAL'ARY [*old Law Books*] a toll or duty paid for ſalt.

SALE [of ſallan, *Sax.*] a ſelling, or putting up to be ſold.

SALE'BROUSNESS [of *ſalebroſus*, L.] unevenneſs, roughneſs, cragginess.

SALE'SMAN [of Sale, *Sax.*] one who ſells clothes or any commodity.

SA'LIENT [in *Heraldry*] is when the right-foot, anſwers to the dexter corner of the eſcutcheon, and the hindmoſt foot to the ſiniſter baſe point of it, being, as it were, in a readineſs to ſpring forward.

SALIA'RIA [among the *Romans*] a ſolemnity held in *March*, in honour of *Mars*, whoſe prieſts, at this feaſt, danced with targets in their hands.

SALI'I [among the *Romans*] prieſts of *Mars*, ſo called of *Saliendo*, dancing, whereof

whereof there were 12 inſtituted by *Numa*, who upon a great plague in *Rome*, having implored the divine aſſiſtance, had a ſmall braſs buckler, called *Ancile*, ſent him from Heaven; he was adviſed by the nymph *Egeria* and the *Muſes* to keep it carefully, the fate of the empire depending upon it, as being a ſure pledge of the protection of the gods, and their affection to the *Romans*; he therefore made eleven more ſo very like, that they could not be diſtinguiſhed, which were delivered to the keeping of the 12 *Salii*, prieſts choſen out of the nobleſt families, to be laid up in the temple of *Mars*, upon whoſe yearly feſtival, the firſt of *March*, they were carried about the city with much ſolemnity, dancing, claſhing the bucklers, and ſinging hymns to the gods: They were anſwered by a chorus of virgins dreſt like themſelves, who were choſen to aſſiſt them upon that occaſion; the feſtival was ended with a ſumptuous feaſt. They were painted in parti-coloured garments, with round bonnets, with two corners ſtanding up on their heads; they went dancing along the ſtreets in their proceſſions.

SALINE'NESS } [of *ſalinoſus*, L.]
SALI'NOUSNESS } ſaltneſs, or ſalt quality.

SALINI'TROUS [of *Sal* and *nitrum*] compounded with ſalt or ſalt-petre.

SALINO-*Sulphureous*, of a ſaline and ſulphureous quality.

SALI'QUE *Law*, a celebrated body of laws, made by the *Franks* when they entered into *Gaul*, which conſiſted of 24 articles or titles, in which different matters and crimes are treated of: The 6th of which treating of *Alleuds* or *Free-holds*, imports, *that no part of the Salique land may paſs over or be left to females; but that the males muſt always ſucceed in the Inheritance*; from whence it has been concluded that the cuſtom of excluding the daughters from the crown of *France*, was founded on this article.

SALI'VA, *ſpittle*, L. a thin, pellucid humour, ſeparated by the glands, about the mouth and fauces, and conveyed by proper ſalival ducts into the mouth, for ſeveral uſes.

SAL'LY [in *Architecture*] is in *French* what the *Engliſh* call projecture.

A SALLY [*figuratively*] a flaſh of wit; alſo a rant, a flight, a tranſport or ſudden fit of paſſion, heat, *&c.*

SALLY [with *Ringers*] a particular way of ringing a bell.

SALLOON [*Architect.*] a ſtate-room for the reception of ambaſſadors, and other great viſitors. A very lofty ſpacious hall, vaulted at top, and ſometimes having two ſtories or ranges of windows: A grand room in the middle of a building, or head of a gallery, *&c.*

SALPE'TROUS, of or pertaining to, or of the quality of ſalt-petre.

SAL'PROTIC. See *Pulvis fulminans.*

SALT [*Sal*, L.] an active ſubſtance, ſuppoſed by Naturaliſts to be that which gives conſiſtence to all bodies, and to preſerve them from corruption; and alſo that it is that from which proceeds the variety of taſtes, whereby we diſtinguiſh one edible or taſte from another, and give them names accordingly.

SALT [*Metaphorically*] is uſed in ſeveral ſenſes; ſometimes as a ſymbol of wiſdom, at others of perpetuity and incorruption; ſometimes again of ſterility and barrenneſs; at other times of hoſpitality and fidelity; by way of alluſion to the different qualities of it, according to its various application.

SALT MINES, are mines in upper *Hungary*, not far from *Epirus*, of which Dr. *Brown* who ſaw them, has given us the following account.

From the firſt place of the deſcent to the bottom of it is about 180 fathoms deep, of which the miners firſt deſcend by the ropes a good part of the way, and afterwards by ladders into the loweſt parts: That the mine is for the moſt part in an earthy and not a rocky ground; that the veins are large, in ſome of which are found lumps of ſalt above 10000 pounds weight.

That it is hewed out in long ſquare pieces, about two foot long and one thick, which are ground to a ſort of powder for uſe.

That the water that is drawn out of this mine, when boiled away yields a blackiſh ſalt, which the country give to their cattle.

That the ſtone ſalt when dug, is of a greyiſh colour; but when ground, becomes as white as if refined, conſiſting of pointed parts; nor is it all of one colour; that which is moſt pure and reſembles cryſtal is tinctured with divers colours; ſo that ſome tranſparent blue and yellow lumps, are carved into divers figures; as if they were cryſtal.

There have been of late ſeveral ſuch mines diſcovered in *England*, but the ſalt is not ſo pure and fine as that of *Hungary*.

SALT,

SALT, the obſervation *on the ſalling of Salt*, proceeds from a particular nomination among the ancients, who upon the notion of ſalts being incorruptible, made it the ſymbol of friendſhip; and if it fell caſually, they thought their friendſhip would not be of long duration.

Fixed SALT [in *Chym.*] is made by calcining or reducing the matter to aſhes, and then boiling it in a good quantity of water, and afterwards ſtraining the liquor, and evaporating all the moiſture; which being done, the ſalt will remain in a dry form at the bottom of the veſſel.

SALT *of Sulphur* [with *Chymiſts*] the ſalt called *Sal Polychreſtum*, ſoaked with ſpirit of ſulphur, and then reduced to an acid ſalt, by evaporating all the moiſture: in either of theſe operations much water is to be poured on it, to make a lye; and after that the liquor muſt be ſtrained and evaporated in a ſand heat, till the fixed ſalt remains at the bottom of the veſſel.

SAL'TERS, were incorporated by king *Henry* VIII. They conſiſt of a maſter, 3 wardens, 28 aſſiſtants, 140 on the livery, beſides yeomanry. The livery fine is 20*l.* they are the 9th of the 12 companies. and there have been 10 of it lord majors.

The armorial enſigns are; per chevron *Azure* and *Gules*, three covered ſalts *Or*, ſprinkling ſalt proper. On a helmet and torſe, iſſuing out of a cloud *Argent*, a ſiniſter arm proper, holding a ſalt, as the former. Supporters two otters *argent*, platee gorg'd with ducal coronets, thereto a chain affixed and reflected over their loins *Or*. The motto *ſal ſapit omnia*. Their hall is in *Swithin's Lane*.

SALTI'RE [in *Heraldry*] is an ordinary that conſiſts of a fourfold line, two of which are drawn from the dexter chief towards the ſiniſter-baſe corners, and the other from the ſiniſter-chief towards the dexter-baſe points, meeting about the middle by couples in acute angles, as in the eſcutcheon.

SALT'ISHNESS, having a ſaltiſh reliſh.

SAL'VABLENESS [of *ſalvus*, L. ſafe] capableneſs of being ſaved.

SALVATEL'LA [of *ſalus*, L. health] a famous branch of the cephalick vein, paſſing over the *Metacarpus*, between the ring-finger and the little finger: So called, becauſe it has been a received opinion, that the opening that vein was a cure for melancholy.

SALU'BRIOUSNESS [of *ſalubritas*, L. *ſalubrité*, F.] wholeſomneſs, healthfulneſs.

To SALVE [*ſalvare*, L.] to accommodate a difference.

SALUTA'TION, a ſaluting, a greeting; the formal act of ſhewing reſpect or civility, either in words, or by the carriage or geſture of the body

SAL'UTARY [*ſalutarius*, L.] healthful, wholeſome.

SAL'UTARINESS, wholeſomneſs, healthfulneſs.

To SA'LUTE [in *Military Affairs*] is to diſcharge cannon, or to bow down the colours to the ground, and lay them as it were at the feet of kings, princes, generals, colonels, *&c.*

SALU'TE } [in *Marine Aff.*]
SALUTA'TION } is the civility and ſubmiſſion that one ſhip pays to another or to a fort, when they ſail by it or come into it; which is done by ſtriking the colours, firing a certain number of guns, *&c.* and it is a maxim at ſea, that he that returns the ſalute, fires one gun leſs than he that payed it; which method is obſerved between the ſhips of princes of equal dignity.

But the *Swedes* and *Danes*, return the complement without regarding how many guns were fired to them; the *Swedes* always giving two guns, and the *Danes* three.

It is never expected that the ſalute ſhould exceed 7 guns, it is accounted an exceſs to diſcharge more; but ſtriking ſail is more than manners and is a token of ſubmiſſion, and here it is never returned.

Merchant men lower their main-yard; but men of war ſtrike only their top-ſails.

The *Engliſh* claim the right of being ſaluted firſt in all places, as being ſoveraigns of the ſeas. The *Venetians* claim this honour within their gulph.

In rivers and boats, they do not ſalute each other, only on the *Rhine* in *Germany*, where the ground on each ſide belongs to 30 different princes; all the ceremony is, that the boats that go up the ſtream, put by to make way for the boats that go down the ſtream, and are carried forcibly by the current.

SALUTIF'EROUSNESS [*ſalutifer*, L.] an health bringing quality.

SAMBENI'TO, See *Sacco Benedetto*.

SAM-

SAM'BUCUS, an ancient muſical inſtrument of the wind kind, and reſembling a flute; ſo called, becauſe probably made of the *Sambucus* or elder-tree.

SA'MIAN *Earth*, a medicinal earth, brought from *Samos* in the *Indian* ſea.

SAMOSE'TA'NIANS [ſo called of *Samoſetanus*, biſhop of *Antioch*] an ancient ſect of *Anti-trinitarians*.

SAMPSÆ'IANS, a ſect properly neither *Jews*, *Chriſtians* nor *Gentiles*; they allow of one God, and are ſtiff Unitarians.

SA'NABLENESS [of *ſanabilis*, L.] capableneſs of being healed.

SANATIVENESS [of *ſanare*, L.] an healing quality.

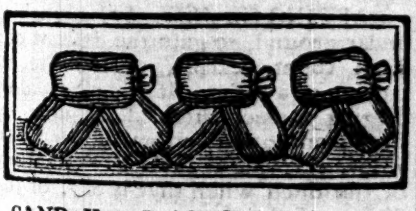
SANCTIMO'NIAL [*ſanctimonialis* L.] of or pertaining to holineſs.

SANCTIMO'NIOUS [of *ſanctimonia*, L.] holy, devout.

SANC'TION, the authority given to any judicial decree or act, whereby it becomes legal or current.

SANC'TUARY [*ſanctuarium*, L.] in ancient times, was a place privileged by a prince, for the ſafe-guard of the lives of men, who were capital offenders. Traitors, murderers, *&c.* were protected in theſe ſanctuaries, if they acknowledged their fault in forty days, and conſented to baniſhment; but after forty days no man might relieve them. Of theſe ſanctuaries there were many in *England*.

SAND-*Bags*, are bags containing about a cubical foot of earth; they are uſed for raiſing parapets in haſte, or to repair what is beaten down; they are of uſe when the ground is rocky, and affords no earth to carry on their approaches, becauſe they can be eaſily brought from a far off and removed at will. The ſmaller *Sand-Bags* hold about half a cubical foot of earth, and ſerve to be placed upon the *Superior Talus* of the *Parapet*, to cover thoſe that are behind, who fire through the *Embraſures*, or *Intervals* which are left between them.



SAND-*Heat* [with *Chymiſts*] one of the chymiſts heats, conſiſting of hot ſand, wherein herbs, flowers, *&c.* are infuſed in a cucurbit, in order to a digeſtion.

SAN'DY [ſanbiʒ, *Sax.*] having ſand or made of ſand.

SAND'INESS [of ſanbinerre, *Sax.*] fulneſs of ſand.

SAN'DARACK, a white gum, oozing out of the juniper-tree.

SANDARACK, a mineral, it is either *natural* or *artificial*; the *natural* is found in mines of gold and ſilver; the *artificial* is made of orpiment, put into an earthen pot; cloſe ſtopped, and bak'd five hours in a furnace.

SAN'DERS, a precious kind of *Indian* wood, of which there are three ſorts, red, yellow and white.

SAND'ISH, ſomewhat ſandy, or like ſand.

SANE'NESS [*ſanitas*, L.] ſoundneſs of health.

SAN'DIX, a red or purple colour, made of *Cerus* and *Ruddle*, burnt together; red *Arſenick*; alſo a ſhrub bearing a flower of a ſcarlet colour.

SANGUIFICA'TION [with *Phyſic.*] the converſion or turning of *Chyle* into blood, which is performed (not as the ancients imagined) in ſome peculiar part of the body, as the heart, liver, *&c.* but in all parts of it.

SANGUIF'LUOUS [*ſanguiſluus*, L.] flowing with blood.

SAN'GUINARINESS, blood-thirſtineſs, cruelty.

SANGUINE-*Stone*, a blood-ſtone; a kind of *Jaſper*, brought from *New-Spain*, of a dark brown colour, mark'd with ſpots of a blood-red, uſed for ſtopping blood.

SANGUINE [in *Heral.*] is expreſſed in engraving by lines hatched acroſs one another diagonally, both dexter and ſiniſter, as in the figure.

SANGUIS [in our *ancient Cuſtoms*] a right or power, which the chief lord of the fee had to determine in cauſes where blood was ſhed.

SAN'HEDRIM [סנהדרים, *Heb.* Συνεδρων, Gr.] an aſſembly, as thoſe of parliaments and ſoveraign courts, where many judges and counſellors meet together, to conſult on and determine great affairs.

The *Jews* call by the name of *Sanhedrim* the houſe of judgment, which is a council of 70 ſenators, who aſſembled in an apartment of the temple of *Jeruſalem*, and there determined the moſt important affairs of their nation.

The chief of this aſſembly was called *Naſi*, i. e. Prince; his deputy was called *Ab-beth-din*, i. e. father of the houſe.

house of judgment, and the sub-deputy was called *Chacam*, that is the wise, the rest were called elders or senators.

The room they met in was a *Rotunda*, half of which was built without the temple, and half within; that is, there was one semi-circle of the room within the compass of the temple, and as it was never allowed to sit down in the temple, they tell us, this part was for those who stood up; the other half or semi-circle, extended itself without the holy place, and it was here the judges sat.

SANIO'DES } [of *sanis* &, Gen.
SANIDO'DES } of *sanis*, Gr. a table] a disease, when the breast is straitened and flattened like a table.

SAN'ITAS, a heathen goddess, whose worship as *Pausanius* relates, was very common in *Greece*, and that there was an altar for *Jason*, *Venus*, *Panacea*, *Sanitas* or *Health* and *Minerva* in the temple of *Amphiarus*. She had likewise a temple at *Rome* in the sixth ward of the city; and *Domitian* also built a little temple for her, with this inscription, *Saluti Augusti*.

SAN'TALUM, a hard, heavy, odoriferous, medicinal wood, brought from the *East-Indies*, the wood of the tree saunders, *L.*

A SAP } [*sape*, F.] a digging with
A SAPE } pick-axes, shovels, and such other tools at the foot of a wall, or any building, to undermine and overthrow it. Or,

A SAP, is the digging deep under the earth, in sinking lower by degrees, to pass under the *Glacis*, and open a way to come under cover to the passage of the *Moat*. After they have overcome all the obstacles which the besieged have opposed to hinder the advancement of their approaches, and that, notwithstanding their frequent sallies, they are at last got near the foot of the *Glacis*, the *Trench* is carried directly forwards, the workmen covering themselves the best way they can, with *Blinds*, *Wool-packs*, *Sand-bags*, or *Mantelets* upon wheels; when they are got to the foot of the *Glacis*, they make *Epaulments* or *Traverses* on each side, to lodge a good body of men. The *Sap* is made five or six fathom from the *saliant angle* of the *Glacis*, where the men are only covered side-ways; wherefore they lay planks over-head, with hurdles, and earth above them. Having by this means obliged the enemy to quit the *Covert-way*, the *Pioneers* with *Mantelets*, *Wool-packs*, or *Sand-bags*, make immediately a *Lodgement*, covering themselves the most advantageously they can from the fire of the opposite bastion.

SAP'IDNESS [of *sapidus*, L.] savourines.

SAPIEN'TIAL, an epithet used of certain books of scripture, calculated for our instruction and improvement in prudence or moral wisdom, as *Proverbs*, *Canticles*, *Ecclesiastes*, the *Psalms* and book of *Job*.

SAP'LESS [of ſæpeleſ, *Sax.*] without sap.

SAP'LESNESS, the having no sap, wanting sap.

SAPONA'CEOUS [of *sapo*, L. sope] sopy, like or pertaining to sope.

SAPO SAPIENTIÆ [with *Chym.*] *i. e.* the soap of wisdom, *i. e.* common salt, *L.*

SA'PORATED [*saporatus*, L.] made savoury.

SAPORIF'EROUS [*saporifer*, L.] causing a savour.

SAPORIF'ICKNESS [of *saporificus*, L.] a taste causing quality.

SA'POROUSNESS [of *saporus*, L.] savourines.

SAP'PHIRE [in *Heraldry*] the blue colour in the coats of noblemen, answering to the *Jupiter* in the coats of sovereign princes, and *Azure* in those of the gentry.

SAPPHIRE *Rubies*, are certain precious stones, between blue and red, which in effect are nothing but rubies, whose colour is not perfectly form'd.

SAP'PHIC [in *Poetry*] a kind of *Greek* and *Latin* verse; so called of *Sappho*, a famous poetess of *Mytelene*, the inventress of it, consisting of eleven syllables or five feet, of which the first, fourth and fifth are *Trochees*, the second a *Spondee*, and the third a *Dactyl*. As *Sedibus gaudens variis dolisque*.

SAP'PINESS [ſæpenеſſe, *Sax.*] the having sap.

SAP'PING [of *saper*, F.] undermining.

SAP'PING [in *Milit. Art*] a working under ground, to gain the descent of a ditch, counterscarp, *&c.* and the attacking of a place. It is performed by digging a deep ditch, descending by steps from top to bottom, under a corridor, carrying it as far as the bottom of the ditch when that is dry, or the surface of the water, when wet.

SAP'PY [ſapic, *Sax.*] having sap.

SAR'ABAND [*sarabande*, F.] a musical composition always in triple time; and is in reality no more than a minuet,

nuet, the motions of which are ſlow and ſerious.

SARABAND, a dance to the ſame meaſure, which uſually terminates when the hand riſes, whereby it is diſtinguiſhed from a courant, which uſually ends when the hand that beats time falls; and is otherwiſe much the ſame as a minuet.

SAR'CASM [*ſarcaſmus*, L. σαρκασμὸς, Gr.] a keen irony, whereby the orator ſcoffs and inſults his adverſary.

SARCASTICALNESS [of *ſarcaſticus*, L. of σαρκασμος, Gr.] ſcoffingneſs, ſatyricalneſs.

SARCOL'OGY [σαρκολογία, Gr.] a diſcourſe on the fleſh, or the ſoft parts of a human body.

SAR'COMA [σάρκωμα, Gr.] a fleſhy excreſcence, or lump growing in any part of the body, eſpecially in the noſtrils.

SARCOPHA'GUS } [σαρκοφάγος of
SARCOPHA'GUM } σάρξ and φάγειν, Gr. to eat] a tomb-ſtone or coffin, made of a ſtone, ſo called, becauſe it would conſume a dead body in 40 days, and therefore the ancients laid in them thoſe bodies they had not a mind to burn.

SAR'DOIN, the *Lapis Sardius*.

SATAN'ICALNESS [of *Satan*] deviliſhneſs.

SATEL'LITE *Guard*, a perſon who attends on another, either for his ſafety, or to be ready to execute his pleaſure.

SATEL'LITES [with *Aſtron.*] certain ſecondary planets moving round the other planets, as the moon does round the earth, thus named, becauſe they are always found attending them from riſing to ſetting, and making the tour of the ſun together with them.

SAT'TINET, a ſlight, thin ſattin.

SAT'URATE [in *Botanick Writers*] deeply, as to colour, *L.*

SA'TURN [*Saturnus*, L. or *Saturn*, of *ſatus*, ſown, becauſe he is ſuppoſed to preſide over agriculture, according to *Varro*] according to the poets, was the ſon of *Cœlus* and *Terra*; which *Cœlus*, having caſt his ſons, the *Cyclops*, into hell, *Saturn* in revenge, with his ſcythe, cut off his privities, and deprived him of the power of begetting. What he had taken from him, he caſt into the ſea, where, by a continual agitation of the waves, it found a favourable womb among the froth, and thence the goddeſs *Venus* was produc'd.

Saturn had an elder brother named *Titan*, to whom the kingdom of the world did of right belong; but he, by the perſuaſions of his mother *Veſta*, and his ſiſter *Cybele*, reſign'd the ſcepter to *Saturn* for his life, upon condition that he ſhould not ſuffer any of the male-children to live, that the empire of the world might devolve to his poſterity after the death of *Saturn*.

For this reaſon, *Saturn* is ſaid to have devoured his male children but his wife *Cybele* ſaved *Jupiter* and *Juno*, by conveying them away, and *Neptune* and *Pluto*, who were privately nouriſhed by their mother, and ſent him a ſtone wrapped in ſwaddling clouts, inſtead of a child, which he greedily devoured in the dark. But *Apollodorus* ſays, that he did ſwallow *Neptune* and *Pluto*; and that, when *Jupiter* was of age, he married *Metis*, the daughter of *Oceanus*, who gave a drink to *Saturn* that made him vomit them up; whereupon *Titan*, ſeeing his expectations fruſtrated, made war upon *Saturn*, with the aſſiſtance of his ſons, and having vanquiſhed him, clapped him up into priſon, and there kept him, till his ſon *Jupiter* became of age, and delivered him thence. But *Saturn* having learned by ſome oracle, that one of his ſons ſhould take his ſcepter and kingdom from him, reſolved to lay ſnares to deſtroy his ſon *Jupiter*; but he, taking arms againſt his father, caſt him out of his kingdom and empire of Heaven; whereupon *Saturn* retired to *Italy* to hide himſelf, which was thence called *Latium a latendo*. (*Bochartus* applies this ſtory to *Nimrod*'s uſurpation of the ſupreme power.) *Janus*, the king of *Italy*, is ſaid to have received *Saturn* with all civility and reſpect.

Saturn is ſaid to have brought upon the earth the *Golden Age*, when the ground yielded all ſorts of fruits, without labour and tillage, when *Aſtræa* or juſtice managed the affairs of men, and they lived together in a perfect love and amity. The four ages mentioned by the poets were the *Golden* under *Saturn* or *Noah*; the *Silver* under *Jupiter*, or the poſterity of *Noah*; the *Brazen* under *Nimrod*; and the *Iron*, which yet continues.

The learned *Bochartus* endeavours to prove that *Saturn* is *Noah*, and that all the fables of him are delineations of his true hiſtory: The three ſons of *Saturn*, that divided the empire between them, are equal to the three ſons of *Noah*; the youngeſt *Ham*, he proves to be *Jupiter*, *Japhet* to be *Neptune*, and *Shem* to be *Pluto*; and that

their different governments have a relation to the places they have inhabited. And that *Ham*, going into *Egypt* and *Lybia*, being hot places, is ſaid to have poſſeſſed Heaven; and that *Japhet* going into *Europe* and the *Iſlands*, they feigned him god of the ſea, or *Neptune*; and that *Shem* being remarkable for his piety, his profane brethren, by way of deriſion, made him the god of Hell, or *Pluto*.

Gualtruchius ſays, that *Saturn*, or time is repreſented as an old ſenior, with wings upon his ſhoulders, and a ſcythe in his hand, as cutting down all before him; and that he is repreſented as ſwallowing his own children with hard ſtones, becauſe time eats and conſumes the moſt durable ſubſtances.

The ancients painted *Saturn* with ſix wings, to intimate the ſwiftneſs of time, and feet of wool; or, as others ſay, with the gout, holding in his hand a ſerpent biting his tail, with a ſickle and an old garment hanging upon him.

The *Romans* depoſited under his protection, and in his temple, their treaſure, becauſe in his reign, *i. e.* in the golden age, there was no theft or robbery committed; and there they laid up the rolls of the names of the *Roman* people, which were made of the ſkins of elephants.

SATURN [with *Aſtron.*] is the higheſt of all the planets, but the ſloweſt in motion; and ſome reckon it 71, others 91 times bigger than the earth.

SATURN [with *Alchymiſts*] lead.

SATURNA'LIA, were feſtival days obſerved in *December* in honour of *Saturn*; and, as *Bochartus* is of opinion, took their original from *Noah's* drunkenneſs. Theſe were times of all debauchery and licentiouſneſs, ſervants taking upon them to command their maſters, and ſlaves to be unruly, without fear of puniſhment.

The prieſts of *Saturn* were initiated in ſcarlet robes, to expreſs their bloody-mindedneſs, and offered to him young infants in ſacrifice, for which inhumanity they were all crucified under *Tiberius Cæſar*. And the *Carthaginians* likewiſe did every year offer to him human ſacrifices, which was the ſubject of an embaſſy from *Rome*; for tho' the *Romans* did mightily honour and eſteem *Saturn*, yet they did not approve that men ſhould be offered to him. But they ſhewed him this particular reſpect, that they cauſed torches and tapers to be burning continually upon his altars.

Saturn is ſuppoſed to be the ſame with *Moloch* of the *Iſraelites*. It is derived of מלך, a king. And kings, and powerful men, were called *Saturni* by the Heathens.

SATURNIN'IANS [of *Saturnus*, a diſciple of *Menander*] a ſect, a ſort of *Gnoſticks*.

A SATURN'INE *Perſon*, one of a ſullen, melancholy complexion, ſuppoſed to be under the predominancy of *Saturn*.

SATURNIN'NESS [of *Saturn*] dulneſs, ſlowneſs.

SA'TYR [*ſatyra*, L. *ſatyre*, F. σάτυρος, Gr.] an invective poem, that inveighs ſharply againſt vice and vicious perſons, all manner of diſcourſe, wherein any perſon is comprehended; but commonly taken for a poem that ſharply and wittily rebukes vice and reflects on vicious perſons: A lampoon. That ſatyr be juſt, it ought to be general; or if it be of general uſe, it ought to be true, or elſe it will be a libel, and accountable to the law; and it ought to be ſtrong, to ſtrike powerfully, and the ſtyle and manner muſt be manly and ſmooth.

SA'TYRS [σάτυροι, Gr.] fabulous demi-gods, who with the *Fauns* and *Sylvans* were ſuppoſed to preſide over groves, under the direction of *Pan*. They are repreſented in painting, as half beaſts, half men, having horns on their heads, and feet like goats.

SATYRI'ASIS [σατυρίασις, Gr.] the luſtleſs extenſion of the yard; alſo the immoderate deſire of venery; it is alſo ſometimes taken for the leproſy, becauſe that diſeaſe makes the ſkin rough, like that of a ſatyr; alſo a ſwelling of the glandules behind the ears.

SATYRIAS'MUS, the ſame as *ſatyriaſis*, L.

SATYR'ICALNESS, bitingneſs in ſpeech, invectiveneſs.

SA'TYRS, what was the original of *Satyrs*, when and where they firſt began to appear in the world, or for what reaſon they came to be deified, is neither delivered down to us, nor explained by any ancient writer of authority.

They are repreſented as very ſwift four-footed animals, having human faces, crooked hands, ſhort horns on their forehead, and their lower parts like goats, inhabiting the mountains of *Judea*.

It is related that *Euphemus*, being forced by ſtorm, landing in a deſart iſland called *Satyrida*, found inhabitants with

with yellow hair, that had tails not much leſs than horſes, that they did not ſpeak, but ran directly to the women, and if not prevented would have laid violent hands on them.

When ſuch monſters appeared to mankind, that which was ſo terrible and admirable, was thought to have ſomething of divinity in it; and whereas thoſe ſatyrs were ſuppoſed to inhabit the woods, the ignorant ſhepherds worſhipped them, that they might ſpare their flocks when they met them.

The cuſtom was to offer all ſorts of fruit; but more eſpecially grapes and apples to the ſatyrs.

They are ſaid to be conſtant companions of *Bacchus*; and to have delighted in ſuch diſcourſe and converſation as was reproachful; tho' others ſay, that at firſt it was only pleaſant, lively, moral, and full of variety; as they grew old they came to have the name of *Sileni*.

A SA'VAGE [*un ſauvage*, F.] a wild *Indian*.

SAVA'GERY, ſavage nature, *&c.*

SAV'AGES, wild, barbarous people, who keep no fixed habitation, have no religion, law or policy.

SAV'AGENESS [*naturel ſauvage*, F.] wildneſs, cruelty.

SAUCE-*Box*, a ſaucy perſon.

SAU'CINESS [prob. of ſaws, *Brit.* ſalt] unmannerlineſs, preſumptuouſneſs, *&c.*

SAUCIS'SONS [in *Milit. Art.*] faggots or faſcines made of large boughs of trees bound together; they are commonly uſed to cover men, to make epaulments, traverſes or breaſt-works in ditches full of water, to render the way firm for carriages, and for other uſes,

SA'VING [*qui ſauve*, F.] preſerving, ſparing.

To SAUN'TER [prob. of *ſancta terra*, L. *i. e.* the holy-land, becauſe in ancient times, when there were frequent expeditions to the Holy-land, many idle perſons ſauntred about from place to place, under pretence that they had taken the croſs upon them, or intended ſo to do, and go thither] to wander or rove up and down.

SA'VOURINESS [of *ſavoureux*, F. of *ſaporus*, L.] reliſhableneſs, *&c.*

SAWS [ſage, *Teut.* ϸaȝa, *Sax.*] old grave ſayings, proverbs, maxims.

SAX'ONS [Seaxum, *Sax.*] a warlike people called into *Britain* by king *Vortigern*, either to defend him againſt the *Scots* and *Picts*, or to ſecure him in the command he had uſurped over the *Britains*. They began to eſtabliſh their *Heptarchy* about the year of Chriſt 457. As to the original of their names, authors differ. *Iſidore* derives the name *Saxon* from *Saxum*, L. a ſtone, they being a hardy and warlike nation. But the name *Saxon*, according to the northern antiquities, is older even than the *Latin* tongue itſelf *Krantzus* derives it from *Aſchanez*, the ſon of *Gomer*; but he does not ſupport it by ſufficient authority. *Goropius Becanus* fetches it from *Sacee*, a people about *Armenia*; but this ſeems to be without any foundation. But it is moſt probable they were called *Saxons*, from the ſhort ſwords they commonly wore, called *Saxen* or *Seaxen*; and *Tacitus* ſays, the northern *Germans* were diſtinguiſhable by a round ſhield, and a ſhort ſword, that they wore. And as *Pontanus* obſerves, the arms of *Saxony* at this day are two ſhort ſwords a-croſs.

SCAB'BED [*ſcabioſus*, L.] having ſcabs.

SCAB'BEDNESS } [*ſcabitudo*, L.] the
SCAB'BINESS } being ſcabby.

SCABEL'LUM [in the *ant. Archit.*] *i. e.* a foot-ſtool; a kind of pedeſtal uſually ſquare, ſometimes polygonous, very high and ſlender, commonly terminating in a kind of ſheath or ſcabbard; or profiled in manner of a baluſter.

SCA'BROUSNESS [of *ſcabroſus*, L. *ſcabreux*, F.] ruggedneſs, roughneſs.

SCAF'FOLDING [*échaufaudage*, F.] poles and boards erected for the conveniency of building.

SCA'LA, a ladder, *L.*

SCALA [with *Surgeons*] a certain inſtrument to reduce a diſlocation, *L.*

SCALA [in *Anat.*] the canal or cochlea, that is divided by a *Septum* into two canals, called *Scala*, L.

SCALE [*eſcaille*, F. *ſcaglie*, Ital.] of a fiſh, a bone, *&c.*

Plain SCALE, and diagonal, ſerve to repreſent any numbers or meaſures, whoſe parts are equal one to another.

SCALE'NI [of σκαληνὸς, Gr.] three muſcles of the cheſt, ſo called from their figure, having three unequal ſides, *L.* of *Gr.*

SCALE'NUM [with *Geom.*] a triangle that has its three ſides unequal to one another. See the figure.

SCALE'NUS *primus* [in *Anat.*] a muſcle ariſing from the fore-part of the ſecond, third, and fourth, tranſverſe proceſſes of the *Vertebræ* of the neck

neck, and let into the firſt rib; the office of which is to draw the upper rib, together with the other, upwards, in fetching breath, *L.*

SCALENUS *ſecundus*, a muſcle taking its riſe from the ſecond, third, fourth, and fifth tranſverſe proceſſes of the *Vertebræ* of the neck ſide-ways, and paſſing over the firſt rib to its inſertion in the ſecond, and ſometimes to the third, *L.*

SCALENUS *tertius*, a muſcle that takes its riſe near the *Scalenus ſecundus*, from the ſame tranſverſe proceſſes of the *Vertebræ* of the neck, and alſo from the ſixth of thoſe proceſſes, and is inſerted to the firſt rib, *L.*

SCA'LINESS [of *ecaillé*, F.] the being covered with ſcales.

SCA'LY [of *ecaillé*, F.] covered with ſcales.

SCAL'PEL [in *Anat.*] a knife uſed in diſſections; and alſo in many chirurgical operations.

To SCAM'PER [*eſcamper*, F.] to run away in a hurry.

SCAN'DAL [in the *vulgar ſenſe*] is ſome action or opinion contrary to good manners, or to the general ſenſe of the people; alſo a diſadvantageous rumour or report, or an action whereby any one is affronted in publick.

SCANDAL [*ſcandalum*, L. σκάνδαλον, Gr.] in a ſcripture ſenſe, is any thing that may draw perſons aſide, or ſollicit them to ſin.

Active SCANDAL, is a real inducti-on to ſin.

Paſſive SCANDAL, the impreſſion an active ſcandal makes on the perſon that is induced to ſin.

SCAN'DALOUSNESS [of *ſcandaleux*, F.] reproachfulneſs, infamouſneſs.

SCAN'DENT-*Stalk* [with *Botaniſts*] *i. e.* climbing ſtalk, is one which climbs by the help of tendrils, as the vine, *&c.*

SCAN'NING [in *Poetry*] the meaſuring of a verſe, to ſee the number of feet and ſyllables it contains, and whether or no the quantities, that is, the long and ſhort ſyllables, be duly obſerv'd.

SCANT'INESS [prob. of *echantillon*, F. or *wantingneſs*, Eng.] being leſs than is requiſite.

SCANT'LING [*eſchantillon*, F.] the meaſure, whereby the dimenſions of things are to be determined.

SCA'PHISM [of σκάφη of σκάπτω, Gr. to make hollow] among the ancient *Perſians*, a kind of puniſhment executed by locking the criminal cloſe up in the trunk of a tree, bored thro' to the dimenſions of his body, only with five holes for his head, arms, and legs to come thro', in which he was expoſed to the ſun, and the appearing parts were anointed with milk and honey to invite the waſps. The criminal was forced to eat abundantly, till his excrements, cloſe pent up in the wood, rotted his body. Some write, that ſome perſons have lived there forty days.

SCARCE'NESS } [prob. of *carus*, L.
SCAR'CITY } dear, or ſcarg, *Du.* ſparing] difficultneſs to be come at, uncommonneſs, not plenty.

SCARIFICA'TION [with *Surgeons*] an operation whereby ſeveral inciſions are made in the ſkin, with an inſtrument proper for that purpoſe, uſually practiſed in cupping, *L.*

SCARIFRICA'TOR, an inſtrument made in form of a box, with twelve or more lancets, all perfectly in the ſame plane; which being, as it were, cock'd by means of a ſpring, are all diſcharged, at the ſame time, by pulling a kind of trigger, and the points of the lancets are at once equally driven with in the ſkin.

SCAR'LET-*Grain*, a matter uſed in dying a ſcarlet colour. It is uſually taken for the grain of a plant growing on a kind of holm, in ſome parts of *France*, *Spain*, and *Portugal*. The *Arabs* call it *Kermes*.

SCARP [*eſcarpe*, F.] the foot of a rampart-wall; or the ſloping of a wall from the bottom of a work to the *Cordon* on the ſide of the moat.

SCARPE [in *Heral.*] is the ſcarf which military commanders wear for ornament, as he bears *Argent*, a ſcarpe *Azure*. See the figure annexed.

SCAR'RY [of Scan, *Sax.* *eſcharre*, F. of ἐσχάρα, Gr.] having the mark or ſeam of a ſore or wound.

The SCAVANS', the learned, of *ſçavant*, learned, *F.*

SCEL'ETON } [of σκελλω, Gr. to dry
SCEL'ETUS } up] a proper connection of all the bones of the body, after they are dry'd.

SCE'NE [*ſcena*, L. σκηνὴ, Gr.] in the ancient *Drama*, in its general ſenſe, was the theatre wherein dramatick pieces, and other publick ſhows, were repreſented; alſo the place where the action is conceived to have paſſed, as the *Scene of War*; alſo the diviſion or part

part of a dramatick poem determined by a new actor's entering.

The SCENOG'RAPHICK *Appearance*, is different from an orthographick one, in that the latter ſhews the ſide of a figure, body, or building, as it is ſeen when the plane of the glaſs ſtands directly to that ſide; whereas *Scenography* repreſents it as it ſeems thro' a glaſs not parallel to that ſide.

SCENOG'RAPHY [*ſcenographia*, L. σκηνογραφία, Gr.] is the repreſentation of a building, *&c.* as it is repreſented in proſpective, with its dimenſions and ſhadows, or ſuch as it appears to the eye.

A SCEP'TER [*Hieroglyphically*] having on the top a ſtork's head, and ſupported upon the hoof of a river-horſe, was put to intimate, that piety was to be preferr'd to impiety, and religion before atheiſm and contempt of civil power: For the ſtork is an emblem of piety, which the ſcepter ſhould maintain and ſupport above the reach of profaneneſs, intimated by the hoof of the river horſe, which is an animal cruel and rapacious, that hath no regard to its parents, but cruelly murders them in its rage.

A Scepter with an eye upon it, was uſed as an hieroglyphick of God.

SCEP'TICALNESS [of σκέπτεσθαι, Gr. to contemplate] ſcepticiſm, or a doubting or ſuſpending the judgment of things.

SCEP'TICISM, the doctrine and opinions of the Scepticks. It conſiſted in doubting of every thing, and affirming nothing at all, and in keeping the judgment in ſuſpenſe to every thing.

SCHEL'LING, a *Dutch* coin containing 12 groots or 6 ſtivers, in value 6*d.* ½ of *Engliſh* money; 33 of which and 4*d.* make 20*s.* ſterling.

SCHE'RIF [among the *Mahometans*] one of high birth and dignity, who is a deſcendant from their falſe prophet *Mahomet*, by his ſon-in-law *Hali*, and daughter *Fatima*.

There were ſeveral of theſe *Scherifs*, who erected Dynaſties in *Africa*; the *Edreſſites* were *Scherifs*, and the race of princes who now reign in *Fez* and *Morocco*, do alſo bear the title of *Scherif*.

SCIO'RA [of σκίορον or σκιάδιον, Gr.] *Athenian* feſtivals dedicated to *Minerva*, which took their name from that umbrella or fan, carried about them in proceſſion, to ſkreen perſons from the heat of the ſun.

SCHISM [*ſchiſma*, L. χίσμα, Gr. a diviſion or ſeparation] it is chiefly uſed of a ſeparation, happening through diverſity of opinions, among people of the ſame religion and faith.

SCHIRE'MOTE [ꝛcipemot, *Sax.*] was, in ancient times, a ſolemn meeting of all the free tenants and knights in a county, to do fealty to the king, and elect an annual ſheriff.

SCHI'TES an ancient *Mahometan* ſect, which was oppoſed by the whole *Ottoman* empire as the moſt heretical of all others; becauſe they prefer *Ali* to *Mahomet* in the prophetical office, and confine the gift of propheſy to the natural line derived from *Hali*, and that none deſerved the title of a prophet that was guilty of ſin; ſome of theſe affirm that God appeared in the form of *Ali*, and with his tongue proclaimed the moſt hidden myſteries of religion, and ſome have gone ſo far as to aſcribe divine honours to him, and to expect his return in the clouds, and have fixed that belief as an article of their faith, and therefore they keep a fine horſe ready ſaddled, *&c.* for him in the moſque of *Cuſa*.

Others believe that he his concealed in a grotto near *Cuſa*, where he will continue till the day of judgment, and then come forth to convert all people to the *Alcoran*.

And there are ſome among them, who look for the return of *Mahomet* the ſon of *Haniſe*, who they ſay is ſtill living on the mountain of *Radua*, from whence he is to come to fill the earth with piety and juſtice.

Others of them look for the coming of *Mahomet* who is to be their laſt king, according to this prediction of their prophet,

The world will laſt until there be a king of my family and name over the Arabians.

SCHOL'ARSHIP [of *ſcholaris*, L.] the qualification of a ſcholar.

SCHOLAS'TIC [of *ſcholaſticus*, L. of σχολαστικὸς, Gr.] of, like, or pertaining to a ſcholar or ſchool.

SCHOLAS'TICKNESS, a being qualified with ſchool-learning.

SCHO'LIUM [with *Mathemat.*] a remark by the by, as after the demonſtrating of a propoſition, it is pointed out how it might be done ſome other way; ſome advice is given, or precaution, to prevent miſtakes, or ſome particular uſe or application thereof.

SCHO'LIUM [σχόλιον, Gr.] a note, annotation, or remark, made on ſome paſſage,

paſſage, propoſition, &c. a gloſs, a brief expoſition, a ſhort comment.

SCHOONBI'AH, a ſect among the *Muſſelmen*, whoſe diſtinguiſhing tenet is, that the orthodox *Muſſelmen* were not a whit better than the heterodox.

SCI'ENCE, as oppoſed to art, is a formed ſyſtem of any branch of knowledge, comprehending the doctrine, reaſon or theory of the thing, without any immediate application of it to any uſes or offices of life.

SCIENCE *in God* [by *Divines*] is diſtinguiſhed into three kinds.

1. *The* SCIENCE *of mere Knowledge*, whereby he knows himſelf and all things poſſible.

2. SCIENCE *of Viſion*, whereby he knows all things he has reſolved to do or to permit, in the ſame order in which he has reſolved to do and to permit them.

3. *An intermediate* SCIENCE, whereby he knows what angels and man will do in certain caſes and certain circumſtances, if he reſolves to bring them about.

SCIEN'TIAL, of or pertaining to ſcience.

SCINTILLO'SE [*ſcintilloſus*, L.] full of ſparks.

SCIM'ETER, a ſort of broad, crooked ſword.

SCIOG'RAPHY [σκιογραφι, Gr.] the profile or ſection of a building, to ſhew the inſide thereof.

SCIOGRAPHY [with *Aſtron.*] the art of finding the hour of the day or night by the ſhadow of the ſun, moon, ſtars, &c.

SCI'OMANCY [σκιομαντεια of σκια and μαντεια, Gr. divination] a divination by ſhadows; or the art of raiſing and calling up the *Manes*, or ſouls of deceaſed perſons, to give the knowledge of things to come.

SCIR'RHOUS, of or belonging to a *ſcirrhus*.

SCIRRHO'MA } [σκιρρόμα of σκιρρόω,
SCIRRHOSIS } Gr. to harden] an induration or hardening of the glands, cauſed by gritty and obſtructed matter, as it happens frequently to the liver in a jaundice.

SCIR'RHUS [σκιρρός, Gr.] a hard immoveable ſwelling, that reſiſts the touch, but is without pain.

SCLAVON'IC *Language*, is held to be the moſt extenſive language in the world, next to the *Arabick*, being ſpoken from the *Adriatick* to the *North ſea* and from the *Caſpian* to *Saxony*, by many nations, *viz*, the *Poles*, *Muſcovites*, *Bulgarians*, *Bohemians*, *Hungarians*, *Carinthians*, *Pruſſians* and *Suabians*, all which are deſcendants of the antient *Sclavi*, or *Sclavonians*, and *Sclavonick*, is their mother tongue, tho' they have different dialects.

SCLEROPHTHAL'MY [σκληροφθαλμία of σκληρός, hard, and ὀφθαλμία, a diſeaſe in the eye, *Gr.*] a diſeaſe, wherein the eye is dry, hard, red and painful, and the eye-brows alſo, ſo as, by their exceſſive dryneſs, not to be opened after ſleep, without great pain.

SCLEROSAR'COMA [of σκληρός and σαρξ, Gr. fleſh] an hard tumour with an ulceration in the gums.

SCLEROT'ICA [in *Anat.*] one of the common membranes of the eye, ſituated between the *Adnata* and the *Uvea*.

SCOF'FER [of ſcoppen, *Du.* of σκωπτω Gr.] a derider.

SCOL'DING *Women*, [according to our *ancient Laws*] were to be ſet in a tre-buchet, commonly called a *ducking-Stool*, commonly ſet over ſome deep water, into which they were to be let down or plunged twice under water, to cool their heat and choler.

SCOLOLECOI'DES *Proceſſus* [of σκωληξ a worm, and εἰδος, Gr. form] the worm-like proceſs of the *Cerebellum*.

SCOL'LOP-*Shell* [in *Heral.*] is often put into the coat-armour of military perſons.

SCOLOPEN'DRA [of σκολόπενδρα, Gr.] a ſort of worm engendered of a melancholy humour, which makes the gums become ſwelled and ulcerated, and the teeth looſe.

To build a SCONCE, to run a ſcore at an ale-houſe or tavern, &c. ſo as to be afraid to go there, for fear of being dunned.

SCOO'PER, a water fowl, ſo named from its crooked beak, reſembling a ſcoop.

SCOP'ULUOS [*ſcopuloſus*, L.] rocky, full of rocks.

SCOP'ULOUSNESS [*ſcopuloſitas*, L.] a rockineſs or being full of rocks.

SCORBU'TICKNESS } [of *ſcorbu-*
SCORBU'TICALNESS } *tus*, L.] a being troubled with the ſcuvy.

SCORE [in *Muſick*] partition, or the original draught of the whole compoſition, wherein the ſeveral parts, *viz.* treble, ſecond treble, baſs, &c. are diſtinctly ſcored and marked.

SCORN'FULNESS, contemptuouſneſs.

SCOR'PIO [whoſe characteriſtick is ♏] is one of the twelve ſigns of the zodiack, called by aſtrologers a feminine,

nine, nocturnal, cold, and phlegmatick northern ſign of the watery triplicity, and is repreſented, on the celeſtial globe, by the form of a ſcorpion. *L.*

SCOR'PION [σκορπιος, Gr.] a venomous inſect of a blackiſh colour, having eight feet and a ſting in its tail.

SCORPION-*Graſs* } an herb good a-
SCORPION-*Wort* } gainſt the poiſon of ſcorpions.

A SCORPION [in *Hieroglyphicks*] repreſents malice and wicked ſubtlety, becauſe it is reported to be cunning, in watching an opportunity to wound an inconſiderate paſſenger.

The SCOTCH *Language*, is a corrupt *Engliſh*, mixed with *German*, *Low Dutch* and *French*.

To SCOUR *away*, to ſcamper or run away.

A SCOUT [*eſcoute*, F. ſchout, *Du.*] a ſpy ſent to bring tidings of the army of an enemy, or to diſcover their deſigns; alſo a judge or magiſtrate in *Holland*.

SCRAG'GEDNESS [prob. of *craig*, ſc. lean] leanneſs.

A SCRAPE [of ȝcȝeop, *Sax.*] as a meer ſcrape, a ſaving induſtrious perſon.

A SCRAPE-*Good* } a nigard, a co-
A SCRAPE-*Penny* } vetous perſon.

SCRA'PINGNESS, ſavingneſs, parcimony, over ſedulouſneſs in getting.

SCREAK'ING [prob. of ſkriger, *Da.*] a ſhrill noiſe like that of ruſty hinges.

SCREAM'ING, a crying out loudly, ſhrilly, and violently.

To SCREECH [prob. of ſkriger, *Dan.*] to hoot or howl like a ſcreech-owl.

SCREECH *Owl*, [prob. of *ſcricciola*, Ital.] an owl that makes a ſhrieking or hooting in the night.

A SCREW [*eſcroüe*, F.] one of the five mechanick powers: chiefly uſed in preſſing or ſqueezing bodies cloſe: and alſo in raiſing weighty things.

SCRI'BING [with *Joiners*] a term uſed when one piece of ſtuff is to be fitted to the ſide of another, which is irregular, to make the two join cloſe together all the way; this is done by marking it with the point of a pair of compaſſes.

SCRIV'ENERS, were incorporated *Anno* 1616 and are a maſter, two wardens, 24 aſſiſtants, and 38 on the livery, *&c.*

The arms are *Azure*, an eagle with wings expanded, holding in his mouth a penner and ink-horn, ſtanding on a book, all *Or*. Their hall is on the eaſt ſide of *Noble Street*.

SCRO'BY [prob. of *ſcrobs*. L. a ditch, *q. d.* deſerving to be thrown into a ditch] ſorry, pitiful.

SCROF'ULOUSNESS [of *ſcropuloſus*, L.] being afflicted with the kings-evil.

SCROLL [prob. of *roll*] a ſlip or roll of parchment; alſo the ſame as *Voluta* in architecture.

SCRUBBA'DO, the itch, a diſtemper; alſo ſlovenly, mean habited.

SCRU'PLE [with *Chronologers*] a ſmall part of time uſed by ſeveral eaſtern nations, among the *Chaldeans*, a $\frac{1}{1080}$ part of an hour.

To SCRUPLE [of *ſcrupulus*, L.] to be in doubt whether one ſhall do a thing or not, on a conſcientious account.

SCRUPLES [with *Aſtron.*] as ſcruples eclipſed, are that part of the diameter of the moon, which enters the ſhadow, expreſſed in the ſame meaſure wherein the apparent diameter of the moon is expreſſed See *Digit.*

SCRUPLES *of half Duration* [*Aſtron.*] are an arch of the orbit of the moon; which is deſcribed by her centre, from the beginning of the eclipſe to the middle.

SCRUPLE *of Immerſion* or *Incidence*, [*Aſtron.*] are an arch of the orbit of the moon, which is deſcribed by her center, from the beginning of the eclipſe till the time when its center falls into the ſhadow.

SCRUPLES *of Emerſion* [*Aſtron.*] are an arch of the orbit of the moon, which is deſcribed by her center, in the time from the firſt emerſion of the moons limb to the end of the eclipſe.

SCRU'TINY [in the *Canon Law*] a ticket, or ſmall paper billet, in which the electors write their notes privately at elections, ſo that it may not be known for whom they vote.

To SCUF'FLE [*q. d.* to ſhuffle, and that *Voſſius* derives from συφλιζειν Gr. to handle roughly] to ſtrive together in a fray or fighting.

SCULP'SIT, he carved or engraved. *L.*

SCULP'TURE [*ſculptura*, L.] the art of cutting or carving wood, ſtone or other matter, to form various figures for repreſentations; ſculpture includes both engraving and working in *Relievo*.

SCUR'RILOUSNESS [*ſcurrilitas*, L. *ſcurrilité*, F.] ſcandalous language, ſaucy drollery, buffoonry.

SCUR-

SCUR'VINESS, badneſs, naughtineſs, ſorrineſs.

SCU'TIFORM [*ſcutiformis*, L.] in the form of a ſhield or buckler.

SCY'LLA, a rock in the ſea between *Sicily* and *Italy*, over againſt the gulf *Charybdis*, ſo that the paſſage there is dangerous for ſhips; whence the *Latin* proverb *Incidit in Scylam cupiens evitare Charibdim*, to avoid *Scylla*, he falls into *Charibdis*, i. e. to leap out of the frying pan into the fire.

The poets tell us, that *Scylla* was the daughter of *Phoronis* and *Hecate*, who having been familiar with *Neptune*, *Amphitrite*, provoked with jealouſy, caſt a certain poiſon into the fountain that *Scylla* uſed to bathe in, which made her run mad, and leaping into the ſea, was metamorphoſed into a ſea monſter.

Others ſay t'was *Glaucus* ſhe had to do with, and that *Arce* was the jealous rival that poiſoned the fountain; that *Scylla*, ſeeing her lower parts going into dogs, ſnakes and dolphins tails, drowned herſelf in deſpair.

Some again ſay, that ſhe was the daughter of *Nyſus*, king of *Megara*, which being beſieged by *Minos*, ſhe eſpying him from the walls was enamoured with him, and betrayed her father to him, by cutting off a purple lock of his hair, which the oracle had pronounced he ſhould be immortal as long as he wore, and that *Minos* deteſting her treachery, ſlighted her, whereupon ſhe finding herſelf deſpiſed by him, threw herſelf into the ſea, and that the gods joined dogs to be her tormenters.

Charybdis is alſo ſaid to be a rapacious woman that ſtole *Hercules*'s oxen, that he had taken from *Geryon*, and was thunder-ſtruck by *Jupiter*, and transformed into a ſea monſter.

But hiſtorians ſay, that *Scylla* and *Charybdis* were rocks and eddies in the ſtreights, between *Italy* and *Sicily*, thro' which *Hercules* paſſed with much danger and loſs; but he afterwards, by engines of his own invention, cleared the ſeas ſo effectually, and rendered them ſo navigable, that ſince that time there has been nothing heard of them.

SCY'PHUS [with *Anat.*] thoſe paſſages that convey the *Saliva*, from the *Os Cribriformis* or ſieve like bone to the palate.

SCYTALA [in *Mechanicks*] a kind of radius or ſpoke, ſtanding out of the axis of a machine, as a handle or lever to turn it round or work it by, *L.*

SCY'TALA *Laconica* [with the *Lacedæmonians*] a little round ſtaff; an invention for the ſecret writing of letters to correſpondents, by means of two rollers or cylinders exactly alike, one being kept by each of the correſpondents.

SEA'FARING [of Sæ and ꝑaꝛan, *Sax.* to go] employed or living at ſea.

SEA PORT [of Sæ, *Sax.* and *portus*, L.] *q. d* a gate or door of the ſea.

SEA *Navel wort*, an herb.

SEAL'ING [in *Archit.*] is the fixing a piece of wood or iron in a wall, with plaiſter, mortar, cement, lead, or other ſolid bindings.

To ſew a SEAM [ꝑeamian, *Sax.*] to ſew a length with a needle.

SEAM'LESS [ꝑeamleꝛꝛe, *Saxon*] without a ſeam.

SEA'SONABLENESS [of *ſaiſon*, F.] opportuneneſs.

To SEAT [of ꝑittan. *Sax.*] to place upon a ſeat, to cauſe to ſit.

SEAT'ER was an idol of our *Saxon* anceſtors, and was repreſented in the form of the figure annexed. Firſt, on a pillar was plac'd a pearch, on the ſharp, prickled back of which this idol ſtood. He was repreſented of a lean viſage, with long hair and a long beard, bare headed,

headed and bare footed. In his left hand he held up a wheel, and in his right hand he carried a pail of water, wherein were flowers and fruits. His long garment is girded with a towel of white linen.

His ſtanding on the ſharp fins of a fiſh was to ſignify that the *Saxons*, for their ſerving him, ſhould paſs ſtedfaſtly and without harm in dangerous and difficult places, by the wheel was intimated the ſtrict unity and conjoint concord of the *Saxons*, and their concurring together to run one courſe: by the girdle which the wind ſtreamed from him was ſignified the *Saxons* freedom: by the pail with flowers and fruits was intimated, that with kindly rains, he would nouriſh the earth to bring forth fruits and flowers; and from him our *Saturday* takes its name.

Some ſuppoſe *Seater* to have been the ſame with the *Saturn* of the *Romans*.

SEAT'ETH, is a term us'd of a hare when it takes to its reſting place.

SEB'ARAI [סברא, *Heb.* opinion] a name given to ſuch rabbies as liv'd and taught after the finiſhing of the *Talmud*.

SEBES'TENS, a fruit reſembling a little plum, uſed in medicine.

SE'CANT [in *Geom.*] a line that cuts another, or divides it into two parts.

SECES'SION, withdrawing, a departing from a ſide, *L.*

SECOND [of *Time*] the 60th part of a minute, either in the diviſion of a circle or the meaſure of time. A degree, or an hour, is each divided into 60 minutes, marked thus (′): a minute is divided into 60 ſeconds, marked thus (″): a ſecond into 60 thirds, marked thus (‴), *&c.*

SECOND [in *Muſick*] one of the muſical intervals, being only the diſtance between any ſound and the next neareſt ſound, whether higher or lower.

SECOND *Terms* [in *Algebra*] thoſe where the unknown quantity has a degree leſs, than it has in the term where it is raiſed to the higheſt.

SECOND *Sight*, an odd qualification that many of the inhabitants of the weſtern iſlands of *Scotland* are ſaid to have; which is a faculty of ſeeing things to come, or at a great diſtance, repreſented to the imagination, as if actually viſible and preſent. Thus, if a man be about to die, or dying, his image ſhall appear diſtinctly in its natural ſhape in a ſhroud, or other funeral *Apparatus*, to a *ſecond ſighted* perſon, who, perhaps, never had ſeen his perſon; after which, the perſon, ſo ſeen, immediately dies.

SECOND-*Sightedneſs*, the faculty aforementioned, which is a quality not hereditary; and the perſon who has it cannot exert it at pleaſure, nor can he prevent it, or communicate it to others. This quality is held in diſcredit among the people, ſo that none will counterfeit it, and many conceal and diſſemble it. This, tho' ſtrange, has been well atteſted, and that by authors of credit; and laſt by Mr. *Martin*, a fellow of the royal ſociety, in his natural hiſtory of theſe iſlands.

SEC'ONDARY *Fever* [with *Phyſic.*] is that which ariſes after a criſis or diſcharge of ſome morbid matter: as after the declenſion of the ſmall pox or meaſles.

To SECRE'TE [of *ſecretum*, *L.*] to hide or conceal by putting out of the way.

Animal SECRETION [in *Phyſic.*] is the ſeparation of one fluid from another, in the body of an animal or vegetable, by means of glands, or ſomething of the like nature.

SEC'ULAR *Games* [*ludi ſeculares*, of *ſeculum*, an age, *L.*] theſe plays were ſo named, becauſe they happened but once in an age or an hundred years; at the proclaiming of which, the cryer ſaid, *Come to theſe Plays, which no Man now living hath ever ſeen, nor ſhall he ſee again.* At theſe plays, beſides the contention of the charioteers, the *Theſſalian* horſemen hunted wild bulls, and, when they had wearied them, would leap on their backs, and by the horns force them down to the earth.

At the celebration of one of thoſe plays, there were given to be kill'd by *Philip*, the emperor, after the *Perſian* expedition, thirty two *Elephants*, twenty two *Tigers*, ſixty *Lions*, one hundred *Hyenæ*'s, one *Rhinoceros*, ten *Archoleontes*, ten *Camelopards*, forty *Wild-Horſes*, thirty *Leopards*, beſides a thouſand pair of fencers or ſword-players, which were to delight the people with their blood and wounds.

SECULARIZA'TION, the action of converting a regular perſon, place, or benefice to a ſecular one.

SEC'ULARIZ'D [*ſecariſé*, F.] made ſecular, *i. e.* a lay-man of a clergyman.

SECULARNESS [*ſeculariſ*, L.] worldlineſs, addictedneſs to the things of this world.

SEC'ULARS [of *ſeculum*, L. an age] a title given to pariſh prieſts in oppoſition to regulars, *i. e.* to ſuch as lead a monaſtick life.

SECUN'DA *Aqua* [with *Chym.*] *Second Water*, is *Aqua fortis*, which has been already uſed to diſſolve ſome metal, *&c.*

SECUN'DI *Generis* [with *Anat.*] thoſe lacteal veſſels that carry the chyle from the glands, after it has been diluted there with the *Lympha*, into the common veſſels; whereas the lacteals of the *Primi Generis* carry it from the inteſtines into the glands, *L.*

SECURE'NESS [*ſecuritas*, L. *ſecureté*, F.] ſecurity, ſafety.

SECU'RITAS *de bono Geſtu* [*Law Term*] ſurety of the peace, *L.*

SECU'RITY, is painted like a lady leaning againſt a pillar before an altar, with a ſcepter in her hand.

SEDI'TION [*Hieroglyphically*] was repreſented by two lobſters fighting with one another.

SEDI'TIOUSNESS [of *ſeditioſus*, L. *ſedirieux*, F.] a ſeditious humour or quality.

SED'ULOUSNESS [*ſedulitas*, L.] carefulneſs, diligence.

SEED [with *Botaniſts*] is defined to be a body perfected by the mutual operation of two ſexes, containing the molimen of a plant of the ſame nature of that from which it was taken.

SEE'ING, ſince that, foraſmuch as, *&c.*

SEEING } is a ſenſation which pro-
SIGHT } ceeds from a due and various motion of the optick nerve, which is made in the bottom of the eye, by the rays of light coming from an object, and thence conveyed to the brain; by means of which, the ſoul perceives the thing illuminated, together with its quantity, quality, and modification. Though this ſenſe has its beginning in the eye, yet it is perfected in the brain, where the ſoul is affected with the impreſſions of viſible objects.

Lee SEEL [with *Sailors*] is when a ſhip feels or rolls to the windward, in which there is danger, leſt ſhe come over too ſhort or ſuddenly, and ſo ſhould founder by the ſeas breaking right into her, or elſe have ſome of her upper works carried away; but if ſhe rolls to the leeward, there is no danger, becauſe the ſea will preſently right her.

SEEL'ING [*ſpoken of Horſes*] who are ſaid to ſeel, when white hairs about the breadth of a farthing, mixed with thoſe of his natural colour, grow upon his eyebrows; which is a mark of old age, for they never ſeel before the age of 14.

SEEM'INGNESS [of ȝiemen, *Teut.*] appearance.

SEG'ETIA } [among the *Romans*] a
SEG'ESTA } goddeſs who, as they imagined took care of the corn, and all other fruits of the earth, and one of thoſe deities, they called *Salutares*.

SEG'MENTATED [*ſegmentatus*, L.] made of many pieces, of divers colours.

SEG'MENT [in *Geometry*] when a line or the ſide of any plain triangle is any way cut in two, or more parts, either by a perpendicular line let fall upon it, or otherwiſe, thoſe parts are uſually called ſegments; and ſo much as one of theſe parts is longer than the other is called the difference of the ſegments.

SEGMOI'DAL *Valves* [in *Anat.*] are little valves of the pulmonary artery, thus named from their reſemblance to the ſegments of circles; the ſame as *ſemilunar* valves.

SEIA [with the *Romans*] a goddeſs worſhipped under the notion of her having the care of the ſeed ſown; ſhe had a ſtatue erected in the *Circus*, and ſhe was one of thoſe deities called *Salutares*, and which they invoked in the time of common diſtreſs or danger.

SEJUNC'TION, a putting aſunder.

SE'LAH [סלה, *Heb.*] an *Hebrew* word which occurs frequently in the pſalms, the meaning of which is variouſly conjectured; ſome ſuppoſing it was a pauſe or ſtop to the ſingers to raiſe their voices; and others that it directs the change of tune or perſon; but others think it was a direction to change the whole chorus; for ſometimes the chorus broke off in the middle of a pſalm, and another ſet of vocal muſick went on with it; others ſay that it ſignified *Amen* and others *for ever*.

SEL'DOMNESS [Selbomneſſe, *Sax.*] the not happening often.

SELECT'NESS [of *ſelectus*, L.] choſenneſs, choiceneſs.

SELE'NE [in the *Pagan Theogony*] the daughter of *Cœlus* and *Veſta* and ſiſter of *Helios*, i. e. the ſun.

SELENI'TES [σελήνιτης λίθος, Gr.] the *Moon-ſtone*, which has this remarkable property, that it increaſes and decreaſes as the moon waxes and wanes, ſaid to be found in *Perſia*; alſo *Muſcovy-glaſs*, to which the aforeſaid properties have been aſcribed.

SELENOG'RAPHIST [of σελήνη the moon, and γράφω to deſcribe, *Gr.*] a deſcriber of the moon.

SELEUCIA'NI, Hereticks in the fourth century, ſo called from *Seleucus* and *Hermias*;

Hernias; ſome of their tenets were, that God was corporeal, matter and eternal, that the elementary matter was coeternal with him; that the human ſoul was formed by angels of fire and air; that *Jeſus Chriſt* did not ſit at the right hand of God; but had quitted that right, and had removed his throne into the ſun, and ſtigmatized thoſe they baptized in the forehead with a red hot iron.

Æra of the SELEUCIDES, a computation of time commencing from the eſtabliſhment of the *Seleucides*, a race of *Greek* kings, who reigned as ſucceſſors of *Alexander the Great* in *Syria*.

SELF-*ended*, for one's own advantage.

SELF-*dependent*, independent, not depending on another.

SELF-*evident*, needing no proof or demonſtration.

SELF-*intereſted* [*intereſſé*, F.] ſelfiſh.

SELF-*intereſtedneſs*, a love of one's ſelf.

SELF-*originated*, owing its original or riſe to its ſelf.

SELLS [in *Architecture*] are of two kinds, *viz. Groundſells*, which are the loweſt pieces of timber in a timber-building, on which the whole ſuperſtructure is erected; and *Window ſells* (ſometimes called *Window ſoils*) which are the bottom pieces in a window-frame.

SEM'BLANS, an ancient ſect of Hereticks, ſo called of *Semblanus* their leader, who condemned all uſe of wine as evil in itſelf; that the vine was the production of Satan and the earth; and denyed the reſurrection.

SEM'BLABLY [*ſemblablement*, F.] ſeemingly, likely.

SEM'BLABLENESS [of *ſemblable*, F.] likelineſs.

SEM'BLANCE, likeneſs, appearance, *F.*

SEMBRADO'RE, an engine invented by *Don Joſeph de Lucatella* for the even ſowing of ſeeds.

SEMI-ARIANS, a party of the *Arians*, thoſe who refuſed to receive the word *conſubſtantial*, yet acknowledged the ſon of God Ὁμοιούσιος, of a like ſubſtance or eſſence with the Father.

SEMICIR'CULARNESS [of *ſemi-circularis*, L.] half circularneſs.

SEMICYLIN'DRICAL, in the form of a half cylinder.

SEMIDIATES'SARON [in *Muſick*] a defective fourth.

SEMI-*Double* [in the *Roman Breviary*] ſuch offices and feaſts as are celebrated with leſs ſolemnity than the double ones; but yet with more than the ſingle ones.

SEMIDIAPHA'NOUS, half diaphanous or tranſparent.

A SEMIFLO'RET [with *Floriſts*] an half-flouriſh, is tubulous at the beginning like a floret, and afterwards expanded in the form of a tongue.

SEMIFLOS'CULOUS [in *Botan. Writ.*] a ſemifloret, *L.*

SEMIMET'ALS, are foſſil bodies not malleable, yet fixed in ſome meaſure in the fire; conſiſting of a metallick part and ſome other matter of another kind connected therewith; as *Antimony*, *Cinnabar*, *Marcaſite*, *Biſmuth*, *Calamine*, *Cobalt*, *Vitriol*, *Armenian Stone*, *Lapis Hæmatitis*, *Loadſtone*, &c.

SEMINERVO'SUS [in *Anat.*] a muſcle of the thigh, ſo called from its being half tendinous and nerve like. It has its riſe from the outward part of the knob of the *Os Iſchium*, and is inſerted to the *Tibia*. *L.*

SEMINA'TION, the act of ſowing, or ſhedding ſeeds, particularly that of vegetables. *L.*

SEMINA'TION, the emiſſion of the male ſeed into the womb by coition.

SEMIOR'DINATES [in *Geom.*] the halves of the ordinates or applicates.

SEMIPE'DAL, conſiſting of a foot and an half in meaſure.

SEMIPROOF', the proof of a ſingle evidence.

SEMI-TENDINO'SUS [with *Anat.*] a muſcle of the thigh, ariſing from the outward part of the *Os Iſchium*, and is inſerted to the *Tibia* immediately below the end of the muſcle called *Gracilis*, *L.*

SEMI-VOWELS [with *Grammarians*] *i. e.* half-vowels, are the letters f, l, m, n, r, ſ, x, z, which are ſo called, becauſe, tho' they are conſonants, they are not expreſſed without the aſſiſtance or ſound of the vowel *e*, and are diſtinguiſhed into *Solids* and *Liquids*.

SEMO'NES [q. *Semi homines*, L. *i. e.* half-men] a ſort of *Demi-gods* among the Heathens, who were not of the number of celeſtial deities.

SEMPER-PERSPICU'OUS, always perſpicuous or viſible.

SEMPERLEN'ITY [*ſemperlenitas*, L.] continual lenity.

SENSE [*ſenſus*, L.] a faculty of the ſoul, whereby it perceives external objects, by means of ſome action or impreſſion made on certain parts of the body, called the *Organs of Senſe*, and by them propagated to the ſenſory.

External SENSES, are powers of perceiving ideas, upon the preſence of external objects.

Internal SENSES, are powers or determinations of the mind to be pleaſed with certain forms of the mind, which occur to our obſervation in objects perceived by the *external Senſes*.

Moral SENSE, is a determination of the mind to be pleaſed with the contemplation of thoſe affections, actions, or character of rational agents, which we call *virtuous*.

SENS'IBLE *Quantities* [with *Log.*] are ſuch as hardneſs, ſoftneſs, weight, heat, cold, colours, ſounds, ſmells, taſtes, *&c.*

SENS'IBLENESS [*ſenſibilitas*, L. *ſenſibilité*, F.] the ſenſible faculty.

SEN'NIGHT, *ſeven nights*, *q. d.* ſeven nights time.

SENS'ITIVE *Soul*, the ſoul of brutes, or the *ſenſible Soul*, which man is ſuppoſed to have in common with brutes.

SEN'SITIVENESS [of *ſenſitivus*, L.] the faculty of perceiving, *&c.*

SENSE'LESS [of *ſenſus*, L. *ſens*, F. and leaſ *Sax.*] void of ſenſe.

SENSE'LESNESS, want, or voidneſs of ſenſe.

SEN'SORY [*ſenſorium*, L.] the organ or inſtrument of ſenſe; the place to which the ſpecies of ſenſible things are carried through the nerves and brain, that they may be there perceived by their immediate preſence to the ſenſe.

To SEN'SUALIZE [*rendre ſenſuel*, F.] to render ſenſual.

SEN'TENCE [in *Poetry*] a ſhort, pithy remark or reflection, containing ſome ſentiment of uſe in the conduct of life.

SENTENCE [in *Grammar*] a period or ſet of words, comprehending ſome perfect ſenſe or ſentiment of the mind.

SEN'TIMENT, thought, mind, opinion, inclination, paſſion, *F.*

SEN'TIMENTS [in *Poetry*, *Tragedy*, &c.] are the thought which the poet makes his perſons expreſs.

SENT'INUS [of *ſentire*, to feel or perceive, *&c.*] a heathen deity, believ'd to be the giver of the faculty of feeling to children, in their mothers womb.

SEP'ARABLENESS [of *ſeparabilis*, L.] capableneſs of being ſeparated.

SEP'ARATENESS [*ſeparatus*, L.] a being ſeparate from.

SEPARATION, a divorce, or parting of man and wife, *F.* of *L.*

SEPTAN'GULARNESS [of *ſeptem* and *angularis*, L.] the having ſeven angles.

SEPTEM'BER [of *ſeptem*, L. ſo call'd as being the 7th month, beginning at *March*] is painted, *&c.* in a purple robe, with a chearful look, crowned with a coronet of white and purple grapes, holding in his right hand a *Cornucopia* of pomegranates and other ſummer fruits, and a balance, and in his left hand a handful of oats.

SEPTENTRIONAL'ITY [of *ſeptentrionalis*, L.] northernlineſs.

SEP'TIZONE [of *ſeptizonium*, of *ſeptem* ſeven, and *Zonæ* girdles] a building girt with ſeven rows of columns.

SEPTUAGINT [of *ſeptuaginta*, L. *i. e.* 70] a name given to a *Greek* tranſlation of the old Teſtament, at the command of *Ptolemy Philadelphus*, king of *Egypt*, about 300 years before *Chriſt*, which interpreters were ſent by the high prieſt *Eleazar*, who choſe out of every tribe, 6 of the moſt learned in the *Greek* and *Hebrew* tongues.

Jerome ſays, that they tranſlated only the 5 books of *Moſes*: and *Joſephus* and the *Talmudiſts*, are of the ſame mind; but moſt of the antient fathers are of opinion, that the 70 tranſlated the whole bible, and affirm, that the king ſhut up theſe interpreters, in different apartments, to ſee how much their tranſlations differed; which upon examination were all found to agree.

And *Juſtin* martyr adds, that he himſelf did ſee at *Alexandria* the ruins of the buildings that contained all theſe little cells or apartments.

This tranſlation contributed very much to the converſion of the *Gentiles*, which *Euſebius* of *Cæſarea* obſerves as a ſingular providence, alledging that the *Jews* would not have ſuffered any tranſlations after the coming of our Saviour, or at leaſt would have impoſ'd corrupt tranſlations on the world.

SEPTU'PLE [of *ſeptuplex*, L.] ſevenfold.

SEPUL'CHRE [*ſepulchrum*, L.] a tomb or monument, or a place deſtinated for the interment of the dead; the term is uſed in a more eſpecial manner for the burying places of the Ancients; but thoſe of the Moderns are more uſually called tombs. Beſides, the Ancients had a ſort of ſepulchre, which they called *Cenotaphium*, which was an empty ſepulchre erected in honour of one who had no burial at all; as well as for thoſe whoſe bodies or aſhes, being burnt, were there repoſited.

SE'QUENT [*ſequens*, L.] following.

Voluntary SEQUESTRA'TION [in *Common Law*] is that which is done by the conſent of both parties.

Neceſſary

Neceſſary SEQUESTRATION [in *Common Law*] is that which the judge doth by his authority, whether the parties will or not.

SEQUESTRA'TOR, an officer in the time of the civil wars, who received the rent, of the eſtates of delinquents.

SERAG'LIO, the palace of the Grand Seignior, at *Conſtantinople*, where he keeps his court, and where his concubines are lodged, and where the youth are trained up for the chief poſts of the empire; alſo the palace of a prince or lord; alſo the place of reſidence of a foreign ambaſſador is there called a *Seraglio*.

SE'RAPH } [שרף, *Heb.* to in-
SE'RAPHIM } flame] a ſpirit of the firſt or higheſt rank in the Hierarchy of angels, or one of that claſs, ſuppoſed to be moſt inflamed with divine love, by reaſon of their nearer and more immediate attendance upon the throne, and to communicate ardour to the inferior or remoter orders of angels.

SE'RAPIS [as ſome think, of שרף, a ſeraphim, or שר a prince. *Heb.* and *Apis*] was a god of the *Egyptians*, mark-in an extraordinary manner, becauſe they did believe that *Oſiris*, one of their kings, the ſon of *Jupiter*, had been, after his death, metamorphoſed into an ox. And hence proceeded the *Iſraelites* worſhipping the golden calves. The ox called *Serapis* was to live a certain number of years, and then the prieſts drowned him in the river *Nile*, and all the people of the land mourned and lamented for his death, till another was found with the ſame marks upon him; upon which there was an univerſal rejoicing over the country, expreſſed by banqueting and all manner of ſports.

SE'RAPIS [*Hieroglyphically*] in its temple in *Alexandria* in *Egypt* (being an idol made of all ſorts of metals, of ſuch a prodigious ſize, as that it filled the temple, reaching the roof with its head and both the ſides with its hands) repreſented the world; the golden head of the idol ſignified the heavens, the ſhoulders and ſtomach the air, the belly the ſea, and the feet the earth, as it is repreſented ſpeaking of itſelf.

Εἰμι Θεῷ τοῖς, ἅπασ οἷς καλῶ εἶπα,
Οὐρανὸς κόσμου κεφαλή, γίγνω δὲ θάλασσα
Ῥυὰ δέ μοι πόδες εἰσι τάδ᾽ ἁλ᾽ ἐν χθονὶ κεῖται
Ὄμματα τηλαυγὲς λαμπρὸς φαέθων Ἥλιος.

SEREIN, a dampiſh and unwholeſome vapour, that in hot countries falls after ſun-ſet; a kind of mildew, *F.*

To SERENA'DE [*donner de ſeneradés*, F.] to play or ſing to a lady or miſtreſs, under her door or window, in the night or early in the morning. *Ital.*

SEREN'ITUDE [*ſerenitudo*, L.] ſerenity, clearneſs of the ſky, calmneſs of the mind.

SER'GEANT *at Law* } a learned
SER'GEANT *of the Coif* } lawyer of the higheſt degree in the common law, as a doctor is in the civil. The court of common pleas is their peculiar, tho' they may plead in other courts. They are called brothers by the judges, who ſhew them great reſpect.

SER'GEANT *at Arms*, an officer appointed to attend the perſon of the king; and alſo to arreſt traitors and perſons of quality, and to attend the lord high ſteward, when he ſits in judgment upon a traitor, *&c.*

SE'RIOUSLY [*ſerio*, L.] with ſerioufneſs.

SERIOUSNESS, ſobriety, gravity, intentneſs of mind.

SERMOL'OGIES [of *Sermo* and λόγος Gr.] books or homilies of popes or other perſons of eminence and ſanctity, antiently read at the *Feaſts of the Confeſſors, the Purification, All-Saints*, and every day from *Chriſtmas* to the octave of the *Epiphany*.

SERMOUNTAIN, a ſort of herb.

SE'ROUS [*ſeroſus*, L.] of, or pertaining to the humour called *Serum*, wateriſh.

SE'ROUSNESS } [*ſeroſité*, F, of *ſe-*
SEROS'ITY } *roſus* of *ſerum*, L.] wheyiſhneſs, properly of the blood, being an aqueous liquor mixed with the blood and other humours, or being ſerous.

SER'PENT, a reptile, to whom the Heathens paid divine adoration. They kept ſerpents in baſkets made of bulruſhes and offer twigs, which they conſecrated to *Bacchus, Ceres*, and *Proſerpina*.

The *Egyptians* kept a ſerpent in their temples in a cheſt, and worſhipped and kiſſed it, and eſpecially in the temple of *Serapis* and *Iſis*.

Epiphanius makes mention, of a ſort of Hereticks called *Ophitæ*, who kept a ſerpent in a cheſt, worſhipped and kiſſed it, and fed it with bread.

Æſculapius the god of phyſick, was worſhipped under the form of a ſerpent.

SERPENT a kind of muſical inſtrument, ſerving as a baſs to the *Cornet* or ſmall

ſmall *Shawm*, to ſuſtain a chorus of fingers in a large veſſel.

SERPENTA'RIUS [in *Aſtronomy*] a conſtellation in the northern hemiſphere, *L.*

SERPENTI'GENOUS [*ſerpentigena*, L.] ingendered or bred of a ſerpent.

SERPENTI'GEROUS [*ſerpentiger*, L.] bearing or carrying ſerpents.

SERPEN'TINE *Marble*, a kind of marble, ſo called becauſe ſpeckled like a ſerpent's ſkin.

SERPENTS [in *Hieroglyphicks*] were uſed to repreſent Hereticks.

SER'RATED-*Leaf* [with *Botaniſts*] is an indented leaf, or a leaf which is ſhipped about the edges into ſeveral acute ſegments, reſembling the teeth of a ſaw, as *Dog's Mercury*.

SERVE'TISTS, the diſciples and followers of *Michael Servet*, who, being an Antitrinitarian, was burnt at *Geneva*, 1553.

SERVI'TES, an order of religious, denominated from their peculiar attachment to the ſervice of the Virgin *Mary*.

SES'QUI-*duplicate Ratio* [in *Geom.* &c.] is when, of two terms, the greater contains the leſs twice, with half another over, as 50 and 20.

SESQUIAL'TERAL *Ratio* }
SESQUIAL'TERAL *Proportion* }
[with *Geometricians*, &c.] is a *Ratio* between two lines, two numbers, *&c.* where one of them contains the other once, with the addition of one half, as 6 and 9.

SESQUIDI'TONUS [in *Muſick*] a concord reſulting from the ſound of two ſtrings, whoſe vibrations, in equal times are to each other in the *Ratio* of 5 to 6.

SESQUITER'TIAL *Proportion* [in *Mathem.*] is when one number contains another once, and a third part of it more, as 6, 8, 12, 16, 21, 28.

SETO'SE [*ſetoſus*, L.] full of briſtles.

SETOSI'TY [*ſetoſitas*, L.] fulneſs of briſtles.

Acronical SETTING [with *Aſtron.*] is when a ſtar ſets, when the ſun riſes.

Coſmical SETTING, is when a ſtar ſets with the ſun.

Heliacal SETTING, is when a ſtar is immerged and hid in the ſun's rays.

SET'TLEDNESS [of ꝑetl, *Sax.*] a fixedneſs, of being ſettled in place, mind, *&c.*

SEV'EN [ꝑeoꝑan, *Sax.*] the number 7 is remarkable, and has been uſed by moſt nations as a period of time, as 7 days in the week, 7 years of ſervice, 7 times 7 the diſtance of the year of *Jubilee*. It is called critical by phyſicians, who on the ſeventh day were wont to give their judgment, as to life or death of the ſick; and alſo for the climacterial year, 7 times 7, or 49, or 9 times 7 *i. e.* 63. It is alſo named male and female, becauſe a compound of numbers even and odd, as 3 and 4, and comprehending the 3 and 4 is a number wholy perfect.

SEV'EN-*fold* [ꝑeoꝑon-ꝑealb, *Sax.*] 7 times as much.

SEVENTEEN' [ꝑeoꝑontine, *Sax.*] 17.

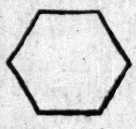
SEV'ENTY [ðeoꝑontic, *Sax.*] 70.

SEVERE'NESS } [of *ſeverus*, L.]
SEVER'ITY } roughneſs, ſternneſs, *&c.* alſo harſhneſs, gravity, ſtrictneſs, cruelty, *&c.*

SEW'ERS, commonly call'd ſhoars, are conduits or conveyances for the water, ſuillage or filth of a houſe, ſtreet, city, *&c.*

SEXAGES'IMAL [*Arithmetick*] is that which proceeds by 60's, as the diviſion of circles, *&c.* into 60 degrees, the degrees each into 60 minutes, and every minute into 60 ſeconds.

SEXAGES'IMALS, are fractions whoſe denominators proceed in a ſexacuple proportion, *i. e.* the firſt minute $\frac{1}{60}$ to $\frac{1}{60}$ a ſecond $\frac{1}{3600}$ a third $\frac{1}{216000}$ and ſo on.



SEX-*Angled* [with *Geom.*] having ſix angles, as in the figure.

SGRA'FIT [of *ſgrafficiata*, Ital. ſcratch-work, prob. of γράφω, Gr. to write] a method of painting in black and white only, not in *freſco*, yet ſuch as will bear the weather.

To SHAB *off*, to go away ſneakingly.

SHAB, a ſhabby fellow,

SHAB'BINESS [prob. *q. d. ſcabbineſs*] raggedneſs, meanneſs of habit.

SHACK'LED [of ꝑcacul, *Sax.* a fetter] wearing ſhackles or fetters, *&c.*

To SHADE [of ꝑcaðepan, *Sax.*] to cover with the ſhadow.

SHAD'OW [in *Opticks*] a privation of light, by the interpoſition of an opake body.

SHAG'GEDNESS [of ꝑceaȝeð, *Sax.*] the having long, rough hair.

SHAL'LOWNESS, want of depth of water, judgment, *&c.*

SHAPE'LESS [of ðceapleaȝ, *Sax.*] without ſhape, deformed.

SHARK [*Figuratively*] is uſed for a ſharping fellow, who lives by taking perſons at a diſadvantage, and tricking and cheating them.

SHARP

SHARP [in *Muſick*] a kind of artificial note or character ſo formed (♯ ‖ =)

SHATTER-PA'TED, ſcarce *compos mentis*, crazy-headed, hare-brain'd, confuſed, acting without thought, *&c.*

SHAVE'LING, one that has his head ſhaved, as monks, *&c.*

SHA'VER, as a cunning ſhaver, *i. e.* a crafty fellow.

To SHEAF [ꝛceapian, *Sax.*] to bind corn into ſheaves.

SHEAR'ING [in the *Woollen Manufacture*] is the cutting with large ſheers the too long and ſuperfluous nap or ſhag on cloths, ſtuff, *&c.*

To SHED [of Sceadan, *Sax.*] to ſpill, to pour out, as *to ſhed Tears, the Teeth, Hair, Horns.*

SHEEP' [*Hieroglyphically*] repreſented a fool or ſilly perſon, becauſe no beaſt is more ſimple than a ſheep; but a ram repreſents a good governor.

SHEEP'ISHNESS [of Sceap, and ȝelicneꝛꝛe, *Sax.*] faint-heartedneſs, ſimpleneſs, *&c.*

SHEEP-*Cote* [Sceap-cote, *Sax.*]
SHEEP-*Fold* [Sceap-ꝛalde, *Sax.*] a place to put ſheep in.

SHE'EP-*Hook* [Sceap-hoce, *Sax.*] a ſhepherd's ſtaff or crook.

A SHEEP'S-*Head* [*Metaphorically*] a mere blockhead, a ſtupid, dull fellow.

To SHEER *aſhore* } an anchor [a-
To SHEER *Home* } mong *Sailors*] ſignifies to draw it home.

SHEER, clear, [tranſparent, thin, ſpoken of muſlin; quite or altogether got off or away.

SHEER *over*, quite over, *Milton.*

To SHEER. *See Shear.*

SHEER'MAN [Sceaꝛꝛ-man, *Sax.*] that ſheers cloths, woollen ſtuffs, *&c.*

SHELF [with *Miners*] that hard ſurface or coat of the earth, which lies under the mould, uſually about a foot deep.

SHEL'TERER [prob. of Sceala, *Sax.* a ſhell] one who ſhelters; alſo is ſheltered.

SHEL'TERLESS, having no place of ſhelter.

SHEL'VING [prob. of ſchelf, *Teut.* crooked] ſlanting.

SHEL'VINGNESS, the ſinking or riſing gradually like a ſhelve or ſand in the ſea.

SHEL'VY [of ſchelf, *Teut.*] full of ſhelves or ſand heaps, as the ſea.

SHEP'HERDESS [Sceapa, hyꝛdeꝛ, *Sax.*] a ſhe-keeper of ſheep.

SHER'IFFWICK [Scyꝛ-ȝeneꝛꝛic, *Sax.*] a ſheriff's juriſdiction.

SHIN-*Bone* [Scina ban, *Sax.*] a bone between the leg and foot.

SHIELD [in *Heraldry*] in coat-armour is ſometimes repreſented as in the figure, tho' they were of a different ſhape and ſize; the uſe of them was to defend the body againſt the weapons of enemies.

SHING'LES [in *Carpentry*] are ſmall pieces of wood or quartered oaken boards, ſaw'd to a certain ſcantling; but they are more uſually cleft to about an inch thick at one end, and made like wedges, about four or five inches broad, and eight or nine (and in ſome places twelve) inches long. They are us'd to cover houſes with; but more commonly churches or ſteeples, inſtead of tiles or ſlates.

SHI'NING [of Scinande, *Sax.*] caſting a luſtre, looking bright.

SHI'NINGNESS [Scinanbeneꝛꝛe, *Sax.*] luſtre, brightneſs.

SHIP'PING [of ſhip, *Dan.* ycip, *Sax.*] ſhips.

SHI'P-*ſhapen* [with *Sailors*] unſightly, ſpoken of a ſhip that is built ſtrait up after ſhe comes to her bearings, the ſame that is termed *Wale-reared.*

SHIP'WRIGHTS, were conſtituted in the reign of king *James* I. They are a maſter, two wardens, and 16 aſſiſtants. Their arms are a *Noah*'s ark on a chief, the croſs of St. *George* charg'd with a lion of *England*; the creſt is the ſaid ark and the dove volant, with an olive branch in its mouth proper.

SHIRK [*q. d.* a ſhark] a ſharping fellow that lies upon the catch, as the ſhark-fiſh.

SHIRK'ING, ſharping, lying upon the catch.

SHOAD [with *Tin Miners*] ſuch fragments of ore, which by rains, currents of water, *&c.* are torn off from the load or veins of ore.

SHOCK'ING [of ſchocken, *Du.*] putting into a commotion of mind.

SHOD'DEN [of Sceoð, *Sax.*] having ſhoes on.

A SHOE-*Maker* [of ꝛceo and macan, *Sax.* to make] a maker of ſhoes.

SHO'LINESS [q. d. *Shallowneſs*] fulneſs of flats in the ſea, *&c.*

SHO'LY [q. d. *ſhallow*] full of flats.

SHON, did ſhine. *Milton.*

SHORN [of Sceaꝛan, *Sax.*] ſheared or clipped off.

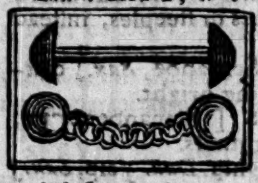
SHORT-

SHORT-*Sails* [in a *Ship of War*] are the ſame as fighting ſails, and are the fore-ſail, main-ſail, and fore top-ſail, which are all the ſails uſed in a fight, leſt the reſt ſhould be fired or ſpoiled.

SHORT-*Sightedneſs*, a fault in the conformation of the eye, in which the cryſtalline, *&c.* being too convex, the rays reflected from diſtant objects are refracted too much, and cauſed to converge too faſt, ſo as to unite together, before they reach to the *Retina*, by which means the viſion *is render'd both dim and confuſed.*

SHORT'NESS [ſcoꝛtnyꝛꝛe, *Sax.*] brevity, deficiency in length.

Chain-SHOT, is two whole or half bullets joined together, either by a bar or chain of iron, which allows them ſome liberty aſunder, ſo that they cut and deſtroy whatever happens in their way, and are very ſerviceable in a ſea-battle, to cut the enemy's ſails.



Round SHOT [in *Gunnery*] are round bullets fitted in proportion to the gun.

Croſs-bar SHOT, are round ſhot, with a long ſpike of iron caſt in each, as if it went through the middle of it.

Caſe SHOT, is either ſmall bullets, nails, bits of old iron, or the like, put into a caſe, to ſhoot out of ordnance.

Langrel SHOT, runs with a ſhackle to be ſhortened when it is put into the gun, having half a bullet either of lead or iron, which ſpreads itſelf when it flies out.

Trundle-SHOT, is a bolt of iron of 16 or 18 inches in length, having ſharp points at both ends, and a round broad bowl of lead caſt upon it, about a hand's breadth from each end, and fitted to the bore of the gun.

SHOT *of a Cable* [with *Sailors*] is the faſtening of two cables together, that a ſhip may ride more ſafely.

SHOT [of ſceotan, *Sax.*] hit or wounded with a bullet, arrow, *&c.*

To SHOUL'DER [of ſculdoꝛ, *Sax.*] to lay on the ſhoulder; alſo to juſtle with the ſhoulder.

SHOULDER-*Blade*, a bone of the ſhoulder, of a triangular figure, covering the hind part of the ribs, called alſo *Scapula*.

A SHOUT, a loud halloo or huzza.

SHOW'ERINESS [ſcuꝛꝛiczneꝛꝛe, *Sax.*] raininess, inclinableneſs to be ſhowery.

SHOW'ERY [of ſcuꝛꝛ, *Sax.*] rainy, apt or inclinable to produce ſhowers.

SHRANK [of ſcꝛincan, *Sax.*] ſhrunk up, leſſened in length, breadth, *&c.*

SHREAD'INGS [in *Carpentry*] the making good of the rafter-feet in the cornice; that is, when rafters are cut with a knee, theſe ſhreadings (otherwiſe call'd *furrings*) go ſtrait along with the rafter from the top of the knee to the cornice.

SHREWD'NESS, cunningneſs, ſmartneſs, ſagacity.

SHRIL'NESS, ſharpneſs of ſound.

SHRIN'D, *incloſed*, ſeated or placed in a ſhrine. *Milton.*

SHROWD [ſcꝛuꝺ, *Sax.*] a garment for a dead corps.

SHROWD'ING *of Trees* [in *Husbandry*] the cutting or lopping off the top branches of them; which is only done to trees not fit for timber; and deſigned either for ſome preſent uſe, or for fuel.

SHRUB [ſcꝛube, *Sax.*] a ſmall or low tree.

SHRUB [with *Botaniſts*] a plant with many woody perennial ſtalks or trunks from the ſame root, as a briar, *&c.*

SHRUB'BINESS [ſcꝛybicneſſe, *Sax.*] fulneſs of ſhrubs.

SHRUB'BY [of ſcꝛybiȝ, *Sax.*] full of ſhrubs.

SHRUNK [of ſcꝛincan, *Sax.*] contracted.

SHUT'TERS [of ſcittan, *Sax.* to lock, ſchutten, *Du.* to incloſe] for windows, *&c.*

SIBY'LS [σιβύλλαι, q. σὶν of Θεῷ βάλλω, Gr. *i. e.* the council of God] of theſe, in all, are reckoned nine or ten, as the *Sibylla Perſica*; *Lybica*, *Delphica*, *Cumana*, *Erythræa*, *Samia*, *Tyburtina*, *Helleſpontica*, *Phrygia*, and *Cumæa*, whoſe writings ſeem to have propheſied of *Chriſt* ſo plainly, that there is ground to ſuſpect the *Greek* verſes, that bear their name, were written after our Saviour's death.

The *Sybilla Cumana*, was a virgin who lived an innocent life in a cave, near *Cuma* in *Italy*, far from all acquaintance and ſociety of men. She compoſed nine books of things to come, and brought them to *Tarquinius Priſcus* to be ſold, demanding about 300 pounds for them; which he refuſing to give, ſhe burnt three of them, and required the ſame price for the reſt; but, the king refuſing to give it, ſhe went away, and having burnt three more, and returning, demanded the ſame money for the remaining three, for which the king

king, by the advice of his ſoothſayers, gave her the money. The *Duumviri ſacrorum* or *Pontifex Maximus*, kept theſe books in their cuſtody; and, on all difficult occaſions, theſe books were conſulted by order of the ſenate. There are yet remaining ſome fragments of this *Sibyl*, preſerved in ſeveral writers.

SIBYL'LA *Agrippa*, was painted in the form of an old woman in a roſeal garment.

SIBYLLA *Delphica*, like a young woman in a black garment, with a horn in her hand.

SIBYLLA *Europea*, like a comely young woman, but with a red face, clothed with a fine veil on her head, and a fine garment of golden work.

SIBYLLA *Herophila*, young and fair, in a purple garment, and having her head covered with a veil of lawn.

SIBYLLA *Lybica*, like an old woman clad in a purple garment, and crowned with a garland of flowers.

SIBYLLA *Phrygia*, with an old ill-favoured face, clad in a red garment.

SIBYLLA *Perſica*, clad in a golden garment, and a white veil.

SIB'YLS. A certain author has endeavoured to prove, that there never was more than one *Sibyl* that was a propheteſs, and that ſhe was a *Grecian*, whoſe name was *Hierophyle*, born at *Erythræa*; and that the diverſity of her names was occaſioned by her travels, or by the ſpirit's tranſporting her from one place to another; and that ſhe died at *Cuma* in *Italy*. *Voſſius* tells us, that the ancient books of the *Sibyls* at *Rome* were altogether profane; but that thoſe, brought from *Greece* by *Craſſus*, contained ſome prophecies that had been given by certain *Jews* for Sibylline oracles: Which is the reaſon of thoſe prophecies of the coming of the Meſſiah, that are found among them.

SIBYLLI'NE [*ſibyllinus*, L.] of the *Sybils*.

SIC'CIFICK [*ſiccificus*, L.] cauſing dryneſs.

SICK'LINESS [of ſeoclineſſe, *Sax.*] unhealthfulneſs, aptneſs to be ſick.

SICK'NESS [ſeocneſſe, *Sax.*] indiſpoſition of body, *&c.*

A SIC'KLE [ſicol, *Sax.* ſikel, *Du.* prob. of *ſecare*, L. to cut] a hook for reaping corn.

SIDE'LING, ſide-ways, on one ſide, awry. *Milton.*

SIDE'LINGS [old *Lat. Writ.*] balks between, or on the ſides of the ridges of plowed lands.

SI'DER. See *Cyder*.

SID'EROMANCY [σιδηρομαντία of σίδηρος, iron or ſteel, and μαντία, Gr. divination] a divination performed by a red-hot iron, upon which they laid an odd number of ſtraws, and obſerved what figures, bendings, ſparklings, *&c.* they made in burning.

SIEGE [of *ſiege*, F. a ſeat] going to ſtool, voiding of excrements.

SIGA'LEON [among the *Egyptians*] an idol worſhipped in the temple of *Iſis* and *Serapis*, in the form of a young man, keeping his mouth ſhut with his finger, as an emblem of *Silence*, and accordingly was accounted as the god of *Secreſy* and *Silence*. It is generally agreed among authors that *Sigaleon* was the ſame as *Harpocrates*, and that the *Egyptians* uſed both theſe names to ſignify the god of *Silence*.

SIGHTS [in *Mathematicks*] two thin pieces of braſs on the extreme of an *Alidade* or *Index* of a *Theodolite*, &c. for the juſt direction of the *Index* to the line of the object.

SIGILLA'RIA, a feſtival among the *Romans*, wherein they ſent preſents of ſeals, and other ſuch things, one to the other, *L.*

SIGN [in *Phyſick*] ſome appearance of the body diſtinguiſhable by the ſenſes, whence the preſence, nature and ſtate of a diſeaſe, or health, or death, may be inferred.

SIGNA, marks or characters, ſhort-hand, initial or beginning letters, which by way of abbreviation are put for whole words, as *D. D. D.* for *donum Deo dedit*, L.

SIGNA [among the *Romans*] enſigns or banners, of which there were ſeveral ſorts; on ſome of them was a hand expended, as a ſymbol of concord; ſome had a ſilver eagle; others the image of the emperor; others a dragon with a ſilver head, and the reſt of the body taffety, *L.*

SIG'NALS, ſigns made by ſea or land by the admiral, commander, *&c.* as of any ſquadron of ſhips, either for ſailing, fighting, marching, *&c.*

SIGNIF'ICANTNESS [of *ſignificantia*, L.] ſignificancy.

SI'LENCE [in *Hieroglyph.*] was repreſented by a wolf, becauſe it is ſaid to make men dumb at its firſt ſight.

Seaſonable SILENCE [*Hieroglyph.*] was repreſented by a wild gooſe; becauſe *Ammianus* relates, that when theſe birds fly over the mountains, where

great numbers of eagles make their abode, knowing their inability of keeping ſilence, they take a ſtone in their bills, which hinders them from making a noiſe, and when they are out of danger they let it fall.

SILE'NI [according to the *Poets*] were ſatyrs, ſo called when they were grown old, who are feigned to be great tipplers of wine.

SILENI, were as numerous as the *Fauni*. They were thought to be mortal, becauſe there were ſeveral of their ſepulchres in the region about *Pergamus*; but the *Fauni*, the *Satyrs*, the *Sileni* and the *Bacchi*, the *Tytiri* and the *Panes*, being all of a like nature, were reputed to be *Dæmons*, and the miniſters of the other gods; they were called by the name of *Incubi*, being accounted to be amorous of women, and deſirous of their embraces; and indeed it is not to be queſtioned but there were many ill things done under their names in ſuch lonely places, and thoſe crimes which were perpetrated by mortals, were attributed to demi-gods.

SILE'NUS. Hiſtorians tell us, that *Silenus* was the firſt of all the kings that reigned at *Nyſa*, who lived in the reign of *Midas*, and that the ſhepherds having caught him, by putting wine into a fountain he uſed to drink of, brought him to *Midas*, who gave him long ears, It is probable that he was one of the princes of *Caria*, who was famous for his wiſdom and learning. And the fable of *Midas*'s lending him long ears, only ſignified the great knowledge he had in all things. *Silenus* being ſeized, purchaſed his liberty with this remarkable ſentence: *That it was beſt not to be born, but the next degree of happineſs was to die quickly.* *Virgil* makes *Silenus* deliver a very excellent and ſerious diſcourſe concerning the creation of the world, when he was ſcarce recovered out of his fit of drunkenneſs, which makes it appear, that the drunkenneſs *Silenus* is charged with, had ſomething in it myſterious, and that approached to inſpiration. He is deſcribed as an old man, bald headed, with a flat noſe and large forehead, which denotes the phyſiognomy of one that is inſolent and given to wine; large ears, a ſhort fat body, with a great belly; being generally thought to be drunk, he rides upon a ſaddle-backed aſs, or ſupports his reeling ſteps with a ſtaff, ſometimes he has a *Cantharus* or great can in his hand, with the handle of it much worn by the frequent uſe he makes of it.

SI'LENTNESS [*ſilentium*, L.] ſilence, ſtilneſs.

SILK-GLASS [of *Virginia*] a curious plant that has very thin and fibrous leaves, of which a ſort of fine ſtuff is made, with a gloſs like ſilk, and cordage much better than that of hemp or flax, both for ſtrength and continuance.

SILK THROWERS, were incorporated *Anno* 1629. and are a maſter, two wardens, 19 aſſiſtants, no livery. The aſſiſtants fine is 8 *l.* and ſtewards 20. Their arms are *Argent*, three bundles of ſilk *Sable*, on a chief a ſilk thrower's mill.

SIL'LINESS [prob. of Sillic, *Sax.* wonderfully] ſimpleneſs, fooliſhneſs.

SIL'VER [Sylfep, *Sax.*] a metal, next in value to gold, in weight it comes next to that of lead, being to that of gold as 10 to 19, and to that of water, as 10 to 1; as to its fixedneſs in the fire, it goes beyond all bodies except gold; having been found by Dr. *Halley* to loſe but 1-12 of its weight, having been kept in fuſion in the *Focus* of a furnace for two months; it is alſo the moſt ductile and malleable of all bodies after gold; again, as to its fuſibility, it eaſily diſſolves by fire, much more eaſily than copper or iron; but more difficultly than gold or lead, and runs before it ignites. Its character with chymiſts is ☽, *Teut.* and *Du.*

SILVER, *adj.* [Solfenene, *Sax.*] of or pertaining to ſilver.

SILVER *Weed*, the herb *White Tanſey*.

SIL'VERED [of Sylfnene, *Sax.*] done over with ſilver.

SIL'VERING, the covering any work with leaf ſilver, *&c.*

SI'MA [in *Architect.*] a *Cymatium.*

SIMA'TIUM } [in *Architect.*] See
SIMAISE' } *Cymatium.*

SIMILAR *Diſeaſe*, a diſeaſe of ſome ſimple ſolid part of the body; as of a fibre, in regard to its tenſion or flaccidity, a membrane, *&c.*

SIMILAR *right-lin'd Figures* [in *Geom.*] are ſuch figures as have equal angles, and the ſides about thoſe angles proportional.

SIMILAR *Sections* [in *Conicks*] are ſuch, whoſe diameters make equal angles, with their ordinates.

SIMILARNESS [of *ſimilaris*, L. *ſimilaire*, F.] likeneſs, the being of the ſame nature.

A SIMILE,

A SIM'ILE, a ſimilitude, a compariſon of two things, which, tho' different in other reſpects, yet agree in ſome one; alſo a parable, *L.*

SIMO'NIANS, ſo called of *Simon Magus*, who pretended to be the great virtue and power of God ſent from Heaven to earth: Among the *Samaritans* he pretended to be God the Father; and among the *Jews* he made himſelf paſs for the Son. He patched up a kind of medly ſyſtem out of the philoſophy of *Plato*, the religious fables of the Heathens and Chriſtianity; from *Plato* he borrowed many things as to the worſhip of angels, which he perverted to magical uſes, pretending there was no ſalvation to be had but by the invocation of angels, who were the mediators between God and Man.

SIM'PLE [in *Muſick*] is chiefly uſed in oppoſition to double; ſometimes to a compound of ſeveral parts or figures of different values.

SIMPLE *Leaf* [with *Botaniſts*] is that which is divided to the middle in ſeveral parts, each reſembling a leaf itſelf, as in a *Dock*.

SIMPLE *Nouns* [with *Gram.*] are the ſame as primitive nouns.

SIMPLE *Wound* [with *Surgeons*] is that which only opens the fleſh, and has no other circumſtances attending it.

SIM'PLEFYING [in *Eccleſiaſtical Affairs*] is the taking away the cure of ſouls from a benefice, and diſpenſing the beneficiary from his reſidence.

SIM'PLE *tenaille* } [in *Fortif.*] a
SIN'GLE-*tenaille* } work whoſe head or front conſiſts of two faces, which make one re entering angle.

SIM'PLES [in *Botan.*] all herbs or plants, as having each its particular virtue, whereby it becomes a ſimple remedy.

SIMPLI'CITY [in *God*] is an incommunicable attribute, and is a freedom from all kind of compoſition or mixture, either of principles or parts.

SIMPLICITY [in *Metaphyſicks*] is an indiviſible unity, and is either abſolute or limited.

SIMPLICITY *abſolute*, is when a thing is indiviſible independently, which is the property of God himſelf.

SIMPLICITY *limited*, is when any thing is really indiviſible, but yet that depends upon ſome external being.

SIMPLU'DA'RIA [of *ſimplex* and *ludus*, L.] a kind of funeral honour paid to the deceaſed, by dancing and leaping.

SIN-*born*, born of, ſprung from, or owing its being or original to ſin. *Milton.*

SIN-EATERS. It has been a cuſtom in *Herefordſhire* to hire poor people at funerals to take upon them the ſins of the deceaſed, and theſe they called *Sin-Eaters*. And in ſome parts of *Lancaſhire* and *Cheſhire* they have a cuſtom to ſet on a table board a high heap of *Soul Cakes*, of which every viſitant takes one.

SINCERE'NESS [*ſinceritas*, L. *ſincerité*, F.] uprightneſs, plain heartedneſs.

SINCERITY [in *Ethicks*] is defined to be that virtue, act, or power of the mind, by which the will is determined to follow and perform that which the intellect determines to be beſt, and to do it, becauſe it is ſo.

SIN'EWINESS [of Sineht of Sinu, *Sax.*] nervouſneſs.

SIN'EW [Sỳnpe, *Sax.*] a nerve.

SIN'EWY [Sinpealt, *Sax.*] nervous.

SIN'GLE *Excentricity* [with *Aſtron.*] is the diſtance between the center of the ellipſis and the focus, or between the ſun and the center of the excentrick.

SINGLE *Ten*, a ſilly perſon.

SIN'GULARNESS [*ſingularitas*, L. *ſingularité*, F.] the being ſingular; uncommonneſs; alſo excellency; alſo a particular way of behaviour, *&c.* affectedneſs.

SIN'ISTER-*Baſe* [in *Heraldry*] is the left angle of the baſe repreſented by the letter I in the eſcutcheon.

SINISTER *Chief* [in *Heraldry*] the left angle of the chief, repreſented by the letter C in the eſcutcheon.

SINISTERNESS [*ſiniſteritas*, L.] unfairneſs, ſelf-intereſtedneſs, aukwardneſs, *&c.*

SINISTER *Side of an Eſcutcheon*, the left ſide.

SINIS'TRI, a ſect of ancient Hereticks, ſo called, becauſe they held (*ſiniſtram*) their left hand in abhorrence, and made it a point of religion not to receive any thing with it.

SINK'ING [of Sincan, *Sax.*] falling or ſettling to the bottom or under water, falling or fainting.

A SIN'UATED *Leaf* [with *Botan.*] is that which is cut about the edges into ſeveral long ſegments, as in oak-leaves.

SIN'UOUSNESS [of *ſinuoſitas*, L. *ſinuoſité*, F.] fulneſs of turnings and windings, or a ſeries of bends and turns in arches.

To SI'RENIZE [of *ſiren*, L.] to allure perſons to their deſtruction.

SI'RENS [either of σειρὰν or σαίρειν, to draw or allure, or σείρειν, Gr. to deceive, *&c.*] ſea monſters famous in the writings of the poets, ſaid to be the daughters of the river *Achelous*, and of one of the 9 muſes; ſome ſay *Melpomene*; others *Calliope*, or *Terpſichore*, or *Sterope*: in ſhort they are not agreed in their mothers name or their own. They were in number three, ſome call them *Aglaepe*, *Piſinoe*, *Thelxiopia*; others *Thelxiope Molpe*, *Aglaophonos*; others again *Leucoſie*, *Ligea*, *Parthenope*.

Their dwelling was upon the coaſt of the *Sicilian* ſea, where they are fabled to have ſung ſo harmoniouſly that the mariners who paſs'd that way were in danger of being ſhipwreck'd, by approaching too near the ſhore, in ſtopping to hear them.

They are repreſented on the upper parts as fine women, but having wings and feet like birds.

The poets tell us, that when the *Argonauts* paſſed that way, the *Sirens* did what they could to charm them; but *Orpheus* taking his harp, made their ſongs and other attempts uſeleſs: whereupon the *Sirens* in deſpair at being overcome, threw themſelves into the ſea, and became rocks.

Others ſay, they were precipitated into the ſea, and became ſea monſters, having half the body of a woman and the other half of a fiſh, and that this happened to them after *Ulyſſes* had diſappointed their expectation, by ſtopping his companions ears with wax, and making himſelf to be laſh'd faſt with ropes to the maſt of his ſhip.

It is related that in 1672, they caught a *Siren* at *Malta*: *Cornelius a Lapide* ſpeaks of a *Siren* taken in *Friezland*, which they ſay, liv'd long enough to learn to ſpin.

Between the iſland *Ceylon* and the point of *Indus*, it is related that there were taken 9 *Sirens* and 7 *Tritons*; and that upon the coaſt of *Martinico*, near a promontory call'd the *Diamond*, was ſeen a ſea monſter, who upwards from his middle had the ſhape of a man, and the reſt was like a fiſh.

In the *Philippine* iſlands, it is ſaid that they catch a ſort of fiſh like *Sirens*, and alſo that many of them are ſeen in the province of *Angola*. They are found to be male and female, being 8 foot long, and 4 in breadth: their arms are very ſhort but their fingers are long, their head and eyes are oval, their forehead high, noſe flat, with a large mouth; but they have hardly any chin or ears.

When they are killing they cry out as a man would do, that expected to be murdered.

SIR'IUS [σείριος, Gr.] the dog-ſtar, a bright ſtar of the firſt magnitude in the mouth of the conſtellation, called *Canis major*.

SIS'TER-*Hood* [ſyſtep, *Sax.* or ſuſter and hood, *Dan.* a termination added to relation] the ſociety of ſiſters.

SITUA'TION [with *Logicians*] is the ninth of the categories, as *ſitting*, *ſtanding*, *before*, *behind*, *to the right*, *to the left*.

SI'XAIN [in *Milit. Affairs*] an ancient order of battle for ſix batallions, which, ſuppoſing them to be all in a line, is formed thus. The 2d and 5th batallions advance and make the *Van*. The 1ſt and 6th fall into the rear, leaving the 3d and 4th to form the main body. Each batallion ought to have a ſquadron on its right, and another on its left. Any number of batallions, produced of the number 6, may be drawn up by this order; ſo 12 batallions may be put into 2 *Sixains*, and 18 into 3 *Sixains*.

SIX-FOLD [ſix-fealde, *Sax.*] ſix times as much.

SIZE, a glewiſh matter, which painters in diſtemper mix with their colours; alſo a kind of paſte uſed by ſhoemakers; alſo a ſort of jelly uſed by plaiſterers, *&c.*

SIZE'ABLENESS [of *aſſieux*, F. *&c.*] the being of a fit ſize.

SI'ZING [at the *Tin-Works*] a curious method of dreſſing the tin ore, after it comes from the launder of the ſtamping mill; which is by ſifting it through an hair ſieve, and caſting back that which remains in the ſieve into the tails, to be trampled over again.

To SKEW, to go ſideling along, to waddle.

SKIL'FUL [according to *Minſhew* of *ſcioins*, L. and full, *Sax.*] knowing, experienced in.

SKINK-*Pottage*, a ſort of *Scotch* pottage, made of the ſinews of a leg of beef.

A SKIR'MISH [*eſcaramuza*, Span.] a combat in preſence of two armies, between two parties, who advance from the bodies for that purpoſe, and introduce

duce and invite to a general regular fight.

SKIN'NERS, were incorporated *Anno* 1325. they conſiſt of a maſter, 4 wardens, 68 aſſiſtants, and 170 on the livery; the fine for which is 16*l.* 16*s.* 8*d.* This is the ſixth company of the twelve, of which there have been 29 lord mayors. This company has been honoured by having of their fraternity ſix kings, five queens, one prince, nine dukes, two earls, and a baron. Their armorial enſigns are *Ermine* on a chief *Gules*, three crowns *Or*, with caps of the firſt. The creſt, a leopard *Proper*, gorg'd with a chaplet of bays *Or*. The ſupporters, a lucern and a wolf, both *Proper*. The motto, *To God only be all glory*. Their hall is on *Dowgate-Hill*.

SKIRT'ING *Boards* [in *Carpentry*] are the narrow boards fitted round the under ſide of wainſcot againſt the floor.

SKIT'TISHNESS [prob. of Sceotan, *Sax.* to ſhoot] wantonneſs, friſkineſs.

SKULL [prob. of ſchell, *Teut.* a ſhell, or ſchedel, *Teut.* the head] is the uppermoſt bone of the head, faſhioned in the form of a globe, and diſtinguiſh'd with its orders of ſmall holes and ſeams, and outwardly covered with ſkin and thin fleſh, leſt it ſhould be over-burthened with too much weight. Theſe are full of pores, for the more convenient evaporation of the groſs humours of the brain, and certain excrements of it, whereof hairs are produced. The ſkull is inwardly hollow, that the brain, which is the ſeat of all the ſenſes, may be the more commodiouſly placed in it. It is diſtributed into three parts; the fore-part (called *Sinciput*) and conjoineth into the forehead; the hinderpart (call'd *Occiput*); and the middle or crown (call'd *Vertex*), ſeated between the fore and hinderparts. In theſe three partitions are placed three ſenſible faculties; in the fore-part is the *ſenſus communis*, or fancy, *i. e.* the judgment of the ſenſes, or univerſal notion of things; in the middle, the imagination; in the hinder-part of the head, the memory.

SLAB'BINESS [of ſlabben, *Du.*] ſloppineſs, fulneſs of plaſhes.

SLACK'NESS [*laxitas*, L.] looſeneſs.

To SLAKE, to mix lime with water.

SLAN'DEROUSNESS, reproachfulneſs.

SLATCH *of Fair Weather* [*Sea Phraſe*] is when there comes an interval of fair weather, after long foul weather.

SLAT'TERNLY [of ſlooren, *Du.*] negligent and careleſs, as to neatneſs in dreſs and houſewifery.

SLA'VERY [*eſclavage*, F.] perpetual ſervitude, drudgery.

SLA'VISHNESS [*eſclavage*, F.] hard ſervice, drudgery.

To SLAUGH'TER [of Slæzan, *Sax.* ſchlagen, *Teut.*] to kill or ſlay, to butcher.

SLEA'ZINESS [of *Cloth*] ſlightneſs of workmanſhip.

About SLEDGE [with *Smiths*] one that is uſed for battering or drawing out the largeſt work, and is held by the handle with both hands; which they ſwing round over their head, to ſtrike as hard a blow as they can.

Up hand SLEDGE [with *Smiths*] is uſed by under workmen; it is uſed with both the hands before, and is ſeldom raiſed higher than the head, and is for work that is not of the largeſt ſize.

SLEEK } [Slíð, *Sax.*] ſmooth, even,
SLICK } glib, made ſo by often rubbing with the ſlickſtone.

SLEE'KNESS [Slíðnerre, *Saxon*] ſmoothneſs.

SLEEP [ſlæp, *Sax.*] is that ſtate wherein the body appearing perfectly at reſt, external objects move the objects of ſenſe as uſually, without exciting the uſual ſenſations. Sleep is ſaid to conſiſt in a ſcarcity of ſpirits; which occaſions that the orifices or pores of the nerves of the brain, whereby the ſpirits us'd to flow into the nerves, being no longer kept open by the frequency of the ſpirits, ſhut up of themſelves.

SLEEP'ER [in *Carpentry*] is the oblique rafter that lies in a gutter.

SLEET'Y, betwixt rainy and ſnowy.

SLEIGHT [prob. of ſchlauw, *Teut.* cunning] dexterity.

SLI'DING [in *Mechan.*] a motion when the ſame point of a body, moving along a ſurface, deſcribes a line on that ſurface.

SLI'MINESS [of ſlimingnerre, *Sax.*] a muddy ſoftneſs, clammineſs.

SLIP'PER [in *Architecture*] the ſame as *Plinth*.

SLIP'PING [with *Gardiners*] is the pulling off a ſprig from a branch, or a branch from an arm of a tree.

SLOPE'NESS } ſlantingneſs, a go-
SLO'PINGNESS } ing diagonally.

SLOTH [*Hieroglyph.*] was repreſented by a tortoiſe, becauſe it is of a nature very lazy, and ſlow in its march.

SLOTH [prob. of Slað, *Sax.*] unwillingneſs, idleneſs, lazineſs, droniſhneſs.

SLOW *of Courſe* [with *Aſtron.*] is when a planet moves leſs in 24 hours than his mean motion.

SLOW'NESS *of motion.* Our learned countryman Mr. *J. Dee* relates, that he being in his travels, in company with the noted *Cardan*, ſaw an inſtrument (which was firſt ſold for 20 talents of gold) wherein there was one wheel, which conſtantly moved round amongſt the reſt, yet did not finiſh one revolution under 7000 years.

SLUC'D, iſſuing or pouring forth from a ſluce. *Milton.*

SLUM'BROUS, ſlumbring, of or pertaining to ſlumber. *Milton.*

SLUNK [of Slincan, *Sax.*] ſtolen or ſneaked away; alſo caſt, as a calf.

SLUT'TISH [prob. of *Intoſus*, L.] naſty, not cleanly in cookery or houſewifery.

SMATCH [of ſmac, *Sax.*] a ſmall taſte of a thing.

SMEL'LING [*incertæ Etymologiæ*, but the moſt prob. that etymologiſts have given us is by *Minſhew*, who derives it of ſchmacken, *Teut.* to taſte; but it may as well be derived of ſmæc, *Sax.* a taſte or reliſh] perceiving ſcents by the noſtrils.

SMELLING [with *Philoſophers*] is an external ſenſe, by which an animal, by the aſſiſtance of his noſtrils, (which are furniſhed with very ſubtle fibres) receives all manner of ſmells, and thoſe, that have the moſt tender fibres, enjoy this ſenſe in the moſt exquiſite manner. This ſenſe in man is ſpoiled by the vapours of different and dainty viands or meats, which is alledg'd as the reaſon why men have not this ſenſe to that perfection that moſt other animals have, who, by feeding on a more ſimple diet, enjoy this ſenſe in greater perfection, and can by their ſmelling find out their food, tho' at a great diſtance.

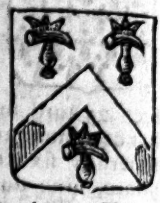
SMELLING, the act whereby we become ſenſible of odorous bodies, by means of certain effluvia of them, which ſtriking on the olfactory organ, with briſkneſs enough to have their impulſe propagated to the brain, do excite a ſenſation in the ſoul.

SMICK'ET [of ſmoc, *Sax.*] a woman's inner garment of linnen; the *o* chang'd into an *i*, and the term *et* the better to fit the mouth of a *Prude*.

A SMILE [ſmile, *Dan.*] a pleaſant look, a ſilent laugh.

SMINTH'EAN [of σμινθευς, Gr. a rat] an epithet given to *Apollo*, from killing rats, mice, *&c.*

SMI'RIS } [of σμαω, Gr. to cleanſe]
SMY'RIS } the *Emery* and *Emeril-ſtone*, a kind of hard ſtone uſed by glaziers to cut glaſs, and by jewellers, to poliſh jewels, *&c.*



Black SMITHS had a charter granted *Anno* 1577, from Q. *Elizabeth*, confirm'd by K. *James* I. and K. *Charles* I; but there are ſome records found relating to this company, ſo ancient as *Edward* III's time. Their armorial enſigns are, Sable a chevron between three hammers *Argent*, handled and crowned *Or*, on a helmet and torſe, a phenix firing herſelf by the ſun-beams, all proper. The motto, *By Hammer and Hand all Arts doth ſtand.* Their hall is ſituate on the weſt ſide of *Lambeth-hill.*

A SMOTH'ER [of ſmoꝛian, *Sax.*] a vapour or ſmoke cauſed by burning ſtraw, *&c.*

SNAG, an unequal tooth ſtanding out from the reſt.

SNAIL-CLOVER, a ſort of herb.

SNAKE-EATER, an *American* bird.

A SNAKE [ſnaca, of ſnican, *Sax.* to creep] a kind of ſerpent, *Du.*

A SNAKE [*Hieroglyphically*] was (in the following form, *viz.* in an orb biting his tail) by the ancients put to ſignify the continual mutation of creatures and the change of one being into another; becauſe the world, as it were, feeds upon itſelf, and receives from itſelf a continual ſupply of thoſe things that time conſumeth.

SNA'KY [of ſnaca, *Sax.* a ſnake] having, or like ſnakes.

SNAKE-ROOT, a *Virginian* root, of a grateful and wholeſome bitter taſte.

SNEAK'ING [of ſnican, *Sax.* ſniger *Dan.*] creeping up and down baſhfully; alſo niggardly.

SNEEZ'ING [of ſnieſan, *Sax.*] a convulſive motion of the muſcles of the breaſt uſed in expiration; wherein after ſuſpending the inſpiration begun, the air is repelled from the mouth and noſe, with a momentary violence.

SNEEZING, the cuſtom of ſaluting or bleſſing perſons when they ſneeze, is ſuppoſed to derive its original from a diſeaſe whereof ſuch as ſneezed dy'd; and this is confirmed by *Careliat Sigonnius*, who in his hiſtory of *Italy*, makes mention of a peſtilential diſtemper in the time of *Gregory* the great, that

proved

proved pernicious and deadly to thoſe that ſneezed.

But there is ſtill an older date of this practiſe, it being mentioned by *Apuleius*, who lived 300 years before *Gregory's* time, as *Petronius*, *Arbiter* and others.

Codignus and *Pinto*, in their travels inform us, that this cuſtom is uſed in the remoteſt parts of *Africa*, and the eaſt.

The ground of this ſo ancient cuſtom was probably; the notion of the ancients that ſneezing was either a good ſign or a bad, and therefore uſed to congratulate the one, and deprecate the other by this ſalutation, for we find in the writings of *Plutarch*, *Ariſtotle* and others, that *ſneezing* at certain times was held lucky, at others unlucky. And *Auſtin* informs us, that the ancients were wont to go to bed again, if they ſneezed while they were putting on their ſhoes.

SNIP'PY, parcimonious, niggardly.

SNOW [ꝑnap, *Sax.*] is a moiſt vapour, elevated near the middle region of the air, whence it is thickened into a cloud, and reduced into the form of carded wool, then falling down by little parcels. The white colour of ſnow proceeds from the conjunction of humidity with cold, which naturally engenders whiteneſs. If ſnow falls in the ſummer-time it is cauſed by the high mountains, which cooling the lower region, give bodies unto vapours and cauſe them to deſcend as low as the earth.

SNOW [according to the learned Dr. *Grew*] as to the form of it, has many parts of it of a regular figure, for the moſt part being as ſo many little rowels or ſtars of 6 points, being perfect and tranſparent ice, as may be ſeen upon a veſſel of water, upon which 6 points, are ſet other collateral points; and theſe always at the ſame angles, as are the main points themſelves. From whence the true notion and external nature of ſnow ſeems to appear, *viz.* that not only ſome few parts of ſnow, but originally the whole body of it, or of a ſnowy cloud, is an infinite maſs of icicles, regularly figured, and not one particle of it originally being irregular. It being a cloud of vapours gathered into drops, which drops forthwith deſcend; upon which deſcent, meeting with a ſoft freezing wind, or at leaſt paſſing thro' a colder region of the air, each drop is immediately frozen into an icicle, ſhooting itſelf forth into ſeveral points or *Striæ* on each hand from its center. And as to any of them that are not regular or in a ſtar like form, it happens thus; that ſtill continuing their deſcent, and meeting with ſome ſprinkling and intermixing gales of warmer air, or, in their continual motion, and waftage to and fro, touching upon each other, ſome are a little thawed, blunted, frofted, clumpered, and others broken. And theſe, though they ſeem to be ſoft, are really hard, becauſe true ice, the inſeparable property of which is to be hard, and ſeem only to be ſoft, becauſe, upon the firſt touch of the finger, upon any of the ſharp edges or points, they inſtantly thaw, or elſe they would pierce the fingers like ſo many lancets. And tho' ſnow be true ice, and ſo a hard and denſe body, and yet is very light, is becauſe of the extreme thinneſs of each icicle in compariſon of it breadth. For ſo, tho' gold is the moſt ponderous of all bodies, yet, when it is beaten into leaves, it rides upon the leaſt breath of air, and ſo will all other bodies where there is but little matter and large dimenſions. And as to the whiteneſs of ſnow, it is becauſe it conſiſts of parts, all of them ſingly tranſparent; but being mixed together appear white, as the parts of froth, glaſs, ice, and other tranſparent bodies.

SNOW'Y [of ꝑnapan, *Sax.*] of or belonging to ſnow.

SNUF'FISH } apt to take exceptiSNUF'FY } ons at; alſo dawbed with ſnuff.

SNUF'FLING [of Snyꝑlunȝ, *Sax.* ſnot] ſpeaking through the noſe.

SNUG, cloſe, hidden, concealed.

To SOAK [Socian, *Sax.*] to ſteep or lie in any liquid; to imbibe, to drink up as a ſponge, *&c.*

SOAR'ING [of *s'eſſorer*, F.] flying high, aiming at high things, aſpiring.

SOB'BING [prob. of Seoꝑian, *Sax.* to lament] to catch up the breath ſhort in weeping or lamenting.

SO'CIABLENESS } [*ſocialitas*, L.] aSO'CIALNESS } ſocial temper, fitneſs for converſation.

SOCI'ETY [in *Commerce*] a contract or agreement, between two or more perſons, whereby they bend themſelves together for a certain time, and agree to ſhare equally in the profits and loſſes which ſhall accrue in the affair, for which the copartnerſhip is contracted.

SOCIN'IAN, of or pertaining to *Socinianiſm*.

SOCI-

SOCINIANS [ſo called of *Fauſtus Socinus*] a ſect in the beginning of the 16th century, who aſſerted that the *Arians* had given too much to *Chriſt*, in that he was no more than mere man, and had no exiſtance before *Mary*; they openly denyed the pre-exiſtence of the word, and that the Holy Ghoſt was a diſtinct perſon; and maintained that the Father alone was truly and properly God, excluſive of the Son and Holy Ghoſt, alledging that the name of God given to *Jeſus Chriſt* in the ſcriptures, ſignified no more than that God the Father had given him a ſoveraign power over all creatures, and in conſequence of that privilege men and angels ought to adore him.

SOCK [*ſoccus*, L.] a kind of high ſhoe, reaching above the ancle, wore by the actors in the ancient *Drama*, in repreſenting of comic perſons.

SO'CLE } [with *Architects*] a flat,
ZO'CLE } ſquare member, under the baſes of pedeſtals of ſtatues, vaſes, *&c.* it ſerves as a foot or ſtand.

SOC'RATICK *Philoſophy*, thoſe doctrines and opinions, with regard to morality and religion, maintained and taught by *Socrates*.

SODOMIT'ICALNESS [of *ſodomiticus*, L.] guiltineſs of ſodomy.

SOFIT } [in *Architect.*] a ſort of
SOFI'TO } ceiling. In ordinary buildings it is taken for the boards over the tops of windows, oppoſite to the window boards at bottom. In great buildings it ſignifies the ceiling or wain ſcot of any apartment, formed of croſs beams, or flying corniches, the ſquare compartments or pannels whereof, are inriched with ſculpture, painting, or gilding; alſo the eaves of the *Corona* of the capital of a column.

SOFT'ENING [with *Painters*] the mixing of the colours with a pencil or bruſh.

SOFT *Bodies* [with *Phi'oſ.*] ſuch bodies, which being preſſed, yeild to the preſſure or ſtroke, loſe their former figure, and cannot recover it again; and in this differ from elaſtick bodies, which by their own natural power do recover their former figure.

SOHO [*heus*, L.] an interjection of calling to one at a diſtance, as much as to ſay, ſtop, or ſtay, or come hither.

A SO'JOURN, a ſojourning, a tarrying or abiding for a time. *Milton.*

SO'KED [of Socian, *Sax.*] thorough wet, drenched, *&c.* in ſome liquor.

SOL [the *Sun* or *Apollo*] was by the ancients painted with long, curled yellow hair, crowned with lawrel, clad in a purple robe, on a throne of emeralds, holding in his hand a ſilver bow.

SOL [in *Hermetick Philoſophy*] ſulphur.

SOL [in *Blazonry*] by thoſe that blazon by planets, inſtead of metals and colours, is the ſame as *Or*, the ſun being the moſt glorious of all the planets as gold is of metals.

SOL, or *Sou*, a ſhilling, a *French* coin, of copper, mixed with ſilver, equal to 12 *Deniers*, and the 20th part of a *Livre* a 10th part leſs in value than the *Engliſh* penny.

The SOLAR *Syſtem* [with *Aſtronom.*] is the order and diſpoſition of the ſeveral celeſtial bodies, which revolve round the ſun as to the center of their motion, *viz.* the planets and the comets.

SOLI'CITANTS [in the church of *Rome*] are ſuch confeſſors as ſolicit their penitents to any undecent or ſcandalous practiſe; againſt whom divers bulls have been publiſhed by ſundry popes, and eſpecially by *Gregory* XV, which extends itſelf to any churches of that communion, and appoints that thoſe who are convicted of any crime of this kind, ſhould not only undergo the uſual penance; but be ſent to the gallies for 5 or 7 years; and if the offence was very meritorious, the inquiſition might deliver him over to the ſecular magiſtrate. They are to be ſuſpended forever from hearing confeſſions, and to be deprived of their benefices, dignities, *&c.*

SOL-FAING [in *Singing*] the naming and pronouncing the ſeveral notes of a ſong, by the ſyllables *ſol, fa, la*, &c.

SOL'ID [in *Phyſicks*] is a body whoſe minute parts are connected together, ſo as not to give way or ſlip from each other upon the ſmalleſt impreſſion.

SOL'IDNESS } [*ſolidi'as*, L. *ſolidité*,
SOLID'ITY } F.] maſſiveneſs, ſoundneſe, firmneſs; the oppoſite to ſuperficialneſs: alſo ſoundneſs of judgment; alſo gravity in behaviour.

SOLID'ITY [in *Architect.*] is apply'd both to the conſiſtence of the ground whereon the foundation of a building is laid; and alſo to a maſſive of maſonry of a great thickneſs, without any cavity in it.

SOLIDITY [in *Phyſicks*] is a property of matter or body, whereby it excludes every other body from the place itſelf poſſeſſes.

SOLI'DITY [in *Geom.*] is the quantity of ſpace contained in a ſolid body, called alſo the *ſolid* content and *cube* of it.

SOL'IDS [with *Gram.*] or ſolid letters are thoſe which are never liquefied, as *F*, and alſo *J* and *V* are, which often become conſonants when they are ſet before other vowels in the ſame ſyllable, as in *Jupiter Voluntas*.

Regular SOLIDS [in *Geom.*] are ſuch as are terminated by regular and equal planes, as the *Tetraedron*, *Exaedron*, *Octaedron*, *Dodecaedron* and *Icoſiedron*.

Irregular SOLIDS [in *Geom.*] are all ſuch as do not come under the definition of regular ſolids, as the *Sphere*, *Cylinder*, *Cone*, *Parallelogram*, *Priſm*, *Pyramid*, *Parallelopiped*, &c.

SOLIDS [with *Anat.*] are all the continuous and continent parts of the body, thus ſtiled in oppoſition to the fluids or the parts contained therein.

SOLIFID'IANISM [of *ſolus* and *fides*, L.] the doctrines, &c. of the *Solifidians i. e.* ſuch who hold, that faith only without works, is neceſſary to ſalvation.

SOLI'GENOUS [*ſoligena*, L.] begotten of the ſun.

SOL'ITARINESS [of *ſolitarius*, L.] lonelineſs, a being unfrequented; a ſolitary humour.

SOLITARY *Column*, a column that ſtands alone in any publick place.

SOLITARY-*Worm*, a worm in the inteſtines, or placed in the *Pylorus*; which, tho' it is but one, extends the length of the inteſtines.

SOLITAURIL'IA [among the *Romans*] a ſacrifice of a ſow, bull, and ſheep, which the cenſors offered once every five years, when they performed the *Luſtrum*, or numbred and taxed the citizens.

SOLI'VAGOUS [*ſolivagus*, L.] wandering alone, ſolitary.

SOLLI'CITOUSNESS [of *ſollicitus*, L.] carefulneſs, anxiouſneſs.

SOLOECOPHA'NES [Σολοικοφανὴς, Gr.] that which ſeemeth to be a ſoleciſm or impropriety of ſpeech, and is not.

SOLSTI'TIAL *Points* [in *Aſtron.*] are thoſe points of the ecliptick, wherein the ſun's aſcent above the ecliptick and his deſcent below it are terminated.

SOL'VABLENESS [of *ſolvable*, F.] ability to pay.

SOL'UBLE-*Tartar* [*Chymiſtry*] a kind of chymical ſalt, prepared by boiling 8 ounces of cream of tartar, and 4 ounces of fixt ſalt of tartar, in three pints of water, in an earthen veſſel for half an hour, &c. which being cooled, ſtrained, and the moiſture evaporated, the ſalt will remain at the bottom.

SOL'VENT [in *Medicine*] the ſame as diſſolvent.

SOLU'TION [in *Phyſicks*] the reduction of a firm body into a fluid ſtate, by means of ſome menſtruum.

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SOCINIANS [ſo called of *Fauſtus Socinus*] a ſect in the beginning of the 16th century, who aſſerted that the *Arians* had given too much to *Chriſt*, in that he was no more than mere man, and had no exiſtance before *Mary*; they openly denyed the pre-exiſtence of the word, and that the Holy Ghoſt was a diſtinct perſon; and maintained that the Father alone was truly and properly God, excluſive of the Son and Holy Ghoſt, alledging that the name of God given to *Jeſus Chriſt* in the ſcriptures, ſignified no more than that God the Father had given him a ſoveraign power over all creatures, and in conſequence of that privilege men and angels ought to adore him.

SOCK [*ſoccus*, L.] a kind of high ſhoe, reaching above the ancle, wore by the actors in the ancient *Drama*, in repreſenting of comic perſons.

SO'CLE } [with *Architects*] a flat,
ZO'CLE } ſquare member, under the baſes of pedeſtals of ſtatues, vaſes, *&c.* it ſerves as a foot or ſtand.

SOC'RATICK *Philoſophy*, thoſe doctrines and opinions, with regard to morality and religion, maintained and taught by *Socrates*.

SODOMIT'ICALNESS [of *ſodomiticus*, L.] guiltineſs of ſodomy.

SOF'IT } [in *Architect.*] a ſort of
SOFI'TO } ceiling. In ordinary buildings it is taken for the boards over the tops of windows, oppoſite to the window boards at bottom. In great buildings it ſignifies the ceiling or wain ſcot of any apartment, formed of croſs beams, or flying corniches, the ſquare compartments or pannels whereof, are inriched with ſculpture, painting, or gilding; alſo the eaves of the *Corona* of the capital of a column.

SOFT'ENING [with *Painters*] the mixing of the colours with a pencil or bruſh.

SOFT *Bodies* [with *Phi'oſ.*] ſuch bodies, which being preſſed, yeild to the preſſure or ſtroke, loſe their former figure, and cannot recover it again; and in this differ from elaſtick bodies, which by their own natural power do recover their former figure.

SOHO [*heus*, L.] an interjection of calling to one at a diſtance, as much as to ſay, ſtop, or ſtay, or come hither.

A SO'JOURN, a ſojourning, a tarrying or abiding for a time. *Milton.*

SO'KED [of Socian, *Sax.*] thorough wet, drenched, *&c.* in ſome liquor.

SOL [the *Sun* or *Apollo*] was by the ancients painted with long, curled yellow hair, crowned with lawrel, clad in a purple robe, on a throne of emeralds, holding in his hand a ſilver bow.

SOL [in *Hermetick Philoſophy*] ſulphur.

SOL [in *Blazonry*] by thoſe that blazon by planets, inſtead of metals and colours, is the ſame as *Or*, the ſun being the moſt glorious of all the planets as gold is of metals.

SOL, or *Sou*, a ſhilling, a *French* coin, of copper, mixed with ſilver, equal to 12 *Deniers*, and the 20th part of a *Livre* a 10th part leſs in value than the *Engliſh* penny.

The SOLAR *Syſtem* [with *Aſtronom.*] is the order and diſpoſition of the ſeveral celeſtial bodies, which revolve round the ſun as to the center of their motion, *viz.* the planets and the comets.

SOLI'CITANTS [in the church of *Rome*] are ſuch confeſſors as ſolicit their penitents to any undecent or ſcandalous practiſe; againſt whom divers bulls have been publiſhed by ſundry popes, and eſpecially by *Gregory* XV, which extends itſelf to any churches of that communion, and appoints that thoſe who are convicted of any crime of this kind, ſhould not only undergo the uſual penance; but be ſent to the gallies for 5 or 7 years; and if the offence was very meritorious, the inquiſition might deliver him over to the ſecular magiſtrate. They are to be ſuſpended forever from hearing confeſſions, and to be deprived of their benefices, dignities, *&c.*

SOL-FAING [in *Singing*] the naming and pronouncing the ſeveral notes of a ſong, by the ſyllables *ſol, fa, la*, &c.

SOL'ID [in *Phyſicks*] is a body whoſe minute parts are connected together, ſo as not to give way or ſlip from each other upon the ſmalleſt impreſſion.

SOL'IDNESS } [*ſolidit as*, L. *ſolidité*,
SOLID'ITY } F.] maſſiveneſs, ſoundneſs, firmneſs; the oppoſite to ſuperficialneſs: alſo ſoundneſs of judgment; alſo gravity in behaviour.

SOLID'ITY [in *Architect.*] is apply'd both to the conſiſtence of the ground whereon the foundation of a building is laid; and alſo to a maſſive of maſonry of a great thickneſs, without any cavity in it.

SOLIDITY [in *Phyſicks*] is a property of matter or body, whereby it excludes every other body from the place itſelf poſſeſſes.

SOLI'DITY [in *Geom.*] is the quantity of ſpace contained in a ſolid body, called alſo the *ſolid* content and *cube* of it.

SO'LIDS

SOLIDS [with *Gram.*] or ſolid letters are thoſe which are never liquefied, as *F*, and alſo *J* and *V* are, which often become conſonants when they are ſet before other vowels in the ſame ſyllable, as in *Jupiter Voluntas*.

Regular SOLIDS [in *Geom.*] are ſuch as are terminated by regular and equal planes, as the *Tetraedron*, *Exaedron*, *Octaedron*, *Dodecaedron* and *Icoſiedron*.

Irregular SOLIDS [in *Geom.*] are all ſuch as do not come under the definition of regular ſolids, as the *Sphere*, *Cylinder*, *Cone*, *Parallelogram*, *Priſm*, *Pyramid*, *Parallelopiped*, &c.

SOLIDS [with *Anat.*] are all the continuous and continent parts of the body, thus ſtiled in oppoſition to the fluids or the parts contained therein.

SOLIFID'IANISM [of *ſolus* and *fides*, L.] the doctrines, &c. of the *Solifidians i. e.* ſuch who hold, that faith only without works, is neceſſary to ſalvation.

SOLI'GENOUS [*ſoligena*, L.] begotten of the ſun.

SOL'ITARINESS [of *ſolitarius*, L.] lonelineſs, a being unfrequented; a ſolitary humour.

SOLITARY *Column*, a column that ſtands alone in any publick place.

SOLITARY-*Worm*, a worm in the inteſtines, or placed in the *Pylorus*; which, tho' it is but one, extends the length of the inteſtines.

SOLITAURIL'IA [among the *Romans*] a ſacrifice of a ſow, bull, and ſheep, which the cenſors offered once every five years, when they performed the *Luſtrum*, or numbred and taxed the citizens.

SOLI'VAGOUS [*ſolivagus*, L.] wandering alone, ſolitary.

SOLLI'CITOUSNESS [of *ſollicitus*, L.] carefulneſs, anxiouſneſs.

SOLOECOPHA'NES [Σολοικοφανὴς, Gr.] that which ſeemeth to be a ſoleciſm or impropriety of ſpeech, and is not.

SOLSTI'TIAL *Points* [in *Aſtron.*] are thoſe points of the ecliptick, wherein the ſun's aſcent above the ecliptick and his deſcent below it are terminated.

SOL'VABLENESS [of *ſolvable*, F.] ability to pay.

SOL'UBLE-*Tartar* [*Chymiſtry*] a kind of chymical ſalt, prepared by boiling 8 ounces of cream of tartar, and 4 ounces of fixt ſalt of tartar, in three pints of water, in an earthen veſſel for half an hour, &c. which being cooled, ſtrained, and the moiſture evaporated, the ſalt will remain at the bottom.

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SOLU'TION [in *Phyſicks*] the reduction of a firm body into a fluid ſtate, by means of ſome menſtruum.

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cribes the pictures of rivers, mountains and all other things that are inanimate.

SOM'NOLENCY [*ſomnolentia*, L.] drowſineſs, ſleepineſs.

SO'NABLE [*ſonabilis*, L.] that will eaſily ſound.

SON'NA [among the *Mahometans*] their oral law, which contains the things that *Mahomet* did and ſaid, which are not contained in the *Alcoran*.

Theſe, they ſay, were at firſt delivered by tradition and then committed to writing.

SON'SHIP [ſunaſhoꝺe, *Sax.*] the relation of a ſon.

SOOT [ſoote, *Sax.*] ſmoak condenſed, an earthy, volatile matter, ariſing with the ſmoak by the action of fire, or condenſed on the ſides of the chimney.

SOOTH'FAST [of ſoꝺfaſt, *Sax.*] true. *O.*

SOOTH'SAYING [of ſoꝺ, true, and ſæȝan, *Sax.* to ſay] divining.

SOOT'INESS [of ſootiȝneſſe, *Sax.*] the being ſoory.

SOOTY [ſooticȝ, *Sax.*] ſmeared, *&c.* with condenſed ſmoak.

SOPHI, a title of the king of *Perſia*; this is the name of the family, as it ſhould ſeem, or rather the religion of *Hali* and *Fatima* the daughter of *Mahomet*, took to themſelves the name or title of *Sophi*: they founded a ſect called *Imenie* to explain the *Alcoran*, which is followed by the *Perſians* and ſeveral of the nations of the *Eaſt-Indies*.

To diſtinguiſh themſelves, they never wear any ſilken tuft upon their turbant, nor any thing wrought in gold or ſilver, their turban being only of woolen, and a colour called in *Arabick*, *Sophi*.

SO'PHISM [*ſophiſma*, L. of σοφισμα, Gr.] a captious, fallacious reaſoning; an argument falſe at bottom, and invented only to amuſe and embarraſs the perſon to whom it is uſed.

SO'PHIST } a name that at firſt
SOPH'ISTER } was given to philoſophers, and afterwards to rhetoricians, and at length to all perſons who excelled in any art or ſcience, whether oratory, hiſtory, law or divinity, and alſo to thoſe who were remarkable for their wiſdom; but among us it is uſually applyed to ſuch as ſpend their time in verbal nicetios or ſententious or frivolous meanings, or deluſive expreſſions, *&c.* a quibbler.

SOPHIST'ICALNESS [of *ſophiſticus*, L. *ſofiſtique*, F. of σοφιστικος, Gr.] captiouſneſs, deceitfulneſs. a ſophiſtical quality.

SOPHISTICA'TION [in *Alchymy*, *Chymiſtry*, *&c.*] is the uſing indirect means of whitening copper, gilding and giving other ſuperficial tinctures, or augmenting metals by divers mixtures, to delude perſons who employ them.

SOPHRONES'TERES [of σωφρονιζω, I come to my right mind, *Gr.*] the teeth of wiſdom or eye-teeth, ſo called; becauſe they don't come till years of diſcretion.

SO'PITIVE [*ſopitivus*, L.] cauſing ſleep.

SOPO'RAL [*ſoporus*, L.] cauſing ſleep.

SOPO'ROUS [*ſoporus*, L.] ſleepy.

SOPT [ſoppen, *Du.* to ſop] bread ſoaked in dripping, wine, ale, *&c.*

SORB *Apple* [*ſorbe*, *F.*] the ſervice berry.

SORBI'TION, a ſupping or drinking, *L.*

SORBON is the firſt and moſt conſiderable college of the univerſity of *Paris*, founded by *Robert Sorbon* in the reign of St. *Lewis*, from whom ſometimes the whole univerſity was named, which was founded by *Charlemaigne* at the inſtance of the learned *Alcuinus*, who was one of the firſt profeſſors there; ſince whoſe time it has been very famous; particularly for maintaining the rights of the crown, and the privileges of the *Gallican* church, againſt the incroachments of the church of *Rome*.

This univerſity conſiſts of four faculties, *viz.* divinity, the canon law, phyſick, and the liberal arts; it contains 63 colleges, of which the *Sorbon* is the principal, which was rebuilt at the expence of Cardinal *Richelieu*, in an extraordinary magnificent manner; containing lodging for 63 doctors, who are called the ſociety of the *Sorbon*; thoſe who are received among them, under the degree of doctor, are only ſaid to be of the hoſpitality of the *Sorbon*.

SOR'EL, the young one of the buck's breed in the third year.

SOR'EL [ſurſe, *Sax.* ſour] a ſallet herb.

SOROR'ICIDE [*ſororicida*, of *ſoror*, and *cædes*, L.] the killing of a ſiſter, or one who kills his ſiſter.

SORREL. See *Sorel*.

To SOR'ROW [ſaꝛuȝian, *Sax.*] to be uneaſy in mind, to grieve on account of the ſenſe of ſome good loſt, or ſome evil either preſent or to be expected.

SOR'RYNESS [of ſaꝛuȝneſſe, *Sax.*] paltrineſs, meanneſs, lowneſs of value.

SOSIPOLIS [Σωσιπολις, Gr. the ſaver of the city] a heathen deity worſhipped by the *Eleenſes*, from the time they obtained

tained a ſignal victory over the *Arcadians* after a miraculous manner: for they ſay, that when both parties were ready to engage, a woman appeared in the middle of the camp of the *Eleans*, promiſing them victory, that ſhe having a little child in her arms laid it down on the ground, and as the *Arcadians* approached the *Eleans* ready to ingage, preſſing upon them ſaw a prodigious ſerpent fighting for his enemies, in the ſame place where the woman had laid down her child, that the *Arcadians* being frighted at the horrible ſight fled, and being purſued by the *Eleans* were cut to pieces.

Whereupon the *Eleans* took this woman and her ſon into the number of their gods, ſhe by the name of *Ilithia*, and her ſon by that of *Soſipolis*, and built temples to them.

SOTE'RIA [with the *Romans*] ſacrifices for health; games and ſolemnities obſerved by the people for the health and preſervation of the emperor.

SOV'ERAIGN, a piece of gold coin, current at 22*s.* and 6 *d.* which in the 4th year of king *Edward* the VI. was coined at 24*s.* a-piece; and in the 6th year of *Edward* the VI. at 30 *s.* and in the 1ſt year of *Henry* VIII. (when by indenture of the mint, a pound weight of gold of the old ſtandard) was to be coined at 24 ſoveraigns.

SOV'EREIGNNESS [*ſoveraigneté*, F.] ſoveraignty, the ſtate or quality of a ſovereign prince.

SOUL [ſapul, *Sax.*] of man, is a being created of nothing, incorporeal, and more excellent than elemental and æthereal bodies. As to its reſidence in the body, ſome hold that ſhe is in all the body, and wholly in every part of it. Others aſſign her reſidence in the brain; the philoſophers and divines in the heart. *Ariſtotle* ſuppoſes a male body to receive its ſoul 42 days after conception, and a female the 19. Others ſuppoſe it to be infuſed with the *Semen* itſelf. *Des Cartes* is of opinion, it is infuſed when it is furniſhed with all its organs, that is, after the formation of the belly, heart, brain, *&c.* which anatomiſts ſay is about the 4th month.

The SOUL, was by the ancients painted in white garments, branched with gold and pearl, and crowned with a garland of roſes.

Rational SOUL, a divine ſubſtance infuſed by the breath of God. This is the principle of reaſon and underſtanding, or that in us which thinks and underſtands.

Irrational SOUL, is the ſenſitive ſoul, and which man has in common with brutes, and which is formed out of the four elements: This is the principle of life.

Vegetative SOUL, is that which a man has in common with plants: This is the principle of growth, nutrition, and vegetation.

To SOUND [*ſonare*, L. *ſonder*, F.] to make or yield a ſound or noiſe.

SOUND [*ſon*, F. *ſonus*, L.] is a tremulous and waving motion of the air, which, being whirled into certain circles, is moſt ſwiftly waved this way and that way.

SOUND [by *Naturaliſts*] is ſuppoſed to be produced by the ſubtiler and more etherial parts of the air, being formed and modified into a great many ſmaller maſſes or contextures exactly ſimilar in figure; which contextures are made by the colliſion and peculiar motion of the ſonorous body, and flying off from it, are diffuſed all around in the medium, and do affect the organ of our ear in one and the ſame manner. It appears alſo, that ſound is not produced in the air, ſo much by the ſwiftneſs, as by the frequent repercuſſions and reciprocal ſhakings of the ſonorous body. Sir *Iſaac Newton* demonſtrates, that ſounds are nothing elſe but the propagation of the pulſe of the air, becauſe they ariſe from the tremulous motion of bodies. Which (ſays he) is confirmed by thoſe great tremors, that ſtrong and grave ſounds excite in the bodies that are round about, as the *Ringing of Bells*, *Noiſe of Cannons*, and the like. He alſo found by experiments, that a ſound moves 968 *Engliſh* feet in a *Second* of *Time*, which *Second* is but the 60th part of a minute. *Merſennus* computes, that the diameter of the ſphere of a ſound, heard againſt the wind, is near a third part leſs, than when it comes with the wind. And yet there is one *Phænanenon* of ſounds, that is really wonderful, that all ſounds, great or ſmall, with the wind or againſt it, from the ſame diſtance, come to the ear at the ſame time. The following properties of ſound have been obſerv'd, in which there is a near relation to light. 1. As *light* acquaints the eye with figures, *&c.* ſo *ſound* informs the ear. 2. As *light* vaniſhes upon the removal of a radiating body, ſo *ſound* periſhes as ſoon as the undulation of the air ceaſes. 3. As a greater *light* eclipſes a leſs, ſo a greater *ſound* drowns a leſs. 4. As too great and bright a *light* is offenſive to

the eye, ſo too great, loud, or ſhrill a *ſound* is offenſive to the ear. 5. *Sound* moves ſenſibly from place to place, as *light* does, but nothing near ſo ſwift. 6. *Sound* is reflected from all hard bodies, as *light* is. The Reverend Mr. *Derham*, by obſervations and experiments, concludes, that ſounds may go above 700 miles in an hour.

SOUND'ING [in *Navig.*] the trying of the depth of the water, and the quality of it, by a line and plummet, or other artifice.

SOUS'ED, marinated, or kept in a ſort of pickle; alſo plunged in water.

SOUS'TENU [in *Heraldry*] is, as it were, ſupported by a ſmall part of the eſcutcheon, beneath it, of a different colour or metal from the chief, and reaching, as the chief does, from ſide to ſide, being, as it were a ſmall part of the chief of another colour, and ſupporting the chief, as in the eſcutcheon.

SOUTH'ERLINESS [ſuðernerſe, *Sax.*] the being on or toward the *South*.

SPACE [*ſpatium*, L.] diſtance either of time or place, the modes of which, are *Capacity*, *Extenſion*, or *Duration*.

SPACE, if it be conſidered barely in *length*, between any two beings, is the ſame idea that we have of *diſtance*. But if it be conſidered in *length*, *breadth*, and *thickneſs*, it is properly called *capacity*. If it be conſidered between the extremities of matter, which fills the capacity of *Space* with ſomething that is *ſolid*, *tangible*, and *moveable*, it is called *extenſion*.

SPACE [in *Geom.*] is the area of any figure, or that which fills the intervals or diſtances between the lines that terminate it.

SPACE [in *Mechanicks*] is the line which a moveable body, conſidered as a point, is conceived to deſcribe by its motion.

SPAHI'S [of the *Turkiſh* army] a ſort of horſemen, who are paid out of the Grand Signior's treaſury but do not poſſeſs any land as the *Zaims* and *Timariots* do. There are about 12 or 15000 of them in *Europe*, who are of two ſorts, tho' one called *Silahtari* or *Siladhors* that is armed men with a yellow cornet; the others *Spahi Oglanis* or ſervants of the *Spahi's*, who wear a red ſcarf; theſe march before their maſters, and are more eſteemed than they, becauſe in a battle where their maſters turned their backs, theſe maintained their ground againſt the enemy.

They carry a lance in their hand, and a ſcimitar by their ſide, and a bow and arrows; ſome of them wear coats of mail and head-pieces of the ſame colour with their ſcarves. They are not diſtinguiſhed into companies or regiments, nor do they obſerve any other order but following their ſtandard.

They are obliged to guard the Grand Seignior's and Grand Vizier's tents on horſeback, as are the *Janizaries* on foot.

SPALT' } a white, ſcaly, ſhining
SPELT' } ſtone, frequently uſed to promote the fuſion of metals.

SPARE'NESS, thinneſs, leanneſs.

SPARGA'NION [σπαργάνιον, Gr.] ſedge or ſword-graſs, *L.*

SPA'RINGNESS [*epargne*, F. prob. of ſpærnan, *Sax.* to ſpare] parcimony.

SPARGEFAC'TION, a ſprinkling, *L.*

SPARK'ISHNESS, gaity, briſkneſs, ſpruceneſs, *&c.*

SPARK'LING [of ſpancluncz, *Sax.*] caſting out ſparks of fire, brilliant, as diamonds, *&c.*

A SPAR'ROW [*Hieroglyph.*] repreſents an happy increaſe of the year.

SPARS, the ſpokes of a ſpinning-wheel.

SPASMAT'ICKNESS, the being troubled with the cramp.

SPA'TIOUS } [*ſpatioſus*, L.] large,
SPA'CIOUS } wide.

SPA'TIOUSNESS [*ſpatioſitas*, L.] ampleneſs.

SPAT'LING-*Poppy*, a flower.

SPAYA'DE, a young ſtag in the third year.

SPAY'ING, an operation of caſtrating the females of ſeveral kinds, as ſows, bitches, *&c.* to prevent any farther conception, and promote their fattening.

SPEAK'ABLE, capable of ſpeech. *Milton.*

SPE'CIALNESS [*ſpecialitas*, L.] ſpecialty.

SPE'CIES [among *Logicians*] is a common idea, under one more common and more general; as the *Parallelogram* and the *Trapezia* are ſpecies of the *Quadrilater*; and *Body* and *Mind* are ſpecies of *Subſtance*.

SPECIES [with *Rhet.*] is a particular contained under a more univerſal one.

SPECIES [in *ancient Muſick*] a ſubdiviſion of one of the generals.

SPECIES [in *Opticks*] the image painted on the retina of the eye, by the rays of light reflected from the ſeveral points of the ſurface of objects, received in

in at the pupilla, and collected in their paſſage thro' the chryſtalline, *&c.*

Impreſſed SPECIES, are ſuch as come from, within, or are ſent from the object to the organ.

Expreſſed SPECIES, are thoſe, on the contrary, from without, or that are ſent from the organ to the object.

SPECIES [in *Commerce*] are the ſeveral pieces of gold, ſilver, copper, *&c.* which, having paſſed their full preparation and coinage, are current in publick.

Decried SPECIES, are ſuch as the prince has forbidden to be received in payment.

Light SPECIES, are ſuch as fall ſhort of the weight preſcribed by law.

Falſe SPECIES, are thoſe of a different metal from what they ſhould be.

SPECIES [in *Theol.*] the appearances of the bread and wine in the ſacrament after conſecration. The ſpecies of the bread are its whiteneſs, quantity, figure, *&c.* of the wine its flavour quickneſs, ſpecifick gravity, *&c.*

SPECIF'ICALNESS } [of *ſpecifique*,
SPECIF'ICKNESS } F. of *ſpecificus*, L.] a ſpecifick quality.

SPECIF'ICK [in *Philoſ.*] is that which is proper or peculiar to any thing; that characterizes and diſtinguiſhes it from every other thing.

SPECI'FICKS [with *Phyſicians*] medicines againſt ſome particular diſeaſe, which are of three kinds. 1. Such as are eminently and peculiarly friendly to this or that part of the body, as to the heart, the brain, the ſtomach, *&c.* 2. Such as ſeem to extract, expel, or evacuate ſome determinate humour, by a kind of ſpecifick power, with which they are endowed, as *Jalap* purges watery humours, *Rhubarb* bile, *&c.* 3. Such as have a virtue or efficacy to cure this or that particular diſeaſe, by ſome hidden property.

SPE'CIOUSNESS } [*ſpecioſitas*, L.]
SPECIOS'ITY } fairneſs of ſhow and appearance.

SPEC'ULABLE [*ſpeculabilis*, L.] which may be diſcerned.

SPECULA'RIS *lapis*, a kind of ſtone clear as glaſs, uſed in divers countries, where it is found, for window-lights.

SPEC'ULATISTS, perſons addicted to ſpeculation.

SPEC'ULATIVENESS [of *ſpeculatif*, F. of *L.*] propenſeneſs to ſpeculation, ſtudiouſneſs in obſervation: *Speculativeneſs* is the oppoſite to *Practicalneſs*.

SPEC'ULATORY [*ſpeculatorius*, L.] ſpeculative, contemplative.

SPEC'ULUM, any hard body that is capable of reflecting the ſun beams.

SPECULUM [with *Aſtrologers*] a table us'd after they have erected the figure of a nativity; containing the planets, with the cuſps and aſpects, terms, *&c.* all in their proper places, thereby to find out the progreſſion of the ſignificators to the promittors, and rectify the eſtimate time of the ſcheme by accidents.

SPEECH [of ƿpæce of ƿpeacan, *Sax.*] is that admirable conveyance of one man's mind to another, which our great creator has endow'd the human ſpecies with, and which has ſeveral neceſſary particulars to be obſerved, in order to be clearly and intelligibly underſtood; to which purpoſe grammarians call even the ſame word by different names, according as it ſtands related to a thing, and expreſſes it ſimply, or its bare exiſtence, or ſome quality action or paſſion thereof.

The *Latin* grammarians have diſtinguiſhed words into eight kinds, and rank'd them into ſo many different claſſes, as *Noun*, *Pronoun*, *Verb*, *Participle*, *Adverb*, *Conjunction*, *Prepoſition*, *Interjection*. This diviſion has been followed, in the general, by moſt modern grammarians: But in this they differ from the *Greeks*, in that they make the article one part of ſpeech, and rank the interjection with the adverb. But the *Latins*, who did not commonly uſe the article, made the interjection a part of ſpeech; ſo that they agree in the number of the parts, tho' not in the diviſion, which is *Article*, *Noun*, *Pronoun*, *Verb*, *Participle*, *Adverb*, *Prepoſition*, *Conjunction*. The moderns, as the *French*, *Italians*, &c. who uſe the article, very much follow the *Greek* diviſion: But the *Engliſh* generally follow the *Latin* diviſion, and make but little uſe of the article, except *the* and *a*, the former of which is generally uſed before a noun ſubſtantive in the *Nominative* and *Accuſative* caſes, and *a*, which is a note of a *Nominative*, only when it is by itſelf.

SPEEKS [with *Shipwrights*] great and long iron-nails with flat heads, of different lengths, and ſome ragged, ſo that they cannot be drawn out again, uſed in many parts of a ſhip for faſtening planks, *&c.*

SPELL *the Miſſen-Sail* [*Sea Term*] ſignifies take it in and peek it up.

SPEL'LERS, the ſmall branches ſhooting out from the flat parts of a buck's horn at the top.

To SPEND [in *Sea Language*] a term uſed of a maſt of a ſhip; when it is broken down by foul weather, it is ſaid to be ſpent.

SPEND'THRIFT [of Spenban and Þyꝛꝛ, *Sax.*] a prodigal ſpender.

SPERMOL'OGIST [σπερμολόγος, Gr.] a gatherer of ſeed.

SPHÆREOME'TRIA [of σφαῖρα and μετρον, Gr. meaſure] ſphæreometry, or the art of meaſuring ſpherical figures.

SPHÆREOME'TRICAL } [of σφαῖρα and
SPHÆREOMET'RICK } μετρικός, Gr.] of or pertaining to ſphæreometry.

SPHÆROID'AL [of σφαῖρα and εἶδος, Gr. form] ſphærical.

SPHÆR'D, formed or compaſſed in a ſphere. *Milton.*

SPHÆR'ICALNESS [*ſphæricus*, L. of σφαιρικος, Gr.] roundneſs like a ſphere.

Direct SPHERE } [in *Aſtronomy*] is
Right SPHERE } when both the Poles of the world are in the *Horizon*, and the equinoctial paſſes thro' the *Zenith*; ſo that the equator and all its parallels, ſuch as the tropicks and polar circles, make right angles with the *Horizon*, and are divided by it into two equal parts; ſo that the ſun, moon and ſtars aſcend directly above, and deſcend directly below the *Horizon*; as at all places ſituated juſt under the equinoctial line.

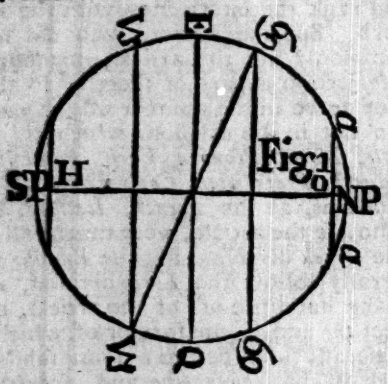
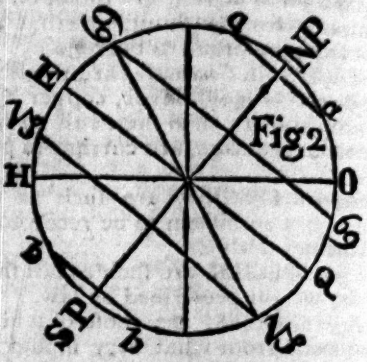


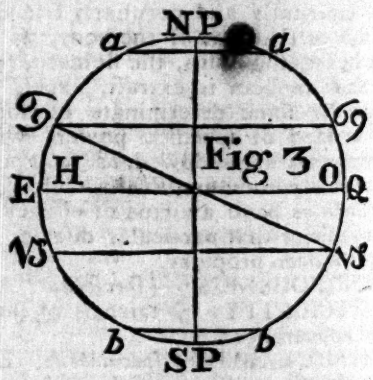
Fig. 1. repreſents a right ſphere, where the axis of the globe coincides with the horizon: and the equator *E Q.* and all its parallels, are equally divided by the horizon; conſequently thoſe, that enjoy that poſition, have their days always equal to their nights.

Oblique SPHERE [in *Aſtronomy*] is ſuch a ſituation of the world, as that the axis of it inclines obliquely to the *Horizon*; one of the Poles being raiſed any number of degrees leſs than 90 above it; and the other depreſſed as much below it, ſo that the ſun and ſtars aſcend and deſcend obliquely, and ſome of them never aſcend at all. This poſition happens to all places wide of the equator.



In *Fig.* 2. which repreſents an oblique ſphere, for the latitude of 50 d. *North*, all the Parallels to the equator are unequally divided by the horizon; therefore, their days and nights are unequal, except when the ſun is in the equator, becauſe it is equally divided by the horizon; therefore, then their day and night will be equal.

A Parallel SPHERE, is that poſition of the globe which hath one of the Poles in the *Zenith*, and the other in the *Nadir*, the equator in the horizon, and all the circles, parallel to the equator, are parallel to the horizon.



In *Fig.* 3. the equator and horizon are the ſame; and it is apparent from the figure, that all the time the ſun is in the ſix northern ſigns, he will ſtill appear to deſcribe circles above, and parallel to the horizon of the inhabitants of the north pole; hence it is called a *Parallel Sphere*; and all the other ſix months he will continue under their horizon.

In

In each of the preceding figures, *N. P.* repreſents the north pole, and *S. P.* the ſouth, *a a* and *b b* the polar circle, ♋ ♋ the tropick of *Cancer*, and ♑ ♑ the tropick of *Capricorn*. *Ho.* the horizon, and *E. Q.* the equator, and the circle ſurrounding the whole, a meridian; the line that is drawn from Pole to Pole repreſents the axis of the globe.

SPHE'RICAL *Geometry*, the doctrine of the ſphere; particularly of the circles deſcribed on the ſurface thereof, with the method of projecting the ſame on a plane.

SPHERICAL *Trigonometry*, is the art of reſolving ſpherical triangles, *i. e.* from the three parts of a ſpherical triangle given to find the reſt.

SPHER'ICAL *Aſtronomy*, that part of aſtronomy, which conſiders the univerſe, ſuch as it appears to the eye.

SPHERI'CITY, the quality of a ſphere, or that whereby a thing becomes ſpherical; ſphericalneſs.

SPHER'ICKS, the doctrine of the ſphere, particularly of the ſeveral circles deſcribed on the ſurface of it, with the method of projecting the ſame in *Plano*.

Oblong SPHEROID [with *Mathemat.*] a ſolid figure made from the plane of the *Semi-ellipſis*, by a circumvolution or rolling made about its longeſt axis.

Prolate SPHEROID, a ſolid figure found, as above, the circumvolution being about the ſhorteſt axis.

SPHINC'TER *Gulæ* [of σφιγκτὴρ, Gr.] a continuation of the muſcle call'd *Pterygopharingæus*, which ariſes from each ſide of the *ſcutiformis*, or ſhield-like griſtle, and paſſes to a middle line on the back part of the *Fauces*.

SPHINX [of σφίγγω, Gr. to perplex or puzzle] was, according to the poets, a monſter, the daughter of *Echidna* and *Typhon*, having the face and voice of a girl, the body like a dog, the tail of a dragon, and claws of a lion, and large wings on the back. This infeſted the city of *Thebes*, propoſing ænigmatical queſtions to thoſe that paſſed by; and, if they could not preſently ſolve them, it devoured them without mercy: So that the country round about was forſaken, and no body dar'd to venture near the city. The oracle, being conſulted, declared, the only way to be delivered from its tyranny, was to tell the meaning of the riddle; the riddle was this, *What creature is it that in the morning walks on four feet, at noon on two, and in the evening on three?* *Creon*, the king, having cauſed it to be proclaim'd all over *Greece*, that he would quit his claim to the crown, to him that ſhould reſolve the queſtion, it was done by *Oedipus*, as follows; that it was man, who in his youth went upon all fours, as beaſts, upon his hands and feet; and, when arriv'd to his full age, upright on his feet only; and, in old age, made uſe of a ſtaff inſtead of a third foot. Upon the reſolving this riddle, the monſter was ſo enraged, that in a furious manner it daſh'd its brains out againſt a rock. Some ſay, this *Sphynx* was a robber, and that the ambages of his riddle were the windings and turnings of a rocky mountain, where he haunted, robbing and murdering thoſe that travelled near *Thebes*.

SPHINX [*Hieroglyphically*] was put to ſignify *Myſteries*, and accordingly was placed at the entrance of all the temples of *Egypt*; to intimate, that all the gods there worſhipped were myſteriouſly repreſented, and that the common people could never underſtand the meaning of all the images and their poſtures without an interpreter. *Cadmus* having an *Amazonian* wife, whoſe name was *Sphinx*, went to *Athens*, and having ſlain *Dracon*, ſeized on the kingdom and after that took *Harmonia*, *Dracon*'s ſiſter, to wife. Therefore when *Sphinx* came to know that he had gotten another wife, having gained over many of the citizens to her by fair words, and gotten into her hands a great deal of wealth, and a very ſwift dog, that *Cadmus* uſed always to have with him, ſhe betook herſelf to a mountain, called *Sphingius*, from whence ſhe attacked *Cadmus* in a hoſtile manner, made daily ambuſhments, and deſtroyed many of the inhabitants of *Thebes*. Now they were wont to call ambuſhments σφιγματα, *Gr.* i. e. riddles, and this grew a common ſaying with them, the *Argivan* (*Grecian*) *Sphinx*, propounding ſome riddle, tears us in pieces, and none can unfold the riddle. *Cadmus*, he cauſed it to be proclaimed that he would give a great reward to whomſoever ſhould ſlay this *Sphinx*; upon this *Oedipus* of *Corinth* coming thither, who was famous for martial atchievements, and having with him a ſwift horſe, and ſome of *Cadmus*'s ſoldiers, aſcending the mountain bynight, ſlew *Sphinx*. And hence the able had its original. *Palæphatus*.

SPHONDYL'IUM [with *Anat.*] a *Vertebra* or turning joint of the back-bone, *L.*

SPI'CA-

SPI'CATED [*ſpicatus*, L.] in the form of an ear of corn.

SPICK *and ſpan*, intirely, as *ſpick and ſpan new*, entirely new.

SPI'COUSNESS [*ſpicoſitas*, L.] a being ſpiked like ears of corn; alſo fulneſs of ears.

SPIKE [with *Botaniſts*] is a body thick ſet with flowers or fruits, in ſuch a manner as to form an acute cone, as in wheet or barley.

SPIKE'NARD [*ſpica nardi*, L.] a kind of ear growing even with the ground and ſometimes in the ground, uſed in medicine, *&c.*

SPI'KEDNESS [of *ſpicatus*, L.] likeneſs to an ear of corn.

SPI'KING *up a Gun* [in *Gunnery*] is faſtening a quoin with ſpikes to the deck, cloſe to the breech of the carriages of the great guns, ſo that they may keep firm and cloſe to the ſides of the ſhip, and not break looſe when the ſhip rolls.

SPILTH [ꝩpilð, *Sax.*] a ſpilling.

SPIL'LERS [with *Hunters*] the ſmall branches ſhooting out from the flat parts of a buck's horn at the top.

SPINI'GENOUS [*ſpinigena*, L.] ſprung up of a thorn.

SPIN'NING, is ſaid to have been firſt taught in *England* by *Anthony Bonviſi*, an *Italian*, about the 20th of *Henry* VII. at which time began the making of *Devonſhire* kerſies and *Coxal* clothes.

SPINO'SISM [of *Spinoſa*, born a *Jew*, but he profeſſed no religion, either *Jewiſh* or *Chriſtian*] the opinion or doctrine of *Spinoſa*, who, in his books, maintains that all religions are only political engines, calculated to make people obedient to magiſtrates, and to make them practiſe virtue and morality, and many other erroneous notions in philoſophy as well as theology.

SPINO'SISTS, the followers of *Spinoſa*, or the adherers to his opinions.

SPINS'TRY [of ꝩpinnan, *Sax.*] the art of ſpinning.

SPI'NY [*ſpinoſus*, L.] thorny.

SPI'RAL [in *Architect.* &c.] a curve that aſcends winding about a cone or ſpire, ſo that all the points thereof continually approach the axis.

SPI'RED [of *ſpira*, Ital.] having a ſpire or ſteeple tapering till it comes to a point.

SPIR'IT [*ſpiritus*, L.] an immaterial, incorporeal being; an intelligence, *&c.*

SPIRIT [in *Metaphyſicks*] is defined to be a finite, thinking ſubſtance, altogether independent on, and free from matter, under which angels, dæmons, and intelligences, are comprehended; nor is there any difference between them, but that the angels are good, and the devils evil, *&c.* All the other properties, as eſſence, exiſtence, knowledge, power, *&c.* are common to both.

SPIRIT *of Nitre* [in *Chymiſtry*] is made by mingling one part of ſaltpetre with three of potters-earth, and then diſtilling the mixture in a large earthen retort, in a cloſe reverberatory fire.

SPIRIT *of Wine*, is only brandy rectified once or more times by repeated diſtillations.

To SPIRIT *away Children*, is to entice or ſteal them away privily from their parents or relations, in order to convey them beyond ſea, eſpecially to the plantations in the *Weſt-Indies*; a practiſe ſome years ſince too common, by perſons then called *Kidnappers*, but now not ſo much in uſe, it being made death ſo to do, by act of parliament.

SPIRITS [in an *animal Body*] are a pure and ſubtile exhalation, bred and planted in it, being a thin vapour engendered of the humour, and ſerving for a ſiege to the natural heat of the body, and is therefore called *Natural*, *Vital* and *Animal*; and in man, *&c.* an air, which exhaling by ſweat out of the pores of the body, refreſhes the ſpirits, and quickens the members: It is drawn in by breathing, and diſtributed into three portions, the greateſt part of which is carried to the heart and lungs for the refreſhment of the ſpirits, and the forming, or to be the matter of the voice; the other is conveyed to the ſtomach by the *Oeſophagus*, and comforts the nouriſhing odour, by which the body is ſuſtained faſting; the remaining part is attracted to the brain, to which it conveys odours, and temperates the animal ſpirits.

Private SPIRIT, is the particular view or notion every perſon has of the dogmata of faith, and the truths of religion; as ſuggeſted by his own thought, and the perſuaſion he is under, in regard thereunto.

SPIRIT [in *Theology*] is uſed by way of eminence for the third perſon in the Holy Trinity; alſo for the divine power and virtue, and the communication thereof to men; alſo an incorporeal being or intelligence.

SPIRITUOSITY } fulneſs of ſpi-
SPIR'ITUOUSNESS } rits, liveli-
neſs.

To

To SPIRT', to iſſue out with a force, as water, *&c.* out of a ſquirt, *&c.*

SPIS'SATED [*ſpiſſatus*, L.] thickened.

SPISSA'TION, a thickening. *L.*

To SPIT *like butter* [with *Gardeners*] a term uſed of old, fat dung, thoroughly rotted.

SPLANCHNOL'OGIST [of σπλαγχνα the bowels, and λέγω, to tell, *Gr.*] a deſcriber or treater of the bowels.

SPLEN'DIDOUS [*ſplendidus*, L.] glorious, magnificent, noble, ſtately.

SPLEN'DENCY [of *ſplendens*, L.] ſhiningneſs.

SPLEN'ETICKNESS } [of *ſpleneti-*
SPLEN'ICKNESS } *cus*, L. of σπληνετικὸς, Gr.] the being ſick of the ſpleen; alſo ſpitefulneſs, *&c.*

SPLEN'ICK [*ſplenicus*, L. σπληνικὸς, Gr.] of, or pertaining to, or good againſt the ſpleen.

A cut SPLICE [with *Sailors*] is when a rope is let into another with as much diſtance as one pleaſes, ſo as to have it undone at any time, and yet be ſtrong enough.

A round SPLICE, is when the end of a rope is ſo let into another, that they ſhall be as firm, as if they were but one rope.

SPONDAU'LES [of σπονδὴ, a libation, and αὐλὸς, Gr. a flute] a player on the flute, or ſuch like wind inſtrument, who during the offering of the ſacrifice, performed ſome ſuitable air in the prieſt's ear, to prevent the hearing of any thing that might diſtract him or leſſen his attention.

SPONTA'NEOUS [in the *Schools*] a term applied to ſuch motions of the body and mind, as we perform of ourſelves, without any conſtraint.

SPOON-*Wort*, an herb.

SPORT'FUL [of *diſporto*, Ital.] full of play, *&c.*

SPORT'IVE [of *ſe diſportare*, Ital.] diverting.

SPORT'IVENESS, divertingneſs.

SPOT'LESS [prob. of ſpott, *Teut.*] without ſpot, innocent.

SPOT'LESNESS, unſpottedneſs, innocency.

SPOTS *in the Nails*, thoſe in the top of the nails are ſaid to repreſent things paſt, thoſe in the middle things preſent, and thoſe at the bottom future events; white ſpots are ſuppoſed to preſage felicity, and blue ones misfortunes, *&c.* though this conjecturing of future events by theſe ſpots, ſeems to be but a ſuperſtitious imagination, yet it has antiquity on its ſide; and *Cardan* affirms, that he had diſcovered a property in himſelf, of finding in them ſome ſigns of moſt events that ever happened to him.

SPOU'SAL [of *eſpouſailles*, F. *ſponſalia*, L.] an epithalamium or wedding-ſong. *Milton.*

SPOUS'D [of *eſpouſer*, F.] eſpouſed. *Milton.*

To SPRAIN, to contort or overſtretch the tendons.

SPRAWL'ING [ſome derive it of ſpriet, *Du.* a graſs-plot] lying ſtretched out at length and breadth.

The SPRING [*Hieroglyphically*] was repreſented by a loving and fawning dog.

SPRING [in *Phyſicks*] a natural faculty or endeavour bodies have to return to their firſt ſtate, after having been violently put out of the ſame, by compreſſing, bending, or the like, called elaſticity or elaſtick force.

SPRING'ER *of an arched Gate* [in *Architect.*] the mouldings that bear the arch.

SPRIN'GANT [in *Heraldry*] a term applyed to any beaſt in a poſture ready to give a ſpring or leap.

SPRIN'GINESS [of ſpringan, *Sax.*] a quality in ſome bodies, when they are preſſed or altered by a preſſure or ſtroke, to recover their former figure.

SPRUCE'NESS, neatneſs, gaiety in dreſs.

SPU'MID [*ſpumidus*, L.] foamy, frothy.

SPU'MINESS [of *ſpuma*, L.] frothineſs.

SPUMO'SE } [*ſpumoſus*, L.] full of
SPU'MOUS } froth.

SPU'MY [*ſpumeus*, L.] frothy.

A SPUNGE [*ſpongia*, L.] a kind of ſea fungus or muſhroom, found adhering to rocks, ſhells, *&c.* on the ſea-ſhore.

To SPUNGE, to waſh or rub a thing over with a ſpunge; alſo to clear a gun from any ſparks of fire remaining in it with a gunner's ſpunge.

Pyrotechnical SPUNGES, are made of the large muſhrooms or fungous exceſcences growing on old oak, aſhes, firs, *&c.* theſe are dryed in water, boiled and beaten, then put in a ſtrong lye made of ſalt-petre, and afterwards dryed in an oven. Theſe make the black match or tinder brought from *Germany*, for ſtriking fire with a flint and ſteel.

SQUAL'ID [in *Botan. Writ.*] a term applied to colours when they are not bright, but look faded and dirty, *L.*

SQUAL'IDNESS [of *squaliditas*, L.] foulneſs, naſtineſs, ſlovenlineſs.

SQUAL'LEY, inclinable to ſudden ſtorms of wind and rain.

SQUAMO'SENESS [of *squamoſus*, L.] ſcalineſs.

SQUA'MOUS *Root* [with *Botan.*] is that kind of bulbous root which conſiſts of ſeveral coats involving one another, as the onion, *&c.*

SQUAN'DERER, a laviſh ſpender.

Geometrical SQUARE, a compartment frequently added on the face of a quadrant, frequently called the *Line of Shadows* and *Quadrat.*

SQUARE *Battle* or *Battalion of Men*, is one that hath an equal number of men in rank and file.

SQUARE'NESS [of *equarri*, F.] a ſquare form.

To SQUAWL [ſchallen, *Teut.*] to bawl out.

SQUIN'SY [*ſquinantia*, L.] the ſquinancy.

S. S. *Societatis ſocius*, *i. e.* fellow of the ſociety, *L.*

S. S. S. *ſtratum ſuper ſtratum*, *i. e.* layer upon layer, *L.*

S. T. an indeclinable term, chiefly uſed to command ſilence.

St. Saint.

A STAB, a wound made by a thruſt with ſome pointed weapon.

To STAB'LISH [*ſtabilire*, L.] to eſtabliſh.

To STACK [prob. of *ſtacca*, Ital.] to pile up wood, hay, *&c.*

STAD-*Holder* } a governor or re-
STADT-*Holder* } gent of a province in the *United Netherlands.*

A STAG [*Hieroglyphically*] lying on its ſide, and chewing its meat, repreſented a learned and accompliſhed man. The horns of a ſtag are an hieroglyphick of the power, authority, and dignity unto which ſuch deſerve to be promoted.

STAG, is an emblem of ſwiftneſs and fear, alſo of a faint hearted perſon.

STAG'NANCY [of *ſtagnans*, L.] a ſtanding in a pool.

STAIN'ANT *Colours* [in *Heraldry*] are tawney and murrey.

STAIRS [ſtæzpej, *Sax.*] ſteps to aſcend by.

STALAC'TITÆ [of σταλάγμος, Gr. a drop or dropping] a ſort of ſtony, ſparry icicles that hang down from the tops or arches of grotto's, caves, or vaults under ground, as alſo from the roofs and chapiters of pillars that are built over hot ſprings or baths.

STALK [with *Botan.*] is defined to be part of a plant receiving the nouriſhment from the root, and diſtributing it into the other parts, with which it is clothed, not having one ſide diſtinguiſhable from the other. The ſtalk of a tree it called the trunk; in corn and graſs, it is called the blade.

A naked STALK, one which has no leaves on it.

A creſted STALK, one which has furrows or ridges.

A winged STALK, one which has leaves on both ſides.

A ſtriped STALK, one that is of two or more colours.

STALK'ING [of ſtælcan, *Sax.*] walking ſoftly, ſtately, and ſtrutting.

STAL'LED [*q.* fatted in a *Stall*] fatted.

STAM'INA [with *Anat.*] are thoſe ſimple, original parts of an animal body which exiſted firſt in the embryo, or even in the ſeed; and by the diſtinction, augmentation, and accretion of which, the human body, at its utmoſt bulk, is ſuppoſed to be formed by additional juices. *L.*

STAM'MERING [of ſtamop, *Sax.*] ſtuttering in ſpeech.

STANCH'NESS [prob. of Stanban, *Sax.*] ſubſtantialneſs, firmneſs, *&c.*

STAN'DARD, for gold coin in *England*, is 22 caracts of fine gold and 2 caracts of copper; and the *French* and *Spaniſh* gold are nearly of the ſame ſtandard.

STANDARD, for ſilver coin, is 11 ounces and 2 penny weights of fine ſilver, and 18 penny weights of copper melted together, and is called *Sterling.*

STAN'FILES, cut paſte-boards thro' which card-makers colour court-cards.

STA'PHYLE [σταφυλη, Gr.] a diſeaſe in the roof of the mouth, when the *Uvula* grows black and blue like a grape-ſtone.

STAR [with *Moraliſts*] is an emblem of prudence, which is the rule of all virtues, and leads us to worthy actions, enlightening us through the darkneſs of this world.

STAR [in *Heraldry*] has uſually five beams or points, and ſo in *Blazonry*; if there be no more, there is no need to mention the number; but, when they are more, the number muſt be expreſſed, and the ſtar muſt never have above ſixteen.

STAR'LESS, without ſtars, *Milton.*

STAR'OST, a poliſh dignitary, who enjoys the honour and revenue of a *Staroſty*, which is an eſtate conferred upon

upon him by the king at his pleaſure, on condition of paying into the king's exchequer a fourth part of the revenue for furniſhing the arſenals, providing artillery and ſubſiſts the poliſh horſe or gendarmery.

STAR'-PAV'D, paved with ſtars. *Milton.*

STAR'RINESS [of ſtæpnicz-neſſe, *Sax.*] fulneſs of ſtars.

STAR'RY [ſtæpnicz, *Sax.*] full of ſtars.

Falling STARS, are fiery exhalations enkindled in the air, complying therewith in their motion, and called ſhooting ſtars, which, when their more ſubtile parts are burnt away, fall down, becauſe the weight of the viſcous and earthy matter, exceeds the weight of the air that lies under it.

Fixed STARS, are ſo called, becauſe they always keep the ſame diſtance among themſelves, and not becauſe without motion; for they have two motions; one motion is in common with the whole Heaven, which is from eaſt to weſt, on the poles of the world, which carries all the ſtars along with it, and this revolution is made in 24 hours; the other motion is from the weſt to the eaſt, on the poles of the ecliptick, which is very ſlow; for they do not make their revolution, according to that famous aſtronomer *Tycho Brahe*, in leſs than 25816 years. Theſe ſtars are divided into ſeveral conſtellations. It is the general opinion, that the *fixed Stars* are bodies that ſhine by their own light. The region of Heaven where theſe *Fixed Stars* are placed, is that which is called the *Firmament*. They are believed not to be contained in the ſame ſpherical ſuperficies, nor any of them ſo low as the planets, for this reaſon, becauſe there is no parallax nor difference of aſpect to be found, nor have they ever eclipſed any planets.

START'LY [of ſtyrlan, *Sax.* ſtarren, *Teut.*] apt to ſtart up as ſome horſes, *&c.*

STATE [*état*, F. *ſtatus*, L.] condition; alſo pomp.

The natural STATE *of Man* [among *Moraliſts*] being conſidered with relation to other men, is that which affects us upon the bare account of our univerſal kindred.

The Adventitious STATE *of man* [among *Moraliſts*] is that which obliges men by the authority of ſome human conſtitution.

A STATE *of Peace*, is when men live quietly together without the diſturbances of violence or injuries, and voluntarily diſcharge their mutual duties, as matters of neceſſary obligation.

A STATE *of war*, is when men are mutually engaged in offering and repeling injuries, or endeavouring forcibly to recover their dues.

STAT'ERA, a ſort of balance, otherwiſe called the *Roman* balance; a gold-ſmith's balance; alſo troy weight, *L.*

STAT'ICKS [with *Phyſicians*] a kind of epilepticks, or perſons ſiezed with an epilepſy.

STA'TION [among the *Ancient Chriſtians*] the faſts of *Wedneſday* and *Friday* which many obſerved with much devotion.

STAT'IONARINESS [of *ſtationarius*, L. *ſtationaire*, F.] ſettledneſs in place.

STATIONERS, they conſiſt of a maſter, two wardens, 30 aſſiſtants, 227 on the livery, their fine is 20 *l.* and there are two renter-wardens, for which the fine is 24 *l.* Their arms are *ſable* on a chevron, between three bibles *Or*, a falcon riſing between two roſes *Gules*, ſeated of the ſecond in chief a glory, in the ſhape of a dove expanded *Proper*. Their hall is near the ſouth end of *Ave Mary Lane*.

STA'TIVE [*ſtativus*, L.] of or belonging to a garriſon, fort or ſtation.

A STATUE [*ſtatua*, L.] a ſtanding image made of metal, ſtone, wood, *&c.*

Achillean STATUE, a ſtatue of ſome *Hero*, ſo named, becauſe of the great number of ſtatues *Achilles* had in all the cities of *Greece*.

Allegorical STATUE, one which, under a human figure or other ſymbol repreſents ſomething of another kind, as a part of the earth; as a perſon in a *Weſt-Indian* dreſs for *America*, a ſeaſon an element, *&c.*

Curule STATUES, are ſuch as are repreſented in chariots drawn by *Bigæ* or *Quadrigæ*, i. e. 2 or 4 horſes.

Equeſtrian STATUE, one repreſenting a king or ſome famous perſon on horſe-back, as that of king *Charles* I. at *Stocks Market*. &c.

Greek STATUE, is one that is naked and antique; the *Greeks* having commonly ſo repreſented their deities and heroes, their *Athletæ* and youths generally performing their exerciſes of wreſtling naked.

Hydraulick STATUE, any figure placed as an ornament to a fountain or grotto, or which does the office of a *jet d'eau*, &c.

Pedeſtrian STATUE, one on foot, as that of king *Charles* in the *Royal Exchange*, or in the *Privy Garden*.

Roman STATUE, one clothed after the *Roman* manner, as that of king *Charles* II. in the middle of the *Royal Exchange*.

STAYD'NESS, ſoberneſs, graveneſs, ſerioufneſs.

STEALTH [of ſtealan, *Sax.*] the action of theft; alſo privacy.

STED, STAD, STOLD } [in the *German* language] a city, as *Ingolſtad*.

STEEL'Y [of ſtaalıgh, *Dan.*] conſiſting of ſteel.

STEEL-*Yards*, a balance for weighing things of various weights by one ſingle weight, as from one ſingle pound to 112 pounds.

STEER'INGS, a ſort of gold coin.

STEGANOG'RAPHIST [of στεγανός, private, and γράφω to write, *Gr.*] an artiſt in private writing.

STEL'LEER, a balance conſiſting of an iron beam with notches, a hook at one end, and a poiſe or weight, uſed by butchers and others that keep markets, called the *Roman* beam.

STELOGRAPHY [στηλογραφία of στήλη a bound, ſtone or pillar, and γράφω, a writing] an inſcription or writing on a pillar, &c.

STENOGRAPH'ICAL, pertaining to ſecret writing.

STENT [ſtent, *Sax.*] a ſtint, a limit, a bound.

STEP'-*Father*, [ſteop-faðer, of ſteop, *Sax.* rigid, ſevere and faðer] a father in law.

STERCORA'CEOUS [of *ſtercoratus*, L.] of or belonging to dung, ſtinking.

STER'CORATED [*ſtercoratus*, L.] dunged, manured with dung.

STERCU'TIUS [according to the poets] the ſon of *Picus* and *Fatua*, who was deified for the good he did to mankind, by ſhewing them how to improve their land by dunging and manuring it.

STEREOGRAPH'ICAL [of στερεός ſolid, and γράφω, *Gr.* to deſcribe] according to the art of Stereography, or repreſenting ſolids on a plane.

STEREOMET'RICAL [of στερεος and μετρια, Gr. to meaſure] pertaining to the art of Stereometry.

STEREOTOMY [στερεοτομια of στερεος and τομή, Gr. a cutting] the art or ſcience of cutting ſolids or making ſections thereof, as in profiles of architecture in walls, &c.

STER'ILNESS [*ſterilitas*, L. *ſterilité*, F.] barrenneſs, &c.

STEW'ARDSHIP [of ſtıpaɲð and ſcip, *Sax.* a term denoting office] the office of a ſteward.

STICK'INESS [of ſtıcan, *Sax.*] aptneſs to ſtick.

To STICK'LE [of ſtıcan, *Sax.*] to be zealous for a perſon or affair.

STIF'NESS [ſtıfneſſe, *Sax.*] an unbending quality, a coagulation of the matter with dry glue, that it will not bend but break.

STIGMA'S are ſometimes thoſe inciſions, made in their fleſh by the heathens in honour of ſome falſe deity; which marks alſo were ſometimes made with an hot iron, and ſometimes with the points of fine needles, which were afterwards filled with a fine powder of various colours; alſo ſome of the *Eaſtern* Chriſtians, and the pilgrims at *Jeruſalem* uſe it, by having a crucifix &c. made upon their arms, breaſt, &c.

STIG'MATA [στίγματα, Gr.] certain marks anciently imprinted upon the *Roman* ſoldiers, when liſted. *L.*

STIGMATA, notes or abbreviations conſiſting only of points diſpoſed various ways, as in triangles, ſquares, croſſes.

STIGMATA [among the *Franciſcans*] the marks or points of our Saviour's wounds in the hands, feet, and ſides, impreſſed by him on the body of St. *Francis*, as they ſay. *L.*

STIGMATA [in *Natural Hiſtory*] points or ſpecks ſeen on the ſides of the bellies of inſects, particularly the *Sphonditium*, L.

STIGMAT'ICALNESS [of *ſtigmaticus* L. στιγματικός, Gr.] infamouſneſs, the being branded with a mark of infamy.

STIG'MATISED [*ſtigmatiſé*, F. of στιγματίζω, Gr.] branded with a note of infamy.

STILE originally ſignified the inſtrument or iron pen with which the ancients uſed to write; but it is now appropriated to the manner of an author's expreſſing himſelf. Diſcourſe is the character of the ſoul; men's words paint out their humours, and every one follows that ſtile to which his natural diſpoſition leads him; and thence proceeds the difference in ſtile among them that write in the ſame language; and there is as much difference in ſtile as in complexion.

A diffuſed STILE, is one that is ſo flowing, that how much ſoever the authors

thors may have affected brevity, yet one half of what they have ſaid may very well be ſpared. Rhetoricians have reduced ſtiles to three kinds, the ſublime, the middle and the low.

A Sublime STILE [among *Rhetoricians*] is one that admits of nothing mean or low. If there be a thouſand things ſaid well, if there be any allay of a low character among them, they will not gain the character of the ſublime. The expreſſions muſt every where be noble, and anſwer the high idea that we would give of the ſubject. There are ſome bold writers that are very fond of the ſublime, and to that degree, that they mix ſomething great and prodigious in every thing they write, without examining whether there be any foundation for it in reaſon. The ſublime ſtile conſiſts in metaphors and figures which are uſed with the utmoſt liberty. *Virgil's* Æneids are in the ſublime, he talks of nothing but battles, ſieges, wars, princes and heroes; every thing is magnificent, and the ſentiments, words, and grandeur of the expreſſion anſwers to that of the ſubject. There is nothing in the poem that is common. If he is under a neceſſity to make uſe of any thing that is ordinary, he does it by a particular turn, by ſome trope, as for bread he puts *Ceres*, the goddeſs of corn.

The middle STILE [among *Rhetoricians.*] There is no great need of ſaying much in the deſcription of this manner of writing or ſtile, becauſe the very name of it indicates that it is the mean between the *ſublime* and the *low* or *ſimple*. *Virgil's* georgicks are written in the *middle ſtile*; as he is not in them talking of battles, and the eſtabliſhment of the *Roman* empire, he does not uſe the *ſublime*; ſo, on the other hand, his matter not being ſo humble as that of his *Bucolics*, he does not deſcend ſo low. The matter in theſe four books being a ſearch after the hidden cauſes of nature, and a diſcovery of the myſteries of the *Roman* religion, in which he mingles philoſophy, hiſtory, and divinity together; he keeps the middle way between the majeſty of his *Æneids* and lowneſs and ſimplicity of his *Bucolics*.

The low or ſimple STILE [among *Rhetoricians.*] It is a maxim that words muſt agree with things: The *ſimple Stile* is to ſpeak as we commonly ſpeak: *Virgil's Bucolics* are in the *ſimple Stile*, that is, a ſtile that does not require pomp and ornaments of eloquence, nor a magnificent dreſs, but yet it rejects the vulgar ways of expreſſion, and requires a dreſs that is neat and decent. But, tho' this ſtile is called *ſimple*, it does not mean that it is vile and contemptible. But in the ſame kind of ſtile ſome are *ſofter*, ſome *ſtronger*, ſome *florid*, and ſome *ſevere*.

A ſoft STILE, is when things are ſaid with ſo much clearneſs, that the mind is at no trouble to underſtand them: to effect this, every thing that is difficult muſt be made eaſy, all doubts prevented, and nothing muſt be left for the reader to gueſs at. Every thing ought to be ſaid within the neceſſary compaſs. The ſweetneſs of cadence and number does admirably contribute to the ſoftneſs of ſtile, and, when it is tender and delicate, it is extraordinary. The learned recommend *Herodotus* in the *Greek*, and *Titus Livius* in the *Latin*, as patterns of this ſoft ſtile.

The ſtrong STILE is directly oppoſite to the *ſoft Stile*, it ſtrikes the mind, and renders it very attentive. In order to give a ſtile this ſtrength, the expreſſions muſt be conciſe, ſignifying a great deal, and raiſing ſeveral ideas. Authors in *Greek* and *Latin* abound in ſtrong expreſſions; and none of the modern languages have ſo great a ſhare as the *Engliſh*; the *French* cannot pretend to this conciſe and ſtrong manner of expreſſion.

A florid STILE depends in part on the ſoft ſtile, and tropes and figures are the marks of it. And *Quintus Curtius's* hiſtory is reckoned an example of it.

The ſevere STILE is what allows not any thing that is not abſolutely neceſſary; it grants nothing to pleaſure, ſuffers no ornaments, baniſhes all warmth and emotion, and, when it is carried too far, becomes dry.

A cold STILE [among *Rhetoricians*] is, when orators make a bad uſe of figures; for, tho' they take never ſo much pains to move the auditory, they are heard with a certain coldneſs and indifference; as if a man weeps without a cauſe, men laugh at his tears; if he be angry without occaſion, his anger is look'd upon to be either folly or madneſs; but when both are well grounded, the perſons preſent fall into the ſame paſſions.

There may be alſo another diſtinction of STILES, *in reſpect to Arts*; the STILE of the *Orator*, the *Hiſtorian*, the *Dogmatical*, and *Poetical*.

The STILE of an *Orator* ſhould be rich and abounding; for, that being deſign'd

deſign'd to enlighten obſcure or doubtful truths, it will be neceſſary that all the clouds and obſcurities, which hide them, ſhould be remov'd and diſpers'd.

The abounding of the ſtile conſiſts not in a multitude of epithets and ſynonymous words and expreſſions, but in ſuch rich expreſſions as will make the reaſons more valuable, and not dazzle the eyes and underſtanding. And though tropes are ſerviceable on this occaſion, they ought never to dazzle with a falſe luſtre, or impoſe falſhood on the auditory for truth. The orator ſhould never be cold or indifferent in any part of his oration; a perſon cannot argue well, if he is unconcern'd for the ſucceſs of his argument; when the heart does not agree with the ſentiments, the diſcourſe will languiſh. The cadence and number of this ſtile ought from time to time to be periodical. The roundneſs of periods charms the ear, and affects the mind; and, when the periods are pronounced majeſtically, they add weight to the matter.

2. *The Hiſtorical* STILE. Hiſtory requires eloquence as much as any other ſubject whatſoever. The chief qualifications are perſpicuity and brevity, and brevity contributes to the perſpicuity. It ſhould be curt, free from long phraſes and periods, which keep the mind in ſuſpence. It ought not to be interrupted with extraordinary figures, by thoſe great emotions which raiſe paſſion, becauſe the hiſtorian ought not to ſhew any.

On ſome occaſions he may let his eloquence ſhine, becauſe he is ſometimes under an obligation to report what was ſaid, as well as what was done; and, where ſpeeches are neceſſary, figures will be alſo neceſſary to deſcribe the paſſions of thoſe that ſpeak them.

3. *The Dogmatick* STILE relates to the inſtructing in mathematical, phyſical, or ethical, *&c.* arts and ſciences. In this ſtile there is no occaſion for figures to move the auditor; for it is ſuppos'd he comes with a mind prepared to learn. No body is much concern'd for the truth or falſity of a geometrical propoſition; therefore the ſtile ought to be ſimple, dry, and without any motions, by which the orator is inſpired by paſſion. In *Phyſicks* and *Ethicks*, the ſtile ought not to be too dry, as in *Geometry* and *Algebra*; becauſe the matter is not ſo crabbed, tho' they ought not to go too far out of the ſevere character.

4 *The Theological* STILE ſhould be clear and ſolemn, harmonious and majeſtical.

STING'INGNESS [of Stingan, *Sax.* to ſting] a ſtinging quality.

A STINK'INGNESS [Stinc and neſſe, *Sax.*] a ſtench, an unſavoury ſmell, exhaling from a corrupted or other body, ungrateful to the noſe and brain.

STIP'TICALNESS } [of *ſtipticus*, L.
STIP'TICKNESS } of Στυπτικὸς, Gr.] a ſtiptick quality, or aptneſs to ſtop blood, *&c.*

STOCKS [Stoccaſ, *Sax.* a device for the puniſhment of offenders] were ordered to be ſet up in every ward in the city of *London*, in the reign of K. *Edward* IV. in the year 1476, by *William Hampton*, mayor.

STOCK *of an Anchor*, that piece of wood which is faſtened to the beam hard by the ring, and ſerves to guide the flook of the anchor, to fall right to fix into the ground.

STOCKS [with *Ship-wrights*] a frame of timber and large poſts made on ſhore, to build frigates, pinnaces, *&c.* whence, when a ſhip is building, ſhe is ſaid to be upon the *Stocks*.

To STOCK [of Stoccan, *Sax.*] to put in a ſtock or bank; alſo to put into a ſtock, as a barrel into a gun ſtock, *&c.*

STO'ICALNESS [of Στοϊκοι, Gr. the *Stoick* philoſophers] holding the principles of the *Stoicks*, that wiſe men ought to be free from paſſions, and that all things were governed by fate.

STOL'IDNESS [*ſtoliditas*, L.] fooliſhneſs.

STO'LEN [of Stelan, *Sax.*] taken away feloniouſly.

STOMACH'ICKNESS [of *ſtomachicus*, L. of στομάχικὸς, Gr.] a ſtomachick quality or helpfulneſs to the ſtomach.

STOM'ACHLESS [of *ſtomach*, and leaſ, *Sax.*] wanting an appetite; alſo not apt to reſent.

STONE-*blind*, quite blind.

STONE-*dead*, quite dead.

STO'NINESS [Stanincgneſſe, *Sax.*] fulneſs of ſtones, or a ſtony quality.

STONING *to Death*, a puniſhment among the *Jews*, &c. for offences of a very heinous nature, and ſuch as the law condemned to death, without naming the particular kind or manner of putting to death.

The condemned perſon was led out of the city, an officer marching before him with a pike, upon the top of which was a piece of linnen cloth, to cauſe it to be ſeen a far off, to give notice

notice to any perſon who would come and ſay any thing in the perſons vindication. But if no one came he was conducted to the place of execution, and having been exhorted to acknowledge and confeſs his crime, then the witneſſes beginning, he was put to death; by throwing ſtones at him.

Sometimes he was brought to a ſteep place, from whence one of the witneſſes threw him, and the other rolled a large ſtone upon him, which if it did not kill him, they threw ſtones at him till dead.

STO'NY [Stanuncz, *Sax.*] full of ſtones.

The STO'NY, ſtonineſs, *Milton.*

To go to STOOL, to diſcharge the excrements.

STOOR-JUNKARE [among the *Laplanders*] a deity, who was as it were the lieutenant to their god *Thor*; who, as they believ'd had all beaſts under his command, both tame and wild.

Every family had a *Stoor-Junkare*, whom they worſhipped on the top of ſome rock, or near ſome cave on the banks of ſome lake.

The form of this deity was a ſtone, that had ſome reſemblance of a head, found among the rocks on the banks of lakes.

The *Laplanders* are great admirers of this ſtone, ſuppoſing it to be made by the expreſs command of *Stoor-Junkare*. The ſecond repreſents his wife, the third his ſon or daughter, and all the reſt his ſervants or maids.

The common ſacrifice offered to him is a beaſt, ſomething reſembling one of our ſtags, and after this victim has been ſacrificed, they place its horns and bones in a ſemi-circle behind the figure of their idol.

STOP'PAGE [of ſtopper, *Dan.*] a ſtay, a hindrance, obſtruction, *&c.*

STO'RIER, the fry or young fiſh; alſo young ſwine bought to be fatted.

A STORK [Stopc, *Sax.* of ſtorge, Gr. natural affection] a bird of paſſage, and towards winter goes into warmer climates; it uſually builds its neſt on the tops of the higheſt trees, towers or other high edifices. Its beak and legs are long and red, its plumage is white, only the extremity of its wings are black, and ſome parts of its head and thighs. Its food is ſnakes, frogs, and the like vermin. It ſits 30 days, and lays but 4 eggs.

A STORK [*Hieroglyphically*] repreſents piety, becauſe it is ſaid to be very grateful to its parents in their old age. This bird is the true emblem of a ſon, for whatſoever duty a ſon owes to his father, they are all found in the ſtork; for the young help the old, and furniſh them with food when they are not able to provide for themſelves; and thence the *Pſalmiſt* calls it חסדה of חסד, *Heb.* mercy, on account of its compaſſionate and tender diſpoſition towards its parents.

A STOUT *Commander* [*Hieroglyphic.*] was repreſented by a lion, which is a creature bold, courageous, ſtrong and terrible to all other animals.

STOW [ſtol and ſtold, with the *Celtoſcyth Germ.* ſignifies a city; and hence ſtadt, ſignifies a place, ſeat, or city; and pſtol, *Brit.* a ſeat or ſtool; hence *Briſtol* or *Briſtow*, *Baxt.*

STRAIT [Stnac, *Sax. etroit*, F.] direct, without bendings or turnings.

STRAIT [in *Architect.*] a term uſed by bricklayers, to ſignify half, or more or leſs than half, a tile in breadth and the whole length. They are commonly uſed at the gable ends, where they are laid at every other courſe, to cauſe the tiles to *break Joint*, as they term it; that is, that the joints of one courſe may not anſwer exactly to the joint of the next courſe, either above or below it.

To STRAIT'EN [*rendre a l'eſtroit*, F.] to make ſtrait without bendings, *&c.*

STRAIT'ENED [prob. of Stneclice, *Sax.*] made ſtrait; alſo under a ſtreight or difficulty.

STRAIT'WAY [*etroitment*, F.] immediately, preſently, forthwith.

To heel a STRAKE [*Sea Term*] a ſhip is ſaid ſo to do, when ſhe inclines or hangs more to one ſide than another, the quantity of a whole plank's breadth.

STRA'KED [of ſtrehe, *Du.*] having ſtrakes or lines.

STRAND-*Runner*, a bird about the ſize of a lark, with a ſquare bill ſomething like a raſp, that runs on the rocks of *Spitsberg*, and feeds on worms.

STRANGLING [*ſtrangulatio*, L.] choaking, ſuffocating.

STRAW *built*, made or built with ſtraw. *Milton.*

STREAK'ED [Zerrnicen, *Sax.*] marked with ſtreaks.

STREAM'ING [of ſtneamian, *Sax.*] running or iſſuing out in a ſtream.

STREAMING [in *Heraldry*] a term us'd to expreſs the ſtream of light darting from a comet or blazing ſtar, vulgarly called the beard.

STRE'NÆ [with the *Romans*] preſents made out of reſpect on *New-Years Day*; and as an happy augury for the enſuing year.

To STRENGTH'EN [of ȝtȝnanȝian, *Sax.*] to make ſtrong.

STRENIA [among the *Romans*] a goddeſs as they imagined, that preſided over New-Years gifts, who had a temple in the *Via Sacra*.

STRETCH *forward the Halliards* [*Sea Phraſe*] ſignifies to deliver along that part, which the men hale by, into the hands of thoſe that are ready to hoiſe or hale.

STRETCH'ING [of atȝnecan, *Sax.* ſtrecker, *Dan.*] drawing out in length, reaching out.

STRI'ATED [with *Architects*] chamfered, channelled, as cockles, ſcollops, and other ſhell-fiſhes are.

To STRIKE *a Maſt* [*Sea Term*] is to take it down.

To STRIKE *down into the Hold* [*Sea Term*] is to lower any thing into the hold by tackles or ropes.

STRIKE *the Top-Sails upon the Bunt* [*Sea Term*] is when they are only let down maſt high.

STRIK'ING-*Wheel* [of a *Clock*] is the ſame that ſome call *Pin wheel*, on account of the pins that are ſet round the rim of it. In clocks that go eight days, the ſecond wheel is the *Striking-wheel* or *Pin-wheel*; and, in thoſe that go ſixteen days, the firſt or great wheel is commonly the *Striking wheel*.

STRIKING-*Sail* [*Sea Phraſe*] is the letting down or lowering the top ſails; ſo that, when one ſhip ſtrikes to another in this manner, it is a compliment of reſpect and ſubmiſſion, or a token of yielding in an engagement.

STRIKING [with *Sailors*] is when a ſhip, coming upon ſhoal water, beats upon the ground.

STRIKING [in the *King's Court*] whereby blood is drawn; the puniſhment whereof is, that the criminal ſhall have his right hand ſtruck off in a ſolemn manner; for ſtriking in *Weſtminſter-Hall*, while the courts of juſtice are ſitting, the puniſhment is impriſonment for life, and forfeiture of eſtate.

STRIN'GENTNESS [of *ſtringens*, L.] a binding quality.

A STROAK'ING [ȝtnacunȝ, *Sax.*] a drawing the hand over.

STROAK'ING, a method of cure that ſome people have given into in certain diſeaſes, being a ſtroaking or rubbing the part affected with the hand.

STROL'LING [*q.* rolling, or of *roüler*, F.] rambling.

STRONGUL'LION, the ſtrangury.

STRO'PHE [Στροφὴ of Στρέφω, Gr. to turn] the firſt of the three members of a *Greek* lyrick ode or poem; the ſecond being the *Antiſtrophe* that anſwers to it; and the third is the *Epode* that anſwers to neither, but is anſwered in the next return.

STROPHE, is alſo the firſt turn of the *chorus* or choir of ſingers in a tragedy, on one ſide of the ſtage, anſwering to the *Antiſtrophe* on the other.

STRUCK [ȝiestnicu, *Sax.*] hit, ſtricken.

STRUMAT'ICKNESS [of *ſtrumaticus*, L.] a being troubled with ſtrumous humours or ſwellings, that generally appear in the glandulous or kernelly parts.

STRUNG [of ȝtnenȝ, *Sax.* a ſtring] having ſtrings or upon ſtrings.

STRUT [with *Carpenters*] the brace which is framed into the ring-piece and principal rafters.

STRUTHIOCAM'ELUS [Στρθιοκάμηλος, Gr.] the oſtrich or eſtridge, a large fowl which will digeſt iron.

STUC [*ſtucco*, Ital.] a compoſition of lime and marble powdered very fine, uſed in making figures and other ornaments of ſculpture.

STUD'DED [of ȝtudu, *Sax.*] ſet with ſtuds, imboſſed.

STUF'FING [*q. d.* filling with *Stuff*, *i. e.* matter] filling.

STUM, is a pure wine kept from fretting, by often racking it into clean veſſels, and ſtrongly ſcented, *i. e.* new matched; by which means it becomes as clear or clearer than other wine, preſerving itſelf from both its lees by precipitation of them.

STUM'MED [ſpoken of *Wine*] ſophiſticated.

STUNG [ȝtunȝen, *Sax.*] wounded or hurt with a ſting.

STUN'NED [ȝeȝtuned, *Sax.*] ſtupified by a blow, deafened by a noiſe, &c.

STU'PIFIERS, ſtupifying medicines, the ſame as *Narcoticks*.

STUPEFAC'TIVENESS [of *ſtupefacio*, L.] a ſtupifying quality.

STU'POR [*ſtupeur*, F.] a being ſtupified, aſtoniſhment; alſo a numbneſs occaſioned by any accidental bandage which ſtops the motion of the blood and nervous fluids, or by a decay of the nerves, as in the palſy.

STUT'TERING [of ſtutȝen, *Teut.*] ſpeaking haſtily and brokenly.

STYLE [in *Muſick*] the manner of ſinging and compoſing.

STYLE, a kind of point or bodkin, with which the ancients wrote on plates of lead, wax, *&c.*

STYLE [with *Surgeons*] a long ſteel inſtrument, which goes diminiſhing toward one end.

STYLE } [in *Language*] is a parti-
STILE } cular manner of delivering a man's thoughts in writing, agreeable to the rules of *Syntax*.

The Sublime STYLE, is that which conſiſts in magnificent words and ſentences, which by its noble boldneſs raviſhes the hearers, and extorts even admiration from the unwilling.

The low } STYLE } is that com-
The ſimple } } monly uſed in ſmaller and humbler works, as letters, dialogues, and common diſcourſe.

The intermediate } STYLE } is that
The equable } } which partakes of the magnificence of the ſublime, and the ſimplicity of the low.

A looſe STYLE, is a ſtyle which, wanting articles, numbers, *&c.* fluctuates here and there, being not connected or hung together.

A dry jejune STYLE, is one deſtitute of ornament, ſpirit, *&c.*

Laconick STYLE [ſo called of *Lacania*, a city of the *Lacedæmonians*] a conciſe ſtyle, comprehending a deal of matter under a few words.

Aſiatick STYLE, a ſtyle which is very diffuſive and prolix, or where abundance of words are uſed to expreſs a little matter; ſo called of the people of *Aſia*, who affected redundancies.

STY'LITES [ſo called of *Simon Stylites*, a famous anchorite in the fifth century, who firſt took up his abode on a column ſix cubits high; then on a 2d of 12 cubits; then on a 3d of 22 cubits; and at laſt on one of 36 cubits, where he lived ſeveral years] a kind of ſolitaries, who ſpent their life on the tops of columns, to be the better diſpoſed for meditation.

STY'LOCHON'DROHYOI'DÆUS [of Στύλος, χόνδρος, and εἶδος, Gr.] a muſcle of the *Os Hyoides*, ariſing from the *Styloid* proceſs, and is inſerted into the cartilaginous appendix of the *Os Hyoides*.

STY'LOHYOI'DÆUS [of Στύλος and εἶδος, Gr.] a muſcle of the *Os Hyoides*, that ariſes by a round tendon, from near the middle of the *Proceſſus Styliformis*, and is inſerted into the baſis of the *Os Hyoides*, the uſe of which is to put the bone of the tongue on one ſide, and a little upward.

STYP'TICKNESS [of *ſtypticus*, L. of Στυπτικὸς, Gr.] an aſtringent or binding quality.

STYX [Στὺξ of Στυγεῖν, Gr.] to hate, fear, and be ſorrowful] the ſecond river of *Hell*, which runs nine times round it; the parent of *Victory*, who having been favourable to *Jupiter* in his wars with the giants, *Styx*, by her means, attained ſo great credit, that the gods uſed to ſwear by its waters; and when any of the gods were ſuppoſed to have told a lye, *Jupiter* ſent *Iris* to fetch a golden cup full of the *Stygian* water, which the god was to drink, and if he proved perjured, he was to be deprived of his *Nectar* and *Ambroſia* for a twelvemonth, and to lie ſilent and in a lethargy during that time, and not to be admitted to the banquets or councils of the other gods for nine years; or, as others ſay, they were deprived of their *Nectar* and their Divinity for 100 years. *Styx* is ſaid to have been a fountain of *Arcadia*, whoſe waters were venomous, and of ſo ſtrange a quality, that no veſſel of metal would hold them, and nothing but the hollow of an aſs's or mule's foot. It is ſaid, *Alexander* the Great was poiſoned with it, and that it was carried to him in an aſs's hoof.

SUA'DA } [with the *Romans*]
SUADE'LA } the goddeſs of perſuaſion, he that is called *Pitho* by the *Greeks*.

SUA'SIVENESS } [of *ſuaſorius*, L.]
SUA'SORINESS } aptneſs to perſuade.

SUBALTER'NATE [of *ſubalternus*, L.] ſucceeding by turns.

SUBALTER'NATELY [*ſubalternatim*, L.] ſucceſſively.

SUB-ASTRIN'GENT, ſomething aſtringent, but a little aſtringent.

SUB-BRIGADI'ER } are
SUB-LIEUTEN'ANT, *&c.* } under officers in an army, appointed for the eaſe of thoſe over them of the ſame name.

SUBCARTILAGIN'EOUS [*ſubcartilagineus*, L.] under the griſtles.

SUBCON'TRARY *Poſition* [in *Geom.*] is when two ſimilar triangles are ſo placed, as to have one common angle at the vertex, as B, and yet their baſes not parallel, as in the figure.

SUBCLAVICULAR *Vein* [with *Anat.*] a branch of the *Vena Cava*, or hollow vein, which runs under the neck-bone.

SUBCUTA'NEOUSNESS [of *ſubcutaneus*, L.] the lying under the ſkin.

SUB-DECU'PLE *Proportion* [in *Mathemat.*] is the reverſe of *Decuple* proportion.

SUBDIVIS'ION, a dividing the parts of a thing already divided.

SUBDIVISIONS [in *Milit. Affairs*] are the leſſer parcels into which a regiment is divided in marching, being half the greater diviſions.

SUBFUL'GENT [*ſubfulgens*, F.] ſhining a little.

SUBHASTA'TION [among the *Romans*] a particular way of ſelling confiſcated goods under a ſpear or pike ſet up for that purpoſe; a port-ſale or outcry.

SUBJA'CENT [*ſubjacens*, L.] lying under.

SUBJECT [of a *Syllogiſm*] one of the terms of a propoſition, the other being called the attribute.

SUBJECT [in *Poetry*] is the matter treated of, the event related or ſet in a fine view, and inriched with ornaments.

SUBJECT [in *Phyſicks*] the ſubſtance or matter to which accidents or qualities are joined.

SUBJECTNESS, liableneſs; alſo ſubjection.

SUBITA'NEOUSNESS [of *ſubitaneus*, L.] ſuddenneſs, haſtineſs.

SUBLAP'SARY, of or belonging to the principles of the *Sublapſarians*.

SUB-LIEUTEN'ANT, an officer in regiments of *Fuſileers*, where there are no enſigns, having a commiſſion, as youngeſt lieutenant, and pay only as enſign, but takes place of all enſigns, except the guards.

SUB'LIMATED [*ſublimatus*, L. *ſublime*, F.] raiſed to an height.

SUBLI'ME, is an adjective, but is ſometimes uſed with the article *the*, as a ſubſtantive for *ſublimity*; as to the ſtile of writing we ſay, ſuch a piece has much of the *Sublime* in it See *Stile*.

The SUBLIME [in *Diſcourſe*] ſignifies ſomething extraordinary, which ſtrikes the ſoul, and makes a word raviſh and tranſport.

SUBLU'NAR [*ſublunis*, of *ſub* and *lunaris*, L.] under the orb of the moon.

SUBLU'NARINESS [of *ſublunis*, L. *ſublunaire*, F.] the being under the moon.

SUB-MAR'SHAL, an under marſhal, an officer in the *Marſhalſea*, who is deputy to the chief marſhal of the king's houſe, commonly called the *Knight-Marſhal*, and has the keeping of the priſoners there.

SUBMERS'ED [*ſubmerſus*, L.] plunged under water, *&c.*

SUBREP'TION, the action of obtaining a favour from a ſuperior by ſurprize, or by a falſe repreſentation.

SUBREPTI'TIOUS } [*ſurreptitius*,
SURREPTI'TIOUS } L.] a term applied to a letter, licenſe, patent, or other act, fraudulently obtained of a ſuperior, by concealing ſome truth, which, had it been known, would have prevented the conceſſion or grant.

Conventional SUBROGA'TION [in the *Civil Law*] a contract whereby a creditor transfers his debt, with all the appurtenances of it, to the profit of a third perſon.

Legal SUBROGATION [in the *Civil Law*] is that which the law makes in favour of a perſon, who diſcharges an antecedent creditor, in which caſe there is a legal tranſlation of all rights of the ancient creditor to the perſon of the new one.

SUBSER'VIENTNESS [of *ſubſervi-ens*, L.] ſerviceableneſs, uſefulneſs.

SUBSIST'ENT [*ſubſiſtens*, L.] ſubſiſting.

SUB'STANCE [in *Phyſicks*] is a thing which is conceived in the mind, as ſubſiſting by itſelf, and as the ſubject of every thing that is conceived of it.

Compleat SUBSTANCE [in *Metaphyſicks*] is a ſubſtance that is bounded in itſelf, and is not attained to the intrinſical perfection of any thing elſe, as *God*, an *Angel*, a *Man*, &c.

Incompleat SUBSTANCE [in *Metaphyſicks*] is a ſubſtance that is attained to make another being perfect, and is a part of ſome compound, as the *Soul*, a *Hand*, a *Vein*, &c.

Material SUBSTANCE [in *Metaphyſicks*] is a body that is compoſed of matter and form, and is the object of a particular ſcience, as *Natural Philoſophy*.

An immaterial SUBSTANCE [in *Metaphyſicks*] is a ſubſtance void of matter and form, and is the object of *Pneumaticks*.

SUBSTANTIALITY } [of *ſub-*
SUBSTAN'TIALNESS } *ſtantialis*, L. *ſubſtantiel*, F.] ſolidneſs, firmneſs, wealthineſs, ſerviceableneſs.

SUB'STITUTE [in *Pharmacy*] is a drug or medicine that may be uſed in the ſtead of another, or that will ſupply the place of another, of like virtue not to be had.

SUBSTITU'TION [with *Grammar.*] is the uſing of one word for another, or

or a mode, ſtate, perſon, or number of a word for that of another.

SUBSTITUTION [in the *Civil Law*] is the diſpoſal of a teſtator, whereby he ſubſtitutes one heir to another, who has only the *uſus fructuarius*, but not the property of the thing left him.

To SUBSTRACT'. See *Subtract*.

To SUBTEND' [*ſubtendere*, L.] to extend or draw underneath.

SUBTENSE [in *Geometry*] a right line oppoſite to an angle, ſuppoſed to be drawn between the two extremities of the arch which meaſures that angle; or, it is a right line drawn within a circle at each end, and bounded by the circumference, cutting the circle into two unequal parts, to both which it is ſubtended, as *A* is the ſubtenſe to the arks *B* and *C*.

SUBTERRA'NE, ſubterraneous.

SUBTERRA'NEOUSNESS, the quality of being underneath the earth.

SUB'TILE [in *Phyſicks*] ſignifies exceeding ſmall, fine, and delicate, ſuch as the animal ſpirits, *&c.* the effluvia of odorous bodies, *&c.* are ſuppoſed to be.

SUBTILIZA'TION [in *Chymiſtry*] the diſſolving or changing a mixed body into a pure liquor, or into a fine powder.

SUB'TILENESS [*ſubtilitas*, L.] ſubtility.

SUBTRAC'TION, a ſubtracting or taking off or from, *F.* of *L.*

Simple SUBTRACTION [of *Integers*] is the method of taking one number out of another of the ſame kind, as pounds, ounces, yards, *&c.* out of pounds, ounces, yards, *&c.*

SUBVERT'ER, an overturner, a perverter, *L.*

SUBURB'ICARY [*ſuburbia*, L.] a term apply'd to thoſe provinces of *Italy* which compoſed the ancient dioceſs or patriarchate of *Rome*.

SUCCA'GO [with *Apothecaries*] any juice boiled or thickened with honey or ſugar into a kind of hard conſiſtence, otherwiſe called *Rob* and *Apochyliſma*.

SUCCEDA'NEUM [in *Pharmacy*] a medicine ſubſtituted in the place of another firſt preſcribed, upon account of the difficulty of getting ſome of the ingredients. *L.*

SUCCES'SION [with *Philoſ.*] an idea gained by reflecting on that train of ideas conſtantly following one another in our minds, when awake.

SUCCESSION [in *Law*] ſignifies a right to the univerſality of the effects left by a perſon deceaſed.

SUCCESSION *ab inteſtato* [in *Law*] is the ſucceſſion a perſon has a right to, by being next of kin.

A Teſtamentary SUCCESSION [in *Law*] is that which a perſon comes to, by virtue of a will.

SUCCESSION *in the direct Line* [in *Law*] is that which comes from aſcendants or deſcendants.

Collateral SUCCESSION [in *Law*] is a ſucceſſion which comes by uncles, aunts, couſins, or other collaterals.

Abandoned / *Jacent* SUCCESSION [in *Law*] is a burdenſome or vexatious one, which no body will accept of.

SUCCES'SIVENESS [of *ſucceſſif*, F. *ſucceſſivus*, L.] the coming one after another.

SUCCESSUS [among the *Romans*] a deity whom they implored for the obtaining a happy event of any affair they took in hand.

This deity was repreſented by the figure of a man, holding in one hand a cup, in the other an ear of corn, and the ſtalk of a poppy. The cup intimated the joy procured by this deity; the ear of corn, the profit and advantage he brought along with him, and the poppy was an emblem of that repoſe and quietneſs, he was ſuppoſed to adminiſter.

SUC'COTH *Benoth* [סכות בנות, *Heb.* i. e. the tabernacle of daughters] an idol of the *Babylonians*, the *Babylonian Venus*, ſuppoſed to be the *Venus Melitta*; and it is not improbable but that the name *Venus* may have taken its original from בנות *Benoth*, daughters. The temple of this goddeſs was built in ſuch a manner, that there were ſeveral private apartments or retreating places. The women (as hiſtorians ſay) were obliged by the law of their country, once in their life-time, to expoſe themſelves in honour of the goddeſs; and the ſtrangers, in requital for the kind entertainment they had received, offered mony to the goddeſs. This relation is partly confirmed by *Juſtin*, who ſays, it was accounted a kind expreſſion of civility among the *Babylonians*, to grant liberty to their gueſts to lie with their wives.

SUC'COUR [in *Military Affairs*] is an enterprize made to relieve a place, that is, to raiſe the ſiege, and force the enemy from it.

SUC'COURLESS [of *secours*, F. of *succurrere*, L.] without succour, help, or relief.

SUCCULENTNESS [of *succulentus*, L.] juiciness.

SUCCUM'BENCY [of *succumbere*, L.] a sinking or fainting under.

SUCK'LING [of *yucan*, *Sax.*] a sucking child; also giving suck.

SUDORIF'EROUSNESS [of *sudorifer*, L.] aptness to cause sweat.

To be in the SUDS [of *Seeoden*, *Sax.* to boil] to be embarrassed in some unsuccessful transaction or affair.

SUF'FERABLENESS [of *sourfrir*, F.] capableness of being endured.

SUF'FERANCE [in *antient Customs*] a delay or respite of time the lord granted his vasial for the performance of fealty and homage, so as to secure him from any feodal seizure.

SUF'FERING [with *Logicians*] is the fifth of the categories; as *to be beaten*, *to be broken*, *to be warmed*, &c.

SUF'FICIENTNESS [*sufficientia*, L. *suffisance*, F.] a being sufficient, ability, capacity.

SUFFU'SED [*suffusus*, L.] poured out.

SUGAR-*Royal*, the matter of it ought to be the finest refined sugar; which being melted with a weak chalk water, is sometimes allomed, to prevent the lime from reddening it, and is three times clarified, after which it is transparent.

SULLAGE, the filth of drains or sinks of the kitchen or house, watercourses, ditches, *&c.*

SUL'LIED [of *souillé*, F.] soiled, tarnished.

SUL'PHUR, a fat, unctuous, mineral substance, fusible, and inflammable by fire, and not dissolvable or capable of being mixed with water *L.* and is expressed by one of these characters.

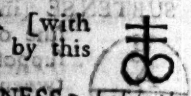
SULPHUR [with *Chymists*] their second hypostatical or active principle; a liquid, clammy substance, which soon takes fire, and rises up like oil after distillation, called also *Sulphur Philosophorum*, and is express'd by this character .

SULPHUR *vivum*, is so called as it is taken out of the mine, a kind of greyish, argillous clay, which easily takes fire, *&c.* L. It is expressed by this character.

Flower of SULPHUR, is the purest and finest part of sulphur, gained by evaporating sulphur by sublimation.

Mineral SULPHUR, a kind of hard, earthy, bitumen, of a shining yellow colour, a strong stinking smell, easily taking fire and dissolving.

Magistery } *of* SULPHUR { is sulphur
Milk } { dissolved
Balm } { in a sufficient quantity of water, with salt of *Tartar*, and precipitated by means of the spirit of vinegar or some other acid.

Black SULPHUR [with *Chymists*] is expressed by this character  .

SUL'PHUREOUSNESS } [of *sulphureus*, L.]
SULPHURE'ITY } a sulphureous quality.

SULPHURINE, of or pertaining to, like or of the quality of sulphur.

SUL'TANESS, the Grand Seignior's consort.

SULTANE' [in *Confectionary*] a sugar work made of eggs, sugar, and fine flower.

SUM [with *Mathemat.*] the quantity arising from the addition of two or more magnitudes, numbers, or quantities together.

SUMBRIE'RO [in *Spain*, &c.] a canopy of state held over princes or great persons, when they walk abroad, to skreen them from the sun.

SUM'MATORY *Arithmetick*, is the art of finding the flowing quantity from the fluxion, and so is the same with the *calculus integralis*.

SUMM'D [spoken of *Birds*] compleatly feathered or fledged. *Milton*.

SUM'MER [in *Architecture*] a large stone, the first that is laid over columns and plaisters in beginning to make a cross vault, or that stone, which being laid over a piedroit or column, is made hollow to recieve the first haunce of a plat-band.

SUM'MER [in *Carpentry*] a large piece of timber, which, being supported on two stone-peers or posts, serves as a lintel to a door, window, *&c.*

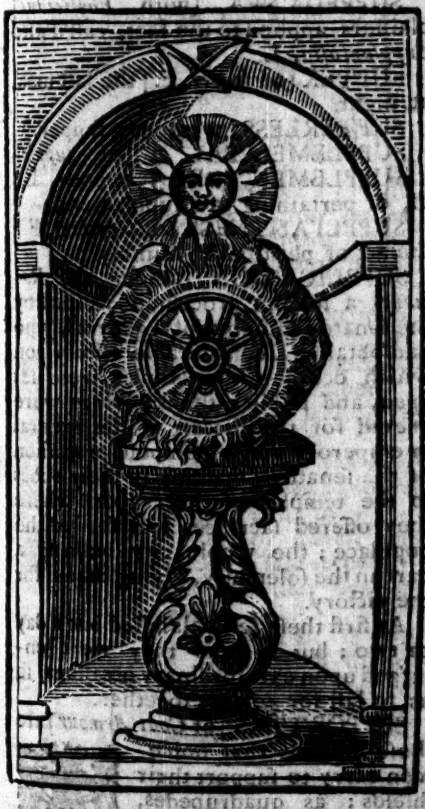
SUM'MITS [with *Florists*] are those little bodies that hang upon slender threads in the middle of the flower; they contain a prolifick dust, which is, analagous to the male seed in animals.

SUM'MUM *bonum*, [*i. e.* the chief good of human nature] this was for many ages the subject of philosophical controversies, and *Varro* reckons up no less than 288 different opinions about it, that is, wherein it did consist. Some define it to be that which by its enjoyment renders truly and compleatly happy. This is distinguished by schoolmen into

into that which is ſimply and adequately ſo, and beyond which there can be no other, which they call *felicitas comprehenſorum*; and into a leſſer and ſubordinate one, which is called *felicitas viatorum*, L.

SUN [ſunna, *Sax.*] the efficient, illuminator, and ruler of the day, a glorious planet, the ſpring of light and heat.

The SUN [*Hieroglyphically*] was repreſented ſitting upon a lion with rays of light about his head, and a bundle of ears of corn in one hand, to expreſs the power and goodneſs of that luminary, in cauſing all the fruits of the earth to bring forth their increaſe; and ſometimes by a beautiful young gallant, ſtanding half naked in a ſhip neatly trimmed, ſupported on the back of a large crocodile, with flames of fire round about it. The ſwiftneſs of the ſun's motion was repreſented by a winged horſe. Sometimes they repreſented the ſun by a *Phœnix*, and alſo by a hawk, becauſe of its quick ſight. The ſun was an univerſal God, adored in all parts of the world.



SUN. The ancient *Saxons* worſhipped the ſun. This idol was placed in a temple, and there adored and ſacrificed to, for that they believed the ſun in the firmament did correſpond with, or co-operate with, or act in this idol. The form was as in the figure annexed. It was made in the form of a half naked man, ſet upon a pillar, his face, as it were, brightened with gleams of fire, and holding with both his arms ſtretched out, a burning wheel upon his breaſt; the wheel ſignifying the courſe which he runs round about the world, and the fiery gleams and brightneſs, the light and heat wherewith he warms and comforts all things that live and grow. The worſhip of this idol being performed on a *Sunday*, hence that day takes its name.

SUN. *Macrobius* endeavours to ſhew, that all the deities of the poets, were only the ſun under a diſguiſe. The poets agree that *Apollo* is the ſun, nay the ſun is the ſame as *Bacchus*; he ſays that the ſun was called *Apollo*, while he was in the upper regions, or in the day time, and *Liber Pater* in the night, while he was running thro' the lower hemiſphere.

He alſo endeavours to prove that *Mars* is the ſun, as well as *Mercury*, *Æſculapius*, *Hercules*, *Jupiter Ammon*, &c.

The *Aſſyrians* worſhipped the ſun, as being their only ſovereign deity; and hence it is, that they called his name *Adad*, that is, *only*. The *Mithra* of the *Perſians* was likewiſe the ſun, by which name he was worſhipped by the *Romans*.

The SUN *and Moon* [*Hieroglyphically*] were by the ancients uſed to repreſent eternity, becauſe the heathens thought they were without beginning and end.

To SUN'DER [of ſunopian, *Sax.*] to divide or part aſunder.

SUN-*Dew*, a plant, otherwiſe called laſt-wort, moor-graſs, and red-root.

SUN *Flower*, a plant bearing a fine, large, yellow flower with radiated leaves, or ſpreading like the rays of the ſun.

SUN-*Foils*, ſun-flowers.

SUN'NINESS [ſunnicgneſſe, *Sax.*] a being expoſed or lying open to the ſun beams.

SUNNIS, a *Mahometan* ſect, oppoſite to the *Schiais*, that is, to the *Perſian Mahometans*; they maintain that *Abubeker* was the lawful ſucceſſor of *Mahomet*, who was ſucceeded by *Omar*, then *Oſman*, and laſt of all *Mortus Ali*, who was ſon-in-law to *Mahomet*, they affirm that *Oman* was ſecretary to *Mahomet*, and a perſon of great capacity, that the 3 others were not only perſons of an extra-

extraordinary understanding; but likewise great soldiers, and that they made way for the doctrine of *Mahomet* no less by the sword than by argument and persuasion; therefore the sect of the *Sunnis*, chose rather to maintain their religion by force of arms than reasoning.

SUOVETAURIL'IA } [among the
SOLITAURIL'IA } *Romans*] a sacrifice, wherein they offered three victims of different kinds, a bull, a ram and a boar.

SU'PERABLENESS [of *superabilis*, L.] capableness of being overcome or surmounted.

SUPERABUN'DANTNESS [*superabundantia*, L.] very great plenty, superfluity, excess.

To SUPERAN'NUATE [*superannuare*, L.] to admit into the number of superannuated persons.

SUPERCELES'TIAL [*supercælestis*, L.] above the heavens or heavenly bodies.

SUPERCHAR'GED [in *Heraldry*] signifies one figure charg'd or borne upon another, as a *Rose* upon a *Lion*, a *Lion* upon an *Ordinary*, &c.

SUPERCIL'IOUSNESS [of *superciliosus*, L.] affectedness of carriage, sourness or severity of countenance.

SUPER-EX'CELLENCY } ex-
SUPER-EX'CELLENTNESS } traordinary excellence.

SUPERFI'CIAL *Content*, the measure of any thing on the superficies or outside.

SUPERFICIAL *Fourneau* [in *Fortif.*] a wooden cheft or box with bombs in it, and sometimes fill'd only with powder, buried under ground, to blow up a lodgment, rather than an enemy shall advance; the same as *Caisson*.

SUPERFI'CIALIST, one who does what he does superficially, or who has but a superficial knowledge of things.

A Rectilinear SUPERFI'CIES, is one comprehended between right lines.

A Curvilinear SUPERFICIES, is one that is comprehended between curve lines.

A Plane SUPERFICIES, is one which has no inequality, but lies evenly between its boundary lines.

A Convex SUPERFICIES, is the exterior part of a spherical body.

A Concave SUPERFICIES, is the internal part of an orbicular body.

SUPERFINE'NESS [of *super-fin*, F.] the greatest fineness.

SUPERIMPREGNA'TION, a second conception, after one has conceived before, *L.*

SUPER-INCUM'BENT, lying or leaning above, over or upon.

SUPER-INJEC'TION, an injection upon or after a former injection, a second injection.

SUPERIORNESS [*superioritas*, L. *superiorité*, F.] superiority.

SUPER'NE, a term used of our manufactures, to express the superlative fineness of a stuff.

SUPERNU'MERARINESS [of *super* and *numerarius*, L.] the exceeding the number fixed.

SUPERSTI'TION, a vain fear of the deity; also idolatrous worship, an idle or silly opinion or foolish belief about divine worship, or about omens or signs of bad luck; over niceness, scrupulousness, &c. F.

SUPERVACA'NEOUSNESS [of *supervacaneus*, L.] needlesness.

SUPERVE'NIENT [*supervenient*, L.] coming unlook'd for.

SUPINA'TION [with *Anat.*] the action of the *supinator* muscle, or the motion whereby it turns the hand, so that the palm is lifted upwards towards heaven.

SUPPEDA'NEA [with *Physicians*] plaisters applied to the feet, call'd also *Supplantalia*, L.

SUP'PER [of *souper*, F.] the last meal at night.

SUP'PERLESS, without a supper.

SUPPLEMEN'TAL } [of *supple-*
SUPPLEMEN'TORY } *mentum*, L.] of, or pertaining to a supplement.

SUPPLI'ANTNESS [of *suppliant*, F.] the act of petitioning humbly.

SUPPLICATION [among the *Romans*] a solemn procession decreed by the senate in honour of a general, who had obtain'd a considerable victory, on which occasion the temples were set open, and publick thanksgivings were offered for the success of the general or emperors and a pompous procession of the senators, walking in their robes to the temples of their gods, where they offered sacrifices and feasted the populace; the whole city bearing a part in the solemnity, giving thanks for the victory.

At first these festivals lasted but a day or two; but in time they were enlarged upon extraordinary occasions, so as to last for 50 days together.

SUPPORTERS [of *Coat-Armour*] are those animals that noblemen carry to support their shields; as quadrupedes, birds, or reptiles, as lions, leopards, dogs, unicorns,

eagles,

eagles, griffins, and dragons. To perſons under the degree of baronets, it is not permitted to bear their arms ſupported.

SUPPO'SAL, a ſuppoſition.

SUPPO'SABLENESS [of *ſuppoſer*, F. *ſuppoſitum*, L.] capableneſs of being ſuppoſed.

SUPPOSI'TION [in *Muſick*] is the uſing two ſucceſſive notes of the ſame value, as to time, the one of which, being a diſcord, ſuppoſes the other a concord.

SUPPOSITI'TIOUSNESS [of *ſuppoſititius*, L.] counterfeitneſs.

SUPPRES'SION [in the *Cuſtoms*] the extinction or annihilation of an office, right, rent, *&c.*

SUPPRESSION [with *Gram.*] any omiſſion of certain words in a ſentence, which yet are neceſſary to a full and perfect conſtruction.

SUP'PURATIVENESS [ſpoken of *ſwellings*] a ripening quality.

SUPRALAP'SARY [of *ſupra* and *lapſus*, L. the fall of *Adam*] one who holds that God has reſolved, by an eternal decree, to ſave ſome and damn others, without regard to the good or evil works of men.

SUPREME'NESS [*ſupremitas*, L. *ſuprémacie*, F.] the greateſt height, utmoſtneſs.

SURCHAR'GED [*ſurchargé*, F.] overcharged.

SUR ANCRE'E [in *Heraldry*] is a croſs *ſur anchrée*, *i. e.* double anchored, is a croſs with double anchored-flukes at each end, as in the eſcutcheon.

SURD *Root*, a root whether ſquare, cubick, *&c.* that cannot be extracted perfectly out of a rational number.

SURD'NESS [*ſurdités*, L. *ſurdité*, F.] deafneſs, a defect of hearing.

SURMONTE' [in *Her.*] is a chief that has another very ſmall chief over it of a colour or metal, and therefore is ſaid to be ſurmounted, as having another over it; ſee the eſcutcheon.

SURMONTE', is alſo uſed for bearing of one ordinary upon another, as in the figure, a pile ſurmounted of a chevron.

SUR'FACE [q. d. *ſuper faciem*, L. *i. e.* upon the face] the bare outſide of a body, which conſider'd by itſelf, is a quantity extended in length and breadth without thickneſs, and is the ſame as *ſuperficies*.

SUR'NAME, a name added to the proper or baptiſmal name, to denominate a perſon of ſuch a family.

SURPRI'SINGNESS [of *ſurpriſe*, F.] the ſurpriſing nature, quality, *&c.*

SURRENDRY [*ſurrendre*, *obſol*, F.] a delivering up.

SURROY'AL [with *Sportſmen*] the broad top of a ſtag's horn, with the branches or ſmall horns ſhooting out of it.

SUR'SENGLE, a long upper girth to come over a pad or ſaddle, eſpecially ſuch as are uſed by carriers to faſten their packs on their horſes.

SURSOLID *Place* [in *Conick Sections*] is when the point is within the circumference of a curve of an higher gender than the *Conick Sections*.

SURVEY'ORSHIP [of *ſurveoir*, *obſol*, F.] the office of a ſurveyor.

SUSCIP'IENCY [of *ſuſcipiens*, L.] capableneſs of receiving.

SUSPE'NSION [with *Rhet.*] is when the orator begins a diſcourſe in ſuch a manner, that the auditor does not know what he would ſay, and is rendred attentive, by expecting ſomething that is great. The apoſtle *Paul* gives a good example of this figure: *The Eye hath not ſeen, the Ear hath not heard, neither hath it entred into the Heart of Man, to conceive what God hath prepared for them that love him.*

SUSPE'NSION *ab officio*, is that whereby a miniſter is, for a time declared unfit to execute the office of a miniſter.

SUSPENSION *a beneficio*, is when a miniſter, for a time, is deprived of the profits of his benefice.

SUSPENSION *of Arms* [in *War*] is a ſhort truce the contending parties agree on, for the burying the dead, the waiting for ſuccours, or their maſters orders, *&c.*

SUSPE'NSION [in *Mechanicks*] are the points of ſuſpenſion in a balance, are thoſe points in the axis or beam whereon the weights are apply'd, or from which they are ſuſpended.

SUSTAIN'ABLE [of *ſuſtinere*, L.] that may be upheld, *&c.*

SUSTENTA'TION [of *ſoutenir*, F. of *ſuſtinere*, L.] maintenance, ſubſiſtence.

SU'TABLE, agreeable to or with.

SUT'ABLENESS, agreeableneſs to another thing.

Conſervative SUTURE [in *Surgery*] a kind of ſuture anciently practiſed, whereby

whereby the lips of large wounds where there was a loſs of ſubſtance, were hinder'd from receding too far.

Interwiſted SUTURE [in *Surgery*] a ſuture wherein the needles are left ſticking in the wound with a thread wound round them.

Dry SUTURE [with *Surgeons*] is a ſuture made with ſmall pieces of leather, or linnen indented like the teeth of a ſaw, ſo that the teeth may fall one within another, the whole row being cloſed, being firſt ſpread with ſome proper plaiſter to make it ſtick.

Incarnative SUTURE [in *Surgery*] is ſo named, becauſe it rejoins the edges of a wound and keeps them cloſe together, by means of a thread run acroſs them with a needle, which cauſes them to grow together and incarnate.

Reſtrictive SUTURES [in *Surgery*] were formerly uſed to ſtop the flux of blood in large wounds, where any conſiderable veſſels were cut.

SWA'LING } [of Spelan, *Sax.*]
SWEAL'ING } waſting or blaring away, as a candle.

A SWAL'LOW [Spalepe, *Sax.*] a bird. The notion of its being unfortunate to kill ſwallows ſeems to owe its original to the *Romans* ſuperſtition, who had appropriated theſe birds to their *Penates* or houſhold gods, and therefore would not injure them; and alſo becauſe ſwallows are the meſſengers of the ſpring, upon which account the *Rhodians* had a ſolemn ſong to welcome in the ſwallows.

A SWAL'LOW [*Hieroglyp.*] ſignifies juſtice and equity, becauſe it is ſaid to diſtribute its meat equally to all its young ones.

SWAMP'INESS, bogginеſs, marſhineſs.

A SWAN [*Hieroglyph.*] repreſented an old muſician, becauſe it is ſaid of this bird, that, when it is at the eve of its death, it takes its farewel of the world by ſinging melodious tunes.

A SWAN is alſo accounted a ſymbol of a hypocrite, becauſe as they have fine wings and cannot fly, ſo they have feathers white to perfection, yet their fleſh is black; ſo hypocrites appearing outwardly very virtuous, yet are inwardly very wicked.

SWAN'NIMOTE [of Spanʒ, a ſwan, and ʒemoꝛe, *Sax.* an aſſembly] a court held about foreſt affairs, three times a year, before the verdurers as judges.

A SWAP, an exchanging, a trucking, or bartering.

SWARF-*Money*, the payment of an half penny yearly to the lord of the manour of *Lodebrook*, in the county of *Warwick*, which was to be performed in the following manner. The perſon muſt go before the riſing of the ſun, and walk three times about the croſs, and ſay, the *Swarf-Money*; and then take a witneſs, and lay it in the hole, but muſt look well to it that his witneſs do not deceive him, for if he makes not proof of the payment, he forfeits thirty ſhillings and a white bull.

SWEA'TING [of ʒpeꝛan, *Sax.*] perſpiring through the pores.

SWEA'TING *Sickneſs*, a kind of plague, with which *England* was viſited in the year 1551, which proved very fatal to great numbers of people.

It ſeemed to be a poſtilent fever, but not ſeated in the veins or humours, there not appearing any carbuncle, purple, or livid ſpot, nor any thing of the like nature.

This diſtemper firſt began to appear in *Shrewsbury* about the middle of *April*, but continued to ſpread itſelf all over the kingdom till *October*. It was but of ſhort continuance to thoſe who were ſeized with it; for if any took cold with it, he died in about three hours, and if they ſlept, as they were generally inclined to do they died in about ſix hours; and the reſt generally, either died or recovered in about nine or ten hours at moſt.

That which was very remarkable in this diſtemper was, that the young, ſtrongeſt and apparently moſt healthy were ſeized with it, ſo that very few, very young or very aged perſons were afflicted with it, and what was more particular was, that no foreigners, tho' converſant in the moſt infected places were, ſeized with it; and alſo, that the *Engliſh* in foreign countries were ſeized with it, at the ſame time that their native country was infected at home.

SWEEP, a ſemicircle or oval line, made by the motion of the hand, compaſſes, or any other vibration.

SWEEP-*Stake*, one who ſweeps or takes up the money at play.

SWIFT *of Courſe* [with *Aſtron.*] is when a planet moves in twenty four hours more than its uſual motion.

SWIFT'NESS *of the Sun* [*Hieroglyph.*] was repreſented by the *Egyptians*, by a round *Diſcus* in the hand of their god *Oſiris*.

To SWIG [Spiʒan, *Sax.*] to drink large draughts.

SWIM'MING-*Bladder*, a veſicle of air incloſed in the bodies of fiſhes, by means whereof they are enabled to ſuſtain themſelves at any depth of water.

SWING'ING [ȝpanȝan, *Sax.*] vibrating to and fro.

SWIN'GING [of ȝpanȝan, *Sax.*] huge, exceeding great.

SWI'NISH [of ȝpinlic of ȝpin, *Sax.*] ſlovenly; alſo booriſh in manners.

SWOLN [of ȝpelȝan, *Sax.* ſwellen, *Du.*] ſwelled.

SWOON'ING [of aȝpunian, *Sax.*] fainting away, wherein the patient loſes all his ſtrength and underſtanding.

A SWORD's *Man* [ȝpeonp-man, *Sax.*] a fencer.

SY'CAMIN } [*ſycaminus*, *ſycamo-*
SY'CAMORE } *rus*, L. of συκόμορον, συκὴ a fig, and μόρα, Gr. a mulberry] a great tree like a fig tree, that may be called the mulberry fig-tree.

SY'DEROUS [*ſyderoſus*, L.] planet-ſtruck.

SYLLAB'ICALLY [of συλλαβικὸς, Gr.] by ſyllables.

Conditional SYL'LOGISMS [among *Rhet.*] do not all conſiſt of propoſitions that are conjunctive or compounded; but are thoſe whoſe *Major* is ſo compounded, that it includes all the concluſion. They are reducible to three kinds, *Conjunctive*, *Diſjunctive* and *Copulative*.

Conjunctive SYLLOGISMS [in *Log.*] are thoſe, the *Major* of which is a conditional propoſition, containing all the concluſion, as,

If there is a God, he ought to be loved.
There is a God;
Therefore he muſt be loved.

Copulative SYLLOGISMS, are ſuch, in which a negative propoſition is taken, part of which is afterwards laid down as a truth to take off the other part; as, *A Man cannot be, at the ſame time, a Servant of God, and a Worſhipper of Money;*

A Miſer is a worſhipper of Money;
Therefore a Miſer is no ſervant of God.

Diſjunctive SYLLOGISMS, are ſuch, the firſt propoſition of which is diſjunctive; that is, whoſe parts are joined or rather diſjoined by *or*; as,

Thoſe who killed Cæſar *are Parricides, or Defenders of Liberty.*
Now they are not Parricides;
Therefore they are Defenders of Liberty.

SYLPHS, a kind of fairy nymphs, *L.*

SYL'VA [among the *Romans*] a game in the *Circus* of *Rome*, wherein an artificial wood was planted and furniſhed with a great number of wild beaſts; which were hunted or courſed by the people, but without any arms, they being obliged to take them alive. The emperor *Gordianus* is ſaid to have given a *Sylva* in which were 200 red and as many fallow deer, 30 wild aſſes, and as many wild horſes, 100 goats, 200 wild goats, 150 wild boars, 100 bulls, 10 elks, and 300 oſtriches.

SYL'VA [in *Poetry*] a poetical piece, compoſed, as it were, at a ſtart, in a kind of rapture and tranſport, without much thought or meditation.

SYLVA'NUS, the god of woods and ſhepherds, and the boundaries of land. Groves were conſecrated to him, and ſolemn feſtivals were held in honour of him; he is deſcribed always in the company of *Pan*, being of little ſtature, with the face of a man, and the legs and feet of a goat, holding a branch of cypreſs in his hand. The notion of this god was introduced, that men might think that there was no place which could be without the preſence of a deity, and that nothing could be done either in the fields or foreſts, but that ſome god muſt behold it, and that the fruit of every thing muſt be increaſed and preſerved by the divine goodneſs. *Feneſtrella* ſays, that *Pan*, *Sylvanus*, and *Faunus*, were the ſame deity.

SYLVIC'OLIST [*ſylvicola*, L.] a dweller in a wood.

SYLVIFRA'GOUS [*ſylvifragus*, L.] breaking or deſtroying woods.

SYM'BOL [*ſymbolum*, L. of σύμβολον, Gr.] a badge, ſign, type, mark, emblem, or repreſentation of ſome moral thing by the images or properties of natural things; a myſtical ſentence, a motto or device, as a lion is a ſymbol of courage, and two hands joined or claſped together is a ſymbol of union or fidelity.

SYM'BOLS [with *Medaliſts*] certain marks or attributes peculiar to certain perſons or deities, as a thunder-bolt with the head of an emperor is a ſymbol of ſovereign authority and power equal to the gods, the trident is the ſymbol of *Neptune*, and a peacock of *Juno*.

SYMBOL'ICALLY [of *ſymbolicus*, of συμβολικὸς, Gr.] emblematically, by ſymbols, emblems, motto's, and devices, *&c.*

SYMBOLOG'RAPHIST [of σύμβολον and γράφω, Gr. to write] a deſcriber, or one that treats of ſymbols.

SYM'METRY [*ſymmetria*, L. of συμμετρία of σὺν, with, and μέτρον, Gr.] meaſure

measure] a due proportion, or the relation of equality in the height, length and breadth of the parts neceſſary to compoſe a beautiful whole, or an uniformity of the parts in reſpect to the whole.

SYMPATHET'ICALNESS [of συμπαθέω, Gr.] a ſympathizing quality, or the nature of ſympathy.

SYM'PATHY [*ſympathia*, L. *sympathie*, F. συμπάθεια, of σύν with, and πάθος, ſuffering, *&c.* Gr.] an agreeableneſs of natural qualities, affections, inclinations, humours, temperature, *&c.* which makes two perſons pleaſed and delighted with each other; a fellow-feeling, compaſſion.

SYMPHO'NIOUS, pertaining to ſymphony, muſical, *Milton.*

SYMPHY'SIS [with a *Medium*] is of three kinds, called *Syneuroſis*, *Syſarchoſis*, and *Synchondroſis*; which ſee.

SYMPHYSIS [without a *Medium*] is where two bones unite and grow together of themſelves, without the intervention of any third thing, as a cartilage, griſtle, *&c.*

SYMPO'SIAC [of συμπόσιον, Gr. a banquet] an entertainment or converſation of philoſophers at a banquet.

SYMPTOMAT'ICAL [in *Phyſick*] a term frequently uſed to denote the difference between the primary and ſecondary cauſes in diſeaſes.

SYMPTOMAT'ICALNESS [*ſymptomaticus*, L. συμπτωματικὸς, Gr.] the being attended with ſymptoms.

SYNCATEGOREMAT'ICALLY, [συγκατηγορηματικῶς, Gr.] after the manner of a *Syncategorema*, or ſignifying together with.

SYNECH'DOCHE [with *Logicians*] is when the *Genus* is put for the *Species*, *i. e.* the matter of which a thing is made for the thing itſelf, as *Iron* for a *Sword*; or, on the contrary, a *Sword* for *Iron*.

SYNO'CHA [συνόχη of συνοχέω, to ſupport or hold up, or συνέχω, Gr. to continue] from the former is uſed by ſome for an intermitting fever, and the latter for a continued one.

SYN'OD [with *Aſtron.*] a conjunction or concourſe of two ſtars or planets in the ſame optical place of the Heavens.

SYNOD'ICALLY [of *ſynodicus*, L. of συνοδικὸς, Gr.] by a ſynod, or according to the appointment of a ſynod.

SYNOESI'A, a feſtival celebrated at *Athens*, in commemoration of *Theſeus*'s having united the petty communities of *Aſia*.

SYNON'YMOUSNESS [of *ſynonymus*, L. of συνώνυμος, Gr.] the having divers words of the ſame ſignification.

SYNTAC'TICALLY [*ſyntaxis*, L. of σύνταξις, Gr.] according to the rules of *Syntax*.

SYN'THESIS [in *Pharmacy*] the compoſition or putting of ſeveral things together, as the making a compound medicine of ſeveral ſimple ingredients.

SYNTHESIS [with *Logicians*] is the method of convincing others of a truth already found out.

SYNU'SIASTS, a ſect of Hereticks, who maintained that there was but one ſingle nature, and one ſingle ſubſtance, in *Jeſus Chriſt*.

SYNYMEN'SIS [of σύν with, and ὑμὴν, Gr. a membrane] the connection of bones by a membrane, as in the ſkull of an infant.

SY'PHON. *See Siphon.*

SYRO'NES [in *Phyſick*] wheals; alſo worms; a ſort of worms that breed in the ſkin.

SYS'TEM [*ſyſtema*, L. of σύστημα of συνίστημι, Gr. to put or connect together] in the general is a regular or orderly collection or compoſition of many things together, or it is an aſſemblage or chain of principles, the ſeveral parts whereof are bound together, or follow and depend on each other.

SYSTEM *of the World* [with *Aſtron.*] an hypotheſis or ſuppoſition of a certain order and arrangement of the ſeveral parts of the univerſe; whereby they explain all the phænomena or appearances of the heavenly bodies, their motions, changes, *&c.* the moſt celebrated are the *Copernican*, the *Ptolemaick*, and *Tychonick*.

SYSTEM [in *Poetry*] is a certain hypotheſis from which the poet is never to recede; as, for example, when he has made his choice either in Chriſtianity or the fables of the Heathens, he muſt always diſtinguiſh between the two, and never mix ſuch different ideas in the ſame poem.

Concinnous-SYSTEMS [in *Muſick*] are thoſe which conſiſt of ſuch parts as are fit for muſick, and thoſe parts placed in ſuch an order between the extremes, as that the ſucceſſion of ſounds from one extreme to the other may have a good effect.

Inconcinnous SYSTEMS [in *Muſick*] are thoſe where the ſimple intervals are inconcinnous or badly diſpoſed betwixt the extremes.

SYZY'GIA [in *Gram.*] the coupling or clapping of different feet together in verſe, either *Greek* or *Latin*.

T

T *t*, *Roman*; T *t*, Italick; T *t*, *Engliſh*; T *τ*, *Saxon*, T *τ*, *Greek*, are the 19th letter in order of the alphabet; and ט, the 9th, and ת, the 22d of the *Hebrew*.

T with an *i* generally ſounds like *ſi* before a vowel, as in *Action*, *Creation*, *Inclination*; but *Acceſſion*, *Diviſion*, *Admiſſion*, &c. muſt not be written with *ti*, nor any word that is not written with a *t* in *Latin*.

T, is the mark of a branding iron, made uſe of for branding any malefactor found guilty of manſlaughter, bigamy, *&c.*

T, [among the *Ancients*] was uſed as a numeral letter, ſignifying 160

T̄, with a daſh at top, ſignified 160000.

T [in *Muſick Books*] is uſed to denote the tenor.

TAB'BYING, is the paſſing a ſort of ſilk or ſtuff under the calender, to make a repreſentation of waves on it.

TABEL'LA } [in *Pharmacy*] a ſo-
TABLET'TE } lid electuary or compoſition of ſeveral drugs made up into little ſquares, more commonly called *Lozenges*.

TAB'ERER [*un tambourineur*, F.] one that plays upon a ſmall drum, call'd a tabour.

TAB'ERDER, a batchelor in *Queen's College*, *Oxford*; one who wears a garment or ſhort coat, called a tabard, being a kind of jacket or ſleeveleſs coat, whole before, and open on both ſides, with a ſquare collar, winged at the ſhoulders; ſuch as heralds wear when on ſervice.

TAB'ERNACLE, a ſort of temporary church or chapel for the uſe of pariſhioners, while their church is repairing, rebuilding, *&c.*

TABE'S [with *Phyſicians*] a pining away for want of natural moiſture, *L.*

TABES, is alſo taken for an ulcer in the lungs, cauſing the whole body to decay and periſh by degrees.

TABES, gore blood, the matter or corruption that iſſuss out of a wound, *L.*

TAB'ID *Conſtitution*, a dry, lean, waſting conſtitution.

TAB'IDNESS [of *tabidus*, L.] a waſtingneſs, decay, conſumption.

To keep a good TA'BLE, to live plentifully.

Razed TABLE [in *Architect.*] an emboſſment in a frontiſpiece, for the putting an inſcription or other ornament in ſculpture

Crowned TABLE [in *Architect.*] one which is covered with a cornice, and in which is cut a *Baſſo Relievo*, or a piece of black marble incruſtated for an inſcription.

Ruſticated TABLE [in *Architect.*] one which is picked, and whoſe ſurface ſeems rough, as in grotto's.

TABLE-*Diamond*, or other precious ſtone [with *Jewellers*] one whoſe upper ſurface is quite flat, and only the ſides cut in angles.

TABLE [of a *Book*] an index or repertory at the beginning or end of a book, to direct the reader to any paſſage in a book.

Knights of the Round TABLE, a military order of 24 in number, all pick'd from among the braveſt of the nation, ſuppoſed to have been inſtituted by *Arthur*, firſt king of the *Britons*, *A. C.* 1016; who, it is ſaid, had ſuch a table made to avoid diſputes about the upper and lower end of it, and to take away all emulation, as to places: from this table they are ſuppoſed to take their title *Leſly* relates that he has ſeen this table at *Wincheſter*, and that the names of a great number of knights are written round it, which ſeems to confirm the tradition. The keepers of this table ſhow it with a great deal of ſolemnity. But *Cambden* is of opinion, that this table is of a much more modern ſtructure than the ſixth century; and *Paperbroch* ſhews that there was no ſuch thing as any order of knights before the ſixth century; and it is likewiſe ſaid, that *Arthur* himſelf was but a fabulous prince. King *Edward* is ſaid to have built a houſe, called the *Round Table*, the court of which was 200 foot in diameter. And the knights of the *Round-Table*, (according to *Paulus Jovianus*) began firſt to be talked of in the time of *Frederick Barbaroſa*; and ſome ſuppoſe that the *Round-Table* does not appear to have been any military order, but rather a kind of juſt or military exerciſe between combatants with lances.

TA'BLES [in *Aſtronomy*] are tables wherein the motions of the planets are calculated, for the uſe of one particular.

TABLES [in *Proſpective*] plain ſurfaces, ſuppoſed to be tranſparent and perpendicular to the horizon.

TABLES [in *Heraldry*] coats or escutcheons, containing nothing but the mere colour of the field, and not charged with figure, bearing, &c.

TA'BRET, a ſmall drum.

TAB'ULAR [*tabularis*, L.] belonging to a table, board, or plank.

TA'CENT [*tacens*, L.] quiet, ſtill, without noiſe; holding one's peace.

TA'CITNESS [*taciturnitas*, L. *taciturnité*, F.] ſilentneſs.

TACITUR'NOUS [*taciturnus*, L.] ſilent, ſaying nothing, making no noiſe.

To ſtand cloſe upon a TACK } [*Sea*
To ſail cloſe upon a TACK } *Phraſe*] ſignify that the ſhip ſhould ſail cloſe by the wind.

To hale aboard the TACK [*Sea Phraſe*] means to bring the tack down cloſe to the cheſs-trees.

Eaſe the TACK [*Sea Phraſe*] ſignifies ſlacken it, or let it go or run out.

Let riſe the TACK, *i. e.* let it all go out.

The ſhip ſails upon a TACK }
The ſhip ſtands cloſe to a TACK } *i. e.* ſhe ſails cloſe by the wind.

TACK'ER, one who ſtands or fixes one thing to another, by tacks or by ſewing, &c.

Winding TACKLE [in a *Ship*] a tackle that ſerves as a pendant, with a great double block and the ſhivers in each, in order to hoiſe in goods.

TACTIL'ITY [of *tactilis*, L.] capableneſs of being touched.

To TAG [of *attacher*, F. to bind, &c.] to fix tags or points to laces.

TAG-RAG, a pitiful, ragged fellow, &c.

A TAG'GE, a ſheep of a year old.

TAIL [with *Anat.*] that tendon of a muſcle which is fixed to the moveable part, and that fixed to the immoveable part, is called the head.

TAIL [with *Botan.*] the pedicle of a plant.

Dove-TAIL [with *Joiners*, &c.] one of the ſtrongeſt manners of joining, by letting one piece of wood into another, cut in theſe forms, as by letting A into B.

Peacock's-TAIL, a term applied to all circular compartments, which go enlarging from the center to the circumference, imitating the feathers of a *Peacock's-Tail*.

Dragon's TAIL [in *Aſtronomy*] the deſcending node of a planet.

Swallow-TAIL, the ſame as *Dove-tail*.

TAILS of lions are born in coat-armour, who are ſaid to have very great ſtrength in them, and to ſlap them about their back and ſides when they are in anger, and alſo to ſweep the ground with them when purſued, to wipe out their footſteps, that they may not be followed by the track.

TAIL'LE [in *Heraldry*] the ſame as *Parti per bend Siniſter*. F.

TAIL'LÉ *Douce*, a term in painting, which, Mr. *Evelyn* ſays, ſignifies the art of ſculpture, or calcography itſelf; whether done with the burin or graver, or with *Aqua Fortis*, which is called etching.

TAIL'LE [in *Muſick*] the ſame as tenor.

TAIL'LIOR [in *Architecture*] is the flat, ſquare ſtone on the capital of a pillar.

TALAPOINS' [at *Siam*] *Indian* doctors or prieſts, who go barefoot, eat but once a day, live an exemplary life, and very zealouſly exclaim againſt thoſe that worſhip the devil; but they are but little regarded. Theſe *Talapoins* have no averſion for ſuch as turn *Chriſtians*, if they do live agreeable to their profeſſion; it being their belief that living a good life will render perſons under any perſuaſion ſafe.

TALAS'SUS } [with the *Romans*]
TALAS'SIUS } a deity ſuppoſed to
TALAS'SIO } preſide over marriages, as *Hymenæus* with the *Greeks*. He was invoked on the wedding day, that the nuptials might prove happy.

TAL'BOT [prob. of tæȝl, a tail, and buꝑan, *Sax.* above] a dog with his tail turned up, noted for his quick ſcent, finding out the tracks, lodgings and forms of beaſts, and purſuing them with open mouth, and a continual cry, with ſuch eagerneſs, that, if not taken off by the huntſman, he is ſpoiled.

TALE-*Bearer* [of talu and beaꝑan, *Sax.*] a tell-tale.

Great TAL'ENT *of Silver* [among the *Romans*] 99 *l.* 6 *s* 8 *d.* ſterling.

TALENT *the leſſer* [of *Silver*] worth 75 *l.* ſterling.

TALENT *the greater* [of *Gold*] worth 1125 *l.* ſterling.

TA'LION-*Law* [*lex talionis*] a retribution or puniſhment, whereby an evil is returned perfectly like that committed againſt us by another; as *an Eye for an Eye, a Tooth for a Tooth*, &c.

TAL'ISMANS [τελισμα, *Gr.* of עלמן *Chald.* an image] certain figures or images, engraven or carved under ſeveral

veral ſuperſtitious obſervations of the characters and diſpoſitions of the heavens, to which ſome aſtrologers, *&c.* attribute wonderful virtues, as calling down the influences of the celeſtial bodies; ſome ſay it is a ſeal, figure, character, or image of a heavenly ſign, conſtellation or planet, engraven on a ſympathetick ſtone, or on a metal correſponding to the ſtar or planet, in order to receive its influence; they are ſome of them fondly believed to be preſervatives againſt all kinds of evil: Some again are fancied to have miſchievous effects, and that, according as the Taliſman is preſerved or waſted, the perſon whom it repreſents is preſerved or waſted away.

TALK [*talcum*, L.] a ſort of mineral; this, by chymical writers, is expreſſed by this character X.

TAL'LAGE [*Old Rec.*] a certain rate according to which barons and knights were taxed by the king towards the expences of the ſtate, and inferior tenants by their lords on certain occaſions.

TALLA'TIO [in an *Univerſity*] a keeping an accompt, as by tallies, of the battles or deliveries of meat and drink in a college.

TAL'LIA, the ſet allowance in meat and drink for every cannon and prebendary in our old cathedral churches.

TAL'LOW-CHANDLERS, were incorporated *Anno* 1461. and by ſeveral kings afterwards confirmed. They conſiſt of a maſter, 4 wardens, about 40 aſſiſtants, and 148 liverymen, *&c.* The livery fine is *15l.* 8*s.* Their armorial enſigns are, Party per feſs *Azure* and *Argent*, a pale counter-changed; on every piece of the firſt a turtle dove of the ſecond; with each an olive branch in its mouth *Or*. Their hall is on *Dowgate-Hill*.

TALLOW-*Tree*, a certain tree which produces a ſort of unctuous juice, of which candles are made.

TALLOW'ISH, greaſy, or of the nature of tallow.

To TAL'LY, to anſwer exactly as one tally does to another, or the tally to the ſtock; alſo to mark or ſcore upon a tally.

TAL'MUD [תלמוד of למד *Heb.* he learned] the Talmud contains the body of the doctrine of the religion and of the morality of the *Jews*. They have two works that bear this name; the firſt is called the Talmud of *Jeruſalem*, and the other the Talmud of *Babylon*.

The firſt was compiled by Rabbi *Johannan*, who preſided in the academy of *Paleſtine* for fourſcore years, and who finiſhed it, as they ſay the 230th year after the ruin of the temple; for the uſe of the *Jews* that dwelt in *Judea*. This Talmud is of an older date; but is ſhorter and more obſcure than that of *Babylon*.

It is compoſed of 2 parts, the *Miſhna* and the *Gemara*. The *Miſhna* is the work of Rabbi *Judah*, ſurnamed the holy, who compiled it about the year 120 after the deſtruction of the temple of *Jeruſalem* by the *Romans*, and the year 190 of the vulgar *Æra*.

The *Miſhna* ſignifies the ſecond law, and is a collection of all the traditions of the *Jewiſh* doctors, which *Judah* gathered into one body, for fear they ſhould be loſt and come into oblivion, becauſe of the diſperſion of the *Iſraelites*, and the interruption of their ſchools.

About an hundred years after Rabbi *Johannan* compoſed the *Gemara*, which is as much as to ſay completion or perfection, to compleat and finiſh the *Miſhna* of Rabbi *Judah* the holy. And theſe 2 works together make up the body of the Talmud.

The Talmud of *Babylon* is alſo compoſed of the *Miſhna* of *Judah* the holy, and of the *Gemara*, compoſed by Rabbi *Aſa*, who lived at *Babylon* about 100 years after Rabbi *Johannan*. The *Jews* rather make uſe of this than that of *Jeruſalem*, becauſe it is clearer and more extenſive.

It abounds with a multitude of fables and ridiculous ſtories. Yet they even prefer the authority of the Talmud to that of the ſcriptures, and compare the bible to water, the *Miſhna* to wine, and the *Gemara* to *Hypocras*.

They believe the traditions and explications of this book are derived from God himſelf, that *Moſes* revealed them to *Aaron*, to his ſons, and to the elders of *Iſrael*, that theſe communicated them to the prophets, and the prophets tranſmitted them to the members of the great ſynagogue, who paſſed them from hand to hand, till they came to the great doctors, who reduced them to the form of the *Miſhna* and *Gemara*.

TALON' [with *Architects*] is a ſmall member made of ſquare filets, and a ſtrait *Cymatium*: It is different from an *Aſtragal*, the latter being a round member; whereas the *Talon* conſiſts

conſiſts of two portions of a circle, one on the outſide, and the other within.

Of Reverſed TALON, is a talon with the concave part uppermoſt.

TAL'ONS [prob. of *talon*, F.] the claws of a bird of prey.

TAL'PA [with *Surgeons*] a ſwelling that is ſoft and pretty large, uſually ariſing in the head and face, which takes its name from its preying upon the ſcull under the ſkin, as a mole creeps under the ground.

TAL'PES [in *Chirurgery*] tumours on the head, commonly the conſequence of the venereal diſeaſe. They raiſe the ſkin from the *Pericranium*, and generally indicate the foulneſs of the bone underneath.

TA'LUS [in *Anat.*] a bone of the heel with a convex head.

TALUS [in *Architect.*] is the ſenſible inclination or ſlope of a work; as of the outſide of a wall, when its thickneſs is diminiſhed by degrees, as it riſes in height, to make it firmer.

TALUS [in *Fortif.*] is the ſlope given to the rampart or wall, that it may ſtand the faſter, *L.*

TALUS *ſuperior*, of a parapet, is the ſlope on the top of the parapet, that allows the ſoldiers to defend the covert way with ſmall ſhot, which they could not do were it level.

TAM'BAC } a mixture of gold
TAM'BAQUA } and copper, which the *Siameſe* account more beautiful and ſet a greater value on than on gold itſelf.

TAMBOUR' [in *Architect.*] a term uſed of the Corinthian and Compoſit capitals, of a member that bears ſome reſemblance to a drum: alſo a little box of timber-work, covered with a cieling, within ſide the porch of ſome churches, to keep out the wind, by folding doors.

TAMBOUR' [in *Maſonry*] a round ſtone or courſe of ſtones, ſeveral whereof form a ſection of the ſhaft of a column, not ſo high as a diameter.

TAME'ABLE, that may be tamed.

TAME'LY [tamelice, *Sax.*] after a gentle manner.

TAM'MUS, a *Pagan* deity, thought to be the ſame as *Adonis*, Rab. *Dav. Kimchi* ſays, that *Tammus* was an idol of braſs, whoſe eyes the *Pagans* us'd to fill with lead; then making a fire in the hollow part of the idol, the lead would melt, and the image ſeem to ſhed tears.

Other *Rabbins* think that *Tammus* was an idolatrous prophet, who had made an image of the ſun, all of gold, which was ſuſpended between Heaven and earth; and that the king of *Babylon*, having put this prophet to death, all the idols of the country aſſembled themſelves together to bewail his death, before the ſaid image of the ſun; which gave occaſion to the obſervation of a feaſt, which was kept at the beginning of the month *Tammus*, on which they lamented the death of a prophet, of this name.

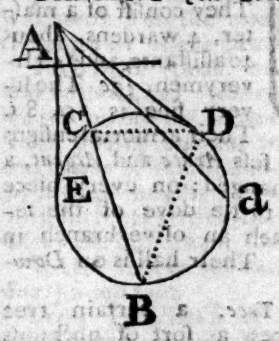
St. *Jerome* has rendred *Tammus* by *Adonis*, and there is great probability that this is the true ſignification of it, the name ſignifies *abſtruſe* or *concealed*. Now nothing can agree better with *Adonis* than the epithet *Secret or Hidden*, whether we conſider that ſecreſy and obſcurity, in which his myſteries were involv'd, or the condition in which he was repreſented during his feſtival.

He was put into a coffin, and lamented over, as if dead. *Moſes* in ſome places calls him *the dead* by way of deriſion. Laſtly the circumſtance of women bewailing *Tammuz*, has determined the greateſt part of commentators, to explain the paſſages in Ezek. 15. 16. by the feaſts of *Adonis*.

TAN'NED [of ȝetannian, *Sax.*] made leather, as ſkins or hides, being conſolidated and hardened by tanning.

TAN'GENT [of a *Curve*] is a right line drawn ſo as to touch it, but if continued, will not cut it.

TANGENT [in *Geometry*] a right line which touches a circle, *i. e.* that meets it in ſuch a manner, that if infinitely produced, it would never cut the ſame, *i. e.* never come within the circle: thus the line



A B is the tangent to the circle in D.

TANGENT *of an Arch* [in *Trigonometry*] is a right line raiſed perpendicularly on the extreme of the diameter, and continued to a point, where it is cut by a ſecant, *i. e.* by a line drawn from the center, through the extremity of the arch, whereof it is a tangent.

Artificial TANGENTS, are the logarithms of the tangents of arches.

Line of TANGENTS, a line uſually placed on the *Sector* and *Gunter's* ſcale.

TAN-

TANGENT *of a Circle* [in *Geom.*] is a right line, as T R drawn without the circle, perpendicular to ſome radius, as C R, and which touches the circle but in one point.

TAN'GIBLENESS [of *tangibilis*, L. and *neſs*] capableneſs of being touched or felt by the touch.

TAN'TALUS [according to the *Poets*] was the ſon of *Jupiter* and *Plota* the nymph, and grandfather to *Agamemnon* and *Menelaus*, who on a time entertaining the gods at a banquet, to make an experiment of their divinity, kill'd, dreſs'd, and ſerv'd up his ſon *Pelops* at table: but the gods, diſcovering the fact, ſo abhorred it, that, for the loathſome banquet he made them, they made him as diſagreeable an one: For they ſet him in water up to the chin, and apples bobbed him on the lips; but he could neither ſtoop down to the one to quench his thirſt, nor reach up to the apples to ſatisfy his hungry appetite, the water ſinking lower, and the apples riſing higher. As for his ſon *Pelops*, *Jupiter* ſent *Mercury* to Hell to fetch his ſoul from thence, and reſtored him all his limbs, putting them together in their right places, and reſtored him to life again. And whereas *Ceres* had eaten up his ſhoulder, *Jupiter* made him one of ivory, which had the virtue of healing all manner of diſeaſes.

TAPEI'NOSIS [ταπείνωσις, Gr. humiliation] a figure in rhetorick, when the orator ſpeaks leſs than the truth.

TAP'PING [in *Chirurgery*] an operation in which any of the *Venters* are pierced, to let out matter, as in a dropſy.

TAPSUS [with *Botaniſts*] the herb white Mullein, *L.*

TARAN'TULA [ſo named of *Tarentum* in *Apulia*] a venomous aſh-coloured ſpider, ſpeckled with a little white and black, or red and green ſpots, about the ſize of an acorn, and having eight feet, and as many eyes; it is hairy, and from its mouth proceed two ſorts of horns or trunks, with exceeding ſharp tops, through which it conveys its Poiſon, whoſe bite is of ſuch a nature, that it is to be cured only by muſick.

TARAXIP'PUS [Ταραξιππος of ταρασσω and ἱππος, a horſe, Gr.] an imaginary deity, adored by the people of *Elis* in *Peloponneſe*. He had an altar plac'd in the liſt, where their chariot horſes were kept; and hence proceeded that worſhip. There was near the end of this encloſure or place rail'd in a liſt of a conſiderable breadth, fixed to the ground, in the form of a ſemi-circle, of a lively bright colour, that it might be conſpicuous to the courſers (*i. e.* racers) in their greateſt ſpeed, and ſo turn back again: it often happened, that when the horſes came up to the place, they either ſtartled at the ſight, or the drivers out of great haſte turned them ſhort, and made them throw the coachman out of the box, and break the chariot.

The ſuperſtitious *Grecians* not knowing what to attribute this to, imagined that there was ſome deity that would be worſhipped, and called him *Taraxippus*, or the terror of horſes.

TARDA'TION, a loitering, lingering, *&c.*

TARDIL'OQUENCE [*tardiloquentia*, L.] ſlowneſs of ſpeech.

TARDILO'QUIOUS [*tardiloquus*, L.] ſlow of ſpeech.

TAR'DINESS [of *tarditas*, L. ſlowneſs] ſlackneſs in buſineſs; alſo guiltineſs of a fault.

TAR'GUM [תרגום, *Chald.*] a paraphraſe, or rather comment or explication of the Old Teſtament in the *Chaldee* tongue, for the uſe of the *Jews* after the *Babylonian* captivity, to whom the *Chaldee* tongue became familiar and more known than the *Hebrew* it ſelf. So that when the *Hebrew* text was read in the ſynagogue or temple, they generally added to it an explication in the *Chaldee* tongue.

The Targum of *Onkelos* is a *Chaldee* paraphraſe, upon only the books of *Moſes*, and his ſtyle approaches more nearly to the purity of the *Chaldee*, as it is found in *Daniel* and *Ezra*. He is ſomething more modern than *Jonathan*.

The Targum of *Jonathan*, ſon of *Uzziel*, who lived about 30 years before our Saviour's time, is upon the greater and leſſer prophets, his ſtyle is pure enough, and approaches pretty near to the *Chaldee* of *Onkelos*.

The Targum of *Joſeph* the blind, is upon the *Hagiographa*. This author is much more modern and leſs eſteem'd than thoſe before mentioned. He has written upon the *Pſalms*, *Job*, the *Proverbs*, *Canticles*, *Eccleſiaſtes*, *Ruth* and *Eſther*. His ſtyle is a very corrupt *Chaldee*,

Chaldee, with a great mixture of words from foreign languages.

The Targum of *Jeruſalem*, is only upon the *Pentateuch*, nor is that intire and perfect.

TAR'IFF [with *Arithmeticians*] a proportional table contrived for the ſpeedy reſolving of queſtions in the rule of fellowſhip, when the ſtocks, loſſes, and gains are very numerous: alſo a table framed to ſhew, at firſt ſight, any multiple or diviſor, taken any number of times under ten, for the more eaſy and ſpeedy diviſion of a large ſum.

TAR'RYING [prob. of *tardare*, Ital. or *tacio*, *Brit.*] loitering or lagging, abiding or continuing.

TAR'TAR [*tartarum*, L. *tartre*, F.] a kind of ſalt, is expreſs'd in chymical writers by this character ♉

TARTAR *Emetick* ♆ [with *Chymiſts*] is cream or cryſtal of tartar, mix'd with a fourth part of *Crocus Metallorum*; and this mixture boiled for eight or nine hours in a ſufficient quantity of water, in an earthen veſſel, and ſtrained thro' a woollen cloth, which having been gently evaporated to the quantity of one half, and ſet to cool, will ſtrike into chryſtals.

TARTAR *ſoluble* [with *Chymiſts*] a kind of ſalt, prepar'd by boiling a pound of cream of tartar, and half a pound of fixed ſalt of tartar in three quarts of water, for the ſpace of half an hour, in an earthen unglazed veſſel, and ſtraining it when it is cold, and evaporating the moiſture; which when done, the ſalt will remain at the bottom.

TARTAR *Vitriolate* [with *Chymiſts*] is prepared by pouring ſpirit of vitriol on oil of tartar *per deliquium*; and after the effervеſcence or bubbling is over, by ſetting the glaſs in ſand, and drawing out the vapours with a gentle heat, till a very white ſalt remains at the bottom.

TARTA'REOUS [*tartareus*, L.] of or pertaining to tartar, *i. e.* deep place in hell; alſo helliſh.

TAR'TAROUSNESS [of *tartareus*, L. and *neſs*] a tartareous quality.

TAR'TARUM } [τάρταρος of τὸ
TAR'TARUS } ταράσσειν, Gr. to trouble or confound, becauſe there all things are full of trouble and confuſion] the poets take it for Hell, or the place of torment for the wicked.

TASK'ED [of taſcu, *Brit.* to put a burden on one, *Baxter*] having a certain portion of work appointed to be done.

TAS'CONY, a ſort of white earth like chalk, and is the only earth that endures the blaſt of the bellows, and heat of the fire, and running metal.

TASTE [of taſte, *Teut.* or *tâte* of *tâter*, F.] one of the five external ſenſes; alſo ſavour, reliſh, which probably is effected by the ſalts that are in bodies, which affect the tongue (according to their various configurations) as differently as they differ from one another; and by tickling, or otherwiſe moving thoſe ſmall nerves lying in the *Papillæ* of the tongue, communicate a ſenſation to the brain, that is either pleaſant or unpleaſant.

TASTES [by Dr. *Grew*] are diſtinguiſhed into ſimple and compound.

Simple TASTES, are ſingle modes of taſtes, altho' mingled with others in the ſame; as for inſtance, the taſte of a pippin is *aci-dulcis*; of *Rhubarb*, *amaraſtringent*, and therefore compounded with both; but yet in the pippin the *acid* is one ſimple taſte, and the *ſweet* another, as diſtinct as the *bitter* and *aſtringent* are in *Rhubarb*.

Simple TASTES, are *bitter*, *ſweet*, *ſour*, *ſalt*, *hot*, as in cloves, pepper, *&c.* and *cold*, as in *Sal Prunellæ*. *Aromatick* [ſpicy] *nauſeous*; and ſome add to theſe *ſoft Taſtes*; either *vapid*, as in water, the whites of eggs, *&c.* or *unctuous*, as in oils, fat, *&c.* or

Hard TASTES are, 1. *Penetrant*, ſuch as work themſelves into the tongue without any pungency; as is experienced in the root and leaves of wild cucumber. 2. *Stupefacient*, as in the root of black hellebore, which, if chewed and kept ſome time upon the tongue, affects it with a numbneſs or paralytick ſtupor. 3. *Aſtringent*, as in galls. 4. *Pungent*, as in the ſpirit of *Sal Armoniack*.

Compounded TASTES are, 1. *Auſtere*, which is *aſtringent* and *bitter*, as in the green and ſoft ſtones of grapes, 2. *Acerb*, which is *aſtringent* and *acid*, as in the juice of unripe grapes. 3. *Acrid*, which is pungent and hot. 4, *Muriatick*, which is ſalt and pungent, as in common ſalt. 5. *Lixivious*, which is ſaltneſs joined with ſome pungency and heat. 6. *Nitrous*, which is ſaltneſs joined with pungency and cold. There are alſo ſeveral other compounded taſtes, but we want words to expreſs them.

TASTE'FUL [of *tâte*, F. and *full*] having a good or pleaſant taſte.

TASTE-

TASTE'FULNESS, reliſhableneſs, palatableneſs.

TASTE'LESSNESS, inſipidneſs, unreliſhableneſs.

TA'TIANISTS, Hereticks of the ſecond century of Chriſtianity, who condemned marriage, and forbad their diſciples the uſe of wine and fleſh.

TAT'TLE } [prob. of *tateren*,
TAT'TLING } *Du.*] prating, impertinent diſcourſe.

TAU [in *Heraldry*] called the St. *Anthony*'s *Croſs*, becauſe St. *Anthony*, the monk and hermit, is always painted with it upon his habit. It takes its name from the *Greek* letter T, which it exactly reſembles. Some are of opinion, it is an old hieroglyphick of ſecurity, and refer it to the charge given to the angel in *Ezekiel*, not to kill them upon whom was the letter ת *Tau*, *Heb.*

T *Tau*, *Greek* [ת *Heb.*] a figure of the croſs of *Chriſt*, and in *Hebrew* is interpreted a ſign or mark, of which it was ſpoken to the angel, which *Ezekiel* ſaw in ſpirit, "Go thy way, and ſet a "mark (תו) upon the forcheads of "them that mourn, and are ſorry for "all the abominations that are done "therein." This mark was in order to their being preſerved in the midſt of them that were to be ſlain for their idolatry, in the wrathful diſpleaſure of the Lord. And this letter T *Tau*, *Greek*, was uſed by captains and heralds, and ſigned on their names, who remained alive after a battle; ſo that as the letter *Theta* Θ was uſed as the mark of death, ſo was T *Tau*, or ת, of life.

TAUNT'ING [prob. of *tanſer*, F. to check, rebuke, or ſcold at] ſpeaking reproachfully, bitingly, *&c.*

TAUROBO'LIUM [among the *Grecians*] the ſacrifice of a bull to *Cybele*, the mother of the gods; by which he that was conſecrated, eſteemed himſelf regenerated and pure for twenty years to come. The manner of it was this; a bull, having his horns gilded, was ſlain in a pit, which was planked with planks bored full of holes, through which holes the blood of the bull ran upon a man that lay under the planks, who, all beſmearing himſelf with blood and duſt, was held purified by it.

TAU'RUS [with *Aſtronomers*] the ſecond ſign of the zodiack, into which the ſun enters on the 21 of *April*; it is repreſented on a celeſtial globe, by the figure of a bull; and its characteriſtick with aſtrologers, *&c.* is ♉.

TAUTOLO'GICALLY, by way of tautology.

TAUTOLO'GICALNESS, a tautological quality, or fulneſs of tautologies.

TAUTOL'OGIST [ταυτολόγος of τὰ αὐτὰ λέγειν, Gr.] one who ſays the ſame things over and over.

To TAUTOL'OGIZE [of τὰ αὐτὰ λέγειν, Gr.] to ſay the ſame thing over and over.

TAW'ER [of ταριαν, *Sax.*] a dreſſer of leather, a tanner.

TAW'DRINESS [as Dr. *Tho. Henſh.* ſuppoſes, of knots and ribbons bought at a fair, anciently held in the chapel of St. *Audrey* or *Etheldred* ridiculous or flaunting gayneſs.

TAY-BOU [in *Tonquin*, in the *Indies* towards *China*] the name of one of the two great magicians, who makes the people believe that he can foretel things to come, ſo that when they deſign to marry their children, to buy any land, or undertake any conſiderable buſineſs, they conſult him as an oracle.

He keeps a book filled with the figures of men, beaſts, circles and triangles, and three pieces of braſs with ſome characters on one ſide only; theſe he puts into three cups, and having ſhaken them, throws them out upon the ground; and if the characters lie uppermoſt, he cries out that the perſon will be the happieſt perſon in the world; but if on the contrary they lie undermoſt, it is accounted as a very bad omen.

If one or two of the characters lie uppermoſt, then he conſults his book and tells what he thinks; he alſo pretends to know the cauſes of diſtempers, when they that conſult him are ſent to him by the *Tay-Bou*; and pretends to call the ſouls of the dead out of their bodies to which they are troubleſome.

TAY-PHOU-THONY [at *Tonquin*] the name of the other *Magician*, to whom they have recourſe in their ſickneſs; if he ſays the devil is the occaſion of the diſtemper, then he orders them to ſacrifice, offering him a table well furniſhed with rice and meat; which the *Magician* knows how to make uſe of: If after this the ſick does not recover, all the friends and kindred of the ſick perſon, with ſeveral ſoldiers, ſurround the houſe, and diſcharge their muſkets thrice to frighten the evil ſpirit away.

The *Magician* makes the patient (eſpecially if a ſeaman or fiſherman

lies ſick) ſometimes fooliſhly believe that he is troubled by the god of water, then he orders that tapeſtries be ſpread and huts built, and good tables kept for three days, at certain diſtances from the ſick man's houſe to the next river; to induce this dæmon to retire, and ſee him ſafe into his dominions again.

But the better to know the cauſe of theſe diſtempers, this *Magician* ſends them very often to the *Tay Bou*, who anſwers, that they are the ſouls of the dead that cauſe the ſickneſs, and promiſes that he will uſe his art to draw off theſe troubleſome ghoſts to himſelf, and make them paſs into his own body (for they believe the tranſmigration of ſouls) and when he catches that ghoſt that did the miſchief, he ſhuts it up in a bottle of water, until the perſon is cured. If the perſon recovers, the *Magician* breaks the bottle, and ſets the ghoſt at liberty to go whither it will. And if the perſon dies, after the *Magician* has enjoined the ghoſt to do no more harm, he ſends it away.

TAYL [in *Heraldry*] is commonly uſed for the tail of an hart; but thoſe of other creatures have peculiar and diſtinct names for them.

TECH'NICAL *Words*, terms of art.

TECHNICAL *Verſes*, are ſuch as include the ſubſtance or particular parts of an art or ſcience, or contain the rules and precepts of them; ſo digeſted, for the help of the memory.

TECH'NICALLY [of *technicus*, L. of τεχνικός, Gr.] after the manner of technology.

TECH'INESS [prob. of *toucher*, F. to touch, *q. d.* touchineſs] captiouſneſs, aptneſs to be offended, frowardneſs, peeviſhneſs.

TECTON'ICK *Nature* [*natura tectonica*, L. of τεκτονικός of τεκτονική, Gr. the art of building] formative nature.

TEDIF'ERA DEA [*i. e.* the torch-bearing goddeſs] a name given to *Ceres* (the goddeſs of bread-corn) by the poets, on account of her ſeeking her daughter *Proſerpina* with a torch; and thence they ſacrificed to her in the night with torches burning. Some are of opinion, that by *Ceres* is meant the earth, and that by *Proſerpina* is meant corn, which had like to have been buried in the dark bowels of the ſoil; but that in the night time, when the ſun is under ground, the blade of corn ſhoots out faſt, which is the meaning of *Ceres*'s torch that night, when ſhe found her daughter.

TEEM'FUL, full up to the top.

TEEM'ING [of ȝeam, *Sax.* an offſpring, prob of τίκτω, Gr. to extend] childing, frequently pregnant, or bearing young; fruitful.

TEETH [ȝoðaȝ, *Sax.*] either of man or beaſt.

TEGUMENTS *of a human Body* [in *Anat.*] are reckoned five, *viz.* the *Epidermis* or ſcarf-ſkin, the *Derma* or true-ſkin, the *Panniculoſus Adipoſus*, the *Membrana Carnoſa*, and the common membrane of the muſcles.

TEINT [in *Painting*] an artificial or compound colour, or the ſeveral colours uſed in a picture, conſidered as more or leſs high or bright, or deep or thin, or weakened, *&c.* to give the proper *Relievo*, or ſoftneſs, or diſtance, *&c.* of the ſeveral objects.

TEIRS, the third part of a pipe, or a meaſure of 42 gallons.

TEKU'PHÆ [in the *Jewiſh* chronology] are the times wherein the ſun proceeds from one cardinal point to the next.

A TEL'ESCOPE, with a convex and concave lens, repreſents, objects that are at a vaſt diſtance, diſtinct and erect, and magnifies them according to the proportion of the focal diſtance of the convex lens to the focal diſtance of the concave lens.

A TELESCOPE, with two convex lenſes, repreſents objects that are vaſtly diſtant, diſtinct, but inverted, and magnifies them according to the proportion of the focal diſtance of the exterior to the focal diſtance of the interior lens.

Reflecting TELESCOPE, conſiſts of a large tube that is open at the end next to the object, and cloſed at the other, where is placed a metalline *Speculum*, and having a flat oval *Speculum* near the open end, inclined towards the upper part of the tube, where there is a little hole furniſhed with a ſmall, plain, convex eye-glaſs.

TELESCOP'ICAL, of or pertaining to a teleſcope.

TEL'LER [of ȝellan, *Sax.* to tell] one who relates; alſo a teller of money.

TEL'LUS, the goddeſs of the earth. *Tellus* and *Tellumo* were worſhipped one under the notion of the male, and the other of the female, *L.* She was uſually painted in a green mantle.

TEMERA'RIOUSNESS [*temeritas*, *L. temerité*, F.] raſhneſs, unadviſedneſs.

TEMOI'NS [with *Military Men*] pieces of earth left ſtanding as marks or witneſſes in the foſſes of places the workmen are emptying, that they may know exactly how many cubical fathoms of earth have been carried away, in order to pay the workmen their due for it.

TEM'PERAMENT [in *Phyſick*] the natural habitude and conſtitution of the body of man, or the diſpoſition of the animal humours.

TEM'PERAMENT } [in *Muſick*] a
TEM'PERING } rectifying or amending the falſe or imperfect concords, by transferring to them part of the beauty of the perfect ones.

TEM'PERANCE [*temperantia*, L.] moderation, a reſtraining of our affections and paſſions, *Temperance* is one of the four cardinal virtues, and is by moraliſts ſaid to conſtitute honeſty, or decency and baſhfulneſs. The two ſpecies of it are *Sobriety*, which moderates our eating and drinking; and *Chaſtity*, which ſets bounds to the enjoyment of conjugal love. *Temperance* hath alſo its potential parts, as meekneſs, clemency, modeſty.

TEMPERANCE [with *Divines*] is defined to be a virtue that conſiſts in an abſtinence from ſenſual pleaſures, which renders the body tame and governable, and ſo ſerviceable to the ſoul, and alſo chearful in the exerciſe of religion; which ſets the mind of man free from the captivity of ſenſe, and eſtabliſhes its dominion over the brutiſh part, ſo that the man lives by faith and not by ſenſe, and is diſengaged from the world, and the allurements of it.

TEM'PERATENESS [*temperantia*, L. *temperature*, F.] moderation, abſtemiouſneſs in eating and drinking, *&c.* the reſtraint of our affections or paſſions.

To TEM'PEST, to be ſtormy. *Milton.*

A TEM'PLAR [*templier*, F.] a ſtudent in the *Temple*.

TEMPLARS or *Kights Templars*, ſaid to have been inſtituted in the year 1113 by *Hugh* of *Rayennes*, and confirmed by pope *Eugenius*. Their habit was a white cloak or upper garment, with a red croſs on the back, and a ſword girt about them; and thence they were by the common people called *Croſs-Backs*, or crouched-backs. Theſe knights at firſt dwelt in part of the building that belonged to the temple in *Jeruſalem*, not far from the ſepulchre of our Saviour, where they charitably entertained ſtrangers and pilgrims, and in their armour led them through the holy land, to view ſuch things as were to be ſeen there, defending them from the infidels. Theſe knights had in all provinces of *Europe* their ſubordinate governors, in which they poſſeſſed no leſs than 16000 lordſhips, a vaſt revenue. Their governor in *England* was ſtiled maſter of the *Temple*, and was ſummoned to parliament; and the temple in *Fleet-ſtreet*, now the houſe of our law-ſtudents in *London*, being their houſe, the miniſter of the *Temple* church ſtill bears the title of maſter of the *Temple*. This order continued for about the ſpace of two hundred years; but at length, being both rich and powerful, and alſo grown vicious, the whole order was aboliſhed by Pope *Clement* V. in the year 1309, as alſo by the council of *Vienna* in 1312, and their poſſeſſions were given to the knights of St *John* of *Jeruſalem*, whoſe manſion was near *Smithfield* (now vulgarly called St. *Jones*'s) and other religious orders. The crimes objected againſt them were firſt, their revolting from their profeſſed obedience to the Patriarch of *Jeruſalem*, who was their viſitor. Secondly, their unſpeakable pride. Thirdly, their ſins againſt nature.

TEM'PLE [*templum*, L. ſome derive it of *templando* or *contemplando* contemplating; *Varro* of *tuendo*, defending, *Mart.* of τέμνω, *q.* dividing or ſeparating, *Scal.* of τέμενος, *q. d.* a place ſeparated from others on account of religion; but others derive it of Θέμις, juſtice or the goddeſs of juſtice] a church or cathedral for the performance of divine ſervice. The temples that the heathens built to their gods were very ſtately; for princes and nations employed their riches and ingenious inventions of architecture in building them. In their temples there were generally three altars; the firſt at the entry where the victims were offered and burnt, the ſecond in the middle, and the third at the end, within an incloſure. Upon the two laſt, only perfumes and ſweet ſcents were burnt, and there the people eat in their feſtivals to their gods.

In the infancy of the world, neither the true worſhippers of God, nor the idolatrous heathens had any temples, but performed their religious ceremonies ſome on the tops of hills and mountains, and others on large plains; but afterwards thoſe retired places;

many of them celebrating their myſterious rites in woods, and afterwards in walled places, offering up their prayers and ſacrifices; but left the tops of them open, that they might have a clear view of the Heavens, and did not for ſome time uſe covered buildings.

As to the places where the heathen temples were built, they were different according to their different deities.

The temples of tutelar gods or towns were built on heights, if there were any, the better to protect and defend them on all ſides; the gods who preſided over virtues, peace and arts, had their places in the beſt parts of the city, to be nigher at hand, to inſpire men with noble thoughts and inclinations for the good of the publick. As for thoſe who preſided over pleaſures, as *Venus*; war, as *Mars* and *Bellona*; over fire as *Vulcan*; their temples were built out of their towns, to intimate, that they were either hurtful to men, or at leaſt to denote, that they were not to accuſtom themſelves to their uſe.

Neptune's temples were generally upon the ſea coaſts, and thoſe of *Æſculapius* and the other deities who preſided over phyſick in the moſt temperate part of the city, and where there was the beſt air, that altogether might contribute to the recovery of the ſick ſent thither. Nor muſt it be forgotten that each temple had its particular god or gods, and no other gods but ſuch as temples were conſecrated to, could be worſhipped in them.

TEM'PLERS, a ſect of Chriſtian Hereticks, who lived in *Jeruſalem* in the year 1030, after *Philip Auguſtus*, they being ſo denominated becauſe they frequented the temple very much: they had an image made by exquiſite art, covered with a man's ſkin, and having two ſhining carbuncles inſtead of eyes: to this idol they ſacrificed the bodies of the dead reduced to aſhes, and gave them to be drank by others, to render them more ſtrong and conſtant; thoſe who were born to a templer, wedded to a maid, they roaſted after death, and anointed the image with the droppings, as an evidence of their great zeal; ſome ſuppoſe theſe to have been the ſame with the knights *Templers*; but others oppoſe it.

Tetraſtile TEMPLES, ſuch as had four columns in front, and as many behind.

Amphiproſtyle TEMPLES, ſuch as had columns before and behind, which alſo were *tetraſtyle*.

Proſtyle TEMPLES, were ſuch as had columns only on the foreſide.

Diptere TEMPLES, ſuch as had eight rows of columns around, or were *Oxaſtyle*, or had eight columns in front.

Periptere TEMPLES, ſuch as had four rows of inſulated columns around, and were *Hexaſtyle*, i. e. as had ſix columns in front.

The temples of *Æthiopia*, are reported to be all hewn out of a firm rock, proportionable in their parts, with gates and windows, and to have been all perfected in 24 years.

TEMPLES, certain jewels, which great ladies anciently wore on their temples and foreheads, and faſtened to their hair with bodkins.

TEM'PORALNESS [of *temporalis*, L. *temporel*, F.] a ſecular quality; alſo temporarineſs, or the being for a time.

TEMPORA'NEOUSNESS } [of *temporarius*,
TEM'PORARINESS } L. *temporaneus*, F. and *neſſe*, *Sax.*] a temporal quality, or the laſting only for a time.

TEMP'TER [*tentator*, L. *tentateur*, F.] one who allures or entices, the devil.

TEMP'TINGNESS [of *tentans*, L. and *neſſe Sax.* terminat.] alluringneſs, charmingneſs.

TEM'ULENTNESS [*temulentia*, L.] drunkenneſs.

TEN [*tien* or *tyn*, *Sax.*] the number 10 in figures, is compoſed of the firſt figure and (0) a cypher. It conjoins the virtue of all numbers, which it holds as it were, bound in itſelf, either ſimple, or by multiplication; ſecondly, as among geometricians, a line is the joining in one of divers pricks or points, ſo the 10 makes the line of numbers, neither can there be any going farther. We may add 1 to 9, and 2 to 8, and, by multiplication and redoubling of 10, ſet down a number greater than the ſands of the ſea.

TE'NABLENESS [of *tenable*, F. and *neſs* of *tenere* L. to hold] capableneſs of being held and kept.

TENA'CIOUSNESS [*tenacitas*, L. *tenacité*, F.] niggardlineſs, ſtiffneſs in holding or maintaining an opinion, *&c.*

TEN'ANT *in Chief*, is a tenant that holds of the king in right of his crown.

TENANT *by the courteſy of England*, a tenant that holds for his life, by means of a child begotten by him on his wife, ſhe being an heireſs, and the child being born alive.

TENANT *by Elegit*, a tenant that holds by virtue of the writ called *Elegit*.

TENANT *by Execution*, is a tenant that holds on account of an execution, upon any ſtatute, recognizance, *&c.*

TENANT *in Frank-Marriage*, a tenant who holds lands or tenements by a gift of them, made to him upon marriage between him and his wife.

TENANT *in Mortgage*, is a tenant that holds by means of mortgage.

TENANT *in Service*, a tenant that holds by any manner of ſervice.

TENANT *per Statute-Merchant*, a tenant that holds lands by virtue of their being forfeited to him by *Statute Merchant*.

TENANT *at Will*, a tenant who holds at the will of the lord, according to the cuſtom of the manour.

Sole TENANT, a tenant who has no other joined with him.

Joint TENANTS, are tenants that have an equal right in lands or tenements, by virtue of one title.

TENANTS *in common*, are ſuch as have equal right, but held by divers titles.

TEN'ANTABLENESS [of *tenens*, L. holding, or *tenant*, F. *able* and *neſs*] capableneſs or fitneſs to be held, poſſeſſed, or inhabited by a tenant.

TENDER-HEARTED [of *tendreſſe*, F. and *heopt*, *Sax.*] of a tender, commiſerating, and kind diſpoſition.

TEN'DERLING [of *tendreſſe*, F.] one that is or has been tenderly brought up.

TENDINO'SE } [of *tendo*, L. *tendon*,
TEN'DINOUS } F.] full of tendons.

A TEN'DRIL [with *Botaniſts*] is a claſper, or that little curling part of plants by which they climbing take hold of any prop for their ſupport.

TENE'BRÆ } [in the *Roman* church]
TENE'BRES } a ſervice uſed on *Wedneſday*, *Thurſday* and *Friday* before *Eaſter*, in repreſentation of Chriſt's agony in the garden. The manner is thus: there are fifteen lamps or candles lighted, which is juſt the number of pſalms or canticles that are in the office. Theſe being lighted on a triangular ſconce, at the end of every pſalm that the prieſt repeats, one of the candles is put out, till at the end the congregation is left in darkneſs, *L.*

TENEBRO'SE [*tenebroſus*, L. *tenebreux*, F.] dark, gloomy.

TENMENTA'LE } [in *Ancient Cuſtoms*]
TEMA'NTALE } the number of ten men, which in the days of our *Engliſh Saxon* anceſtors, was alſo called a *Decennary*, and ten decennaries made what we call an hundred.

TE'NENT [in *Heraldry*] a term uſed for ſomething that ſuſtains or holds up the ſhield or coat-armour, and is generally ſynonymous with the ſupporter.

TENES'MUS [of *tenere*, L. to hold *τενεσμὸς* of *τείνω*, Gr. to ſtretch out] a continual deſire of going to ſtool.

TE'NET [q. *tentum*, a thing held, of *tenet*, L. *i. e.* he holdeth] an opinion or doctrine profeſſedly held by ſome divine philoſopher, *&c.*

TEN'NE [in *Heraldry*] is what is commonly in *Engliſh* called tawny, and ſome call it bruſk: the colour is made of red and yellow mixed together, and is expreſſed in engraving by lines diagonal, from the ſiniſter chief and traverſe. In blazoning by celeſtial things, it is called the dragon's head; and by precious ſtones, the hyacinth. See the figure.

TEN'NIS [q. d. *tens*] a ſort of play at ball.

TEN'ON } [*un tenon*, F.] the ſquare
TEN'NON } end of a piece of timber, diminiſhed by one third part of its thickneſs, fitted into the hole of another piece called a mortoiſe.

TEN'OR [*tenor*, L *teneur*, F.] manner, eſtate, circumſtance, order, ſeries.

TENSES [of *tems*, F. or *tempus*, L.] tenſes are times of action, and they are three, *Paſt*, *Preſent*, and *Future*, though *Grammarians* make five. The *Paſt* may be divided, as the *Latin* do, into *Imperfect*, as, I did love, and the *Preterperfect*, as, I have loved. The *French* go farther, and divide the *Paſt* into five parts, as the *Preterit Imperfait*, the *Preterit Indifiné*, *Preterit Parfait*, *Preterit pluſque parfait*, and *Preterit Indefiné compoſe*; the *French* alſo make two *Future* Tenſes, as the *Simple Future* and the *Compound Future*. In the *Optative* Mood the *French* add one Tenſe, and make it conſiſt of three ſimple and three compos'd: But it were to be wiſh'd, for the ſake of learners, that there were fewer tenſes as well as moods, or elſe that they were more certain; for we frequently meet with one tenſe made uſe of for another, and moſt languages make uſe of the *Preſent* for the *Future* Tenſe.

TENS'IBLE [*tenſibilis*, L.] that may be extended.

TENS'IBLENESS, capableneſs of being extended.

TENS'IVE [*tenſivus*, L.] belonging to extenſion.

TEN'TATIVE [of *tentare*, L. to try] of or pertaining to an eſſay or trial.

A TEN-

TENTATIVE, an eſſay or effort whereby perſons try their ſtrength or ſound an affair, *&c.* to ſee whether or no it will ſucceed.

TENT'ATIVE [in *French Univerſit.*] the firſt theſis or act that a ſtudent in the theology ſchool holds to ſhow his capacity, to obtain the degree of batchelor.

TENTH [of τιεν, *Sax.* 10.]

TENTH'LY, in the tenth place or order.

TE'PHROMANCY [τεφρομαντία of τέφρα aſhes, and μαντία, Gr. divination] divination by aſhes, which was performed in the following manner: they wrote the things they had a mind to be reſolv'd about in aſhes, upon a plank or any ſuch thing; and this they expos'd to the open air, where it was to continue for ſome time; and thoſe letters that remained whole, and were no way defaced by the winds or other accidents, were thought to contain in them a ſolution of the queſtion.

TEP'IDNESS [*tepiditas*, L.] luke warmneſs.

TER'APHIM [תרפים, *Heb.*] ſome have imagin'd that the teraphims mention *Judges* xvii. 5. were the houſhold gods of the Heathens; but this does not agree with what is ſaid in the ſame place, where mention is made of a graven image and a molten image, which were the houſhold gods. Others rather think they were *Taliſmanical* repreſentations, conſecrated by deviliſh ceremonies, to engage ſome evil ſpirit to anſwer in them the demands of their worſhippers, and give oracles. *Elias Levita* relates, that they were made in the manner following, *viz.* that they killed ſome man, who was a firſt born ſon, and pulled off his head, embalmed it, and ſet it on a plate of gold, and engraved on it the name of the ſpirit that they invocated for anſwers to their queſtions, and placed it in a hole or place in the wall, made on purpoſe for it; and having lighted lamps, *&c.* round it, fell down before it and worſhipped it.

TERATOL'OGY [of τέρατα, wonderful things, and λέγω, Gr.] is when bold writers, fond of the ſublime, intermix ſomething great and prodigious in every thing they write, whether there be foundation for it in reaſon or not, and this is what is call'd bombaſt.

TERGEM'INOUS [*tergeminus*, L.] three-double.

TERM [in *Grammar*] a particular word, action, or expreſſion in a language.

Milliary TERMS [among the ancient *Greeks*] the heads of certain deities, placed on ſquare land-marks of ſtone, *&c.* to mark the ſeveral *Stadia*, *&c.* in the roads.

TERM [in *Architecture*] a kind of ſtatue or column, adorned at the top with the figure of a man's, woman's or ſatyr's head, as a capital, and the lower part ending, as a ſheath or ſcabbard.

TERM [in *Geometry*] is ſometimes uſed for a point, and ſometimes a line, *&c.* a line is the term of a ſuperficies, and a ſuperficies of a ſolid.

TERMS *of Art*, words, which, beſides their literal and popular meaning, which they either have or may have in common language, bear a further and peculiar meaning in ſome art or ſcience.

TE'RMAGANTNESS [probably of *ter magnitudo*, *i. e.* three times magnitude] a termagant diſpoſition, the ranting, hectoring, robuſt temper or behaviour of a maſculine woman.

TER'MINABLE [*terminabilis*, L.] that may be ended.

TERMINA'LIA [among the *Romans*] a feaſt of land-marks, obſerved in honour of *Terminus*, the deity of bounds, for adjuſting and diſtinguiſhing the limits of fields and every man's eſtate.

TER'MINISTS, a ſect or branch of the *Calviniſts*, who hold five particular tenets, as to the term or time of grace.

TER'MINUS [among the *Romans*] the god of bounds and limits. The people of *Rome* were commanded to ſet ſtones on the confines of their ground, which were call'd *Terminalia*; and upon them they offered to *Jupiter* every year; and if any one was ſo preſumptuous as to remove them, his head was to make ſatisfaction to *Jupiter*; to whom they were conſecrated; theſe ſtones were every year crowned with flowers, and milk was poured upon them to the god *Terminus*.

TERM'LY, every term, as often as the terms of law return.

A TER'NION [*ternio*, L.] a ternion, or number of three.

TERPSI'CHORE [τερψίχορη of τέρψις, delectation, and χορεία, a dance, Gr.] one of the nine muſes, to whom is attributed the invention of dancing and balls. The ancients uſed to repreſent her in painting, *&c.* with a chearful countenance, and playing upon ſome inſtrument; having her head adorned with a coronet of feathers of divers colours, but chiefly green, in token of the victory, the muſes obtain'd over the ſyrens, *&c.* by ſinging.

TERRA'-

TERRA'CEOUS [*terraceus*, L.] of, or belonging to the earth.

TERRAPINE [in *Virginia*] a tortoise or turtle.

TERRA *Samia*, a white, ſtiff, tough earth, brought from the iſland *Samos*, L.

TERRA *a terra*, Gallies and other veſſels are ſaid to go *terra a terra*, when they never go far from the coaſt. *L.*

TERRAIGNOL' [with *Horſemen*] is a horſe who cleaves to the ground, that can't be made light upon the hand, that can't be put upon his haunches, that raiſes his fore quarters with difficulty, that is charged with ſhoulders; and, in general, one whoſe motions are all ſhort, and too near the ground.

TERRAIN' [with *Horſemen*] is the manage ground upon which the horſe makes his piſt or tread.

TER'RACE [in *Architect.*] the roof of a houſe that is flat, and whereon one may walk; alſo the covering of a building which is in platform; alſo a balcony with projectures.

TERRE'NE [*terenum*, L.] the earth, the earthly habitation, *Milton.*

TERRENE'NESS [of *terrenus*, L.] earthineſs.

TER'EE *plain* [in *Fortification*] is a platform or horizontal ſurface of the rampart lying level, only with a little ſlope on the outſide for the recoil of the canon. It is terminated by the parapet on that ſide toward the field, and by the inner *Talus* on the other, toward the body of the place.

TER'RE-*Tenant*, a tenant that holds land; as when a lord of a manour has a freeholder, who lets out his freehold to another to be occupied, this occupier is called the *Terre Tenant*, F.

TER'RER } [of *terra*, L. land] a
TER'RIER } book or roll wherein the ſeveral lands, either of a private perſon, or of a town, college, or church, *&c.* are deſcribed; and this ought to contain the number of acres, the ſite, boundaries, tenants names, *&c.*

TERRES'TRIAL *Line* [in *Perſpect.*] is a right line, in which the geometrical place and that of the picture or draught interſect one another.

TERRES'TRIALNESS [of *terreſtris*, L. *terreſtre*, F. and *neſs*] earthineſs, the being earthly, or pertaining to the earth.

TERRIC'OLIST [*terricola*, L.] one who inhabits or dwells upon the earth.

TER'IER } [*Ancient Cuſtoms*] a col-
TER'AR } lection of acknowledgements of vaſſals or tenants of a lordſhip, containing the rents, ſervices, *&c.* they owe to their lord, and ſerving as a title or claim for demanding and executing the payments thereof.

TER'RIER [with *Hunters*] the lodge or hole which foxes, badgers, rabbets, *&c.* dig for themſelves under ground, to ſave themſelves from the hunters; and hence *Terrier*, a little hound, who hunts thoſe animals, who creeps into the ground like a ferret, and either affrights and bites them, or drags them out at the holes.

TERRIF'ICK [*terrificus*, L.] terrifying, cauſing terror or fear.

TERRIGENOUS [*terrigena*, L.] born, bred, or ingender'd of the earth.

TERRIL'OQUY [of *terriloquus*, L.] the ſpeaking of terrible or dreadful things.

TES'SELATED [*teſſellatus*, L.] chequered with inlaid pieces of wood, ſtone, or any other thing, as a pavement of *Moſaic* work, made of curious ſmall, ſquare marbles, bricks or tiles, called *Teſſellæ*, from the form of dice.

TEST, a furnace for melting iron, a ſort of copper for refining ſilver, *&c.*

TES'TA *de Nevil* [ſo called, becauſe 'tis ſaid to have been compiled by *Jolland Nevil*, an itinerant juſtice in the time of king *Henry* III.] an authentick record kept in the king's remembrancer's office in the exchequer, containing an account of all lands held in grand or petty ſergeanty, with fees and eſchears to the king.

TES'TAMENT *Nuncupative*, a laſt will made by word of mouth before ſufficient witneſſes.

TESTA'TION, a bearing witneſs, a teſtifying, proving, witneſſing, or evidencing, *L.*

TES'TE, a word commonly ſubſcribed in the laſt part of every writ, where the date begins thus; *teſte me ipſo*, i. e. witneſs my ſelf, if it be an original writ in the king's name; but if it be a judicial writ, it bears the name of the chief judge of the court, out of which it iſſues, as *teſte Petro King Equite*, &c.

TESTIC'ULATED *Root* [with *Botan.*] is a kind of tuberous root, for it conſiſts of two knobs reſembling a pair of teſticles, as in ſome ſpecies of *Orchis.*

TESTIFICA'TOR, he that teſtifies, *L.*

TEST'ONS [ſo called from their having an head or *Teſta*, or *Tête*, F. upon them] whence they are by us called *Teſtons* or *Teſters*. They were either coined here or in *France*, in the time of *Henry*

Henry VIII. and went in *France* for eighteen-pence; and probably they went for the ſame here. They were made of braſs, covered with ſilver. They went in *England* in the time of *Henry* VIII. for twelve pence, and ſunk in *Edward* VI's time to nine-pence, and afterwards to ſix-pence, and ſtill retain the name of *Teſtor*.

TESTU'DINATED [*teſtudinatus*, L.] vaulted, made like the ſhell of a tortoiſe, bowing like a vault.

TESTU'DO [with *Poets*] a lyre, becauſe it is ſaid to have been made by *Mercury*, its inventer, of the back or hollow ſhell of the ſea-tortoiſe.

TESTUDO, a tortoiſe; alſo a vaulted roof, *L.*

TESTUDO [with the *Ancients*] a kind of cover or ſkreen made by the ſoldiers bucklers, held over their heads, they being in cloſe order.

TETAN'ICK [*tetanicus*, L. of τιτανικὸς, Gr.] having a crick in the neck, or cramp in it, that holdeth it ſo ſtiff that it cannot bow.

To TETH'ER *a Horſe* [*entraver*, F.] to tie him ſo in a paſture, that he may eat all round him the length of the line, but no farther.

TE'THYS [of τίθη, Gr. a nurſe, becauſe water feeds and nouriſhes all things] according to the poets, the daughter of *Cælus* and *Veſta*, the ſiſter of *Saturn*, the wife of *Neptune*, and goddeſs of the ſea.

TETRAC'TYS [in *Anc. Geom.*] a point, a line, a ſurface, and a ſolid.

TE'TRADITES, a name given to ſeveral ſects of Hereticks, on account of the reſpect they bore to the τετρὰς, or number four.

TE'TRAE'DRON [τετραέδρον, Gr.] one of the five regular bodies contained under four equal and equilateral triangles, which being folded up, will each of them repreſent the *Tetraedron*.

TE'TRAGON [in *Aſtrol.*] an aſpect of two planets with regard to the earth, when they are diſtant from each other a fourth part of the circle or 90 degrees.

TETRAGONI'AS [with *Aſtron.*] a comet, the head of which is of a quadrangular form, and its tail or train long, thick, and uniform, and not much different from the meteor called *Trabs*.

TETRAGONIS'TICAL *Calculus*, is the ſame with the ſummatory or differential *Calculus* of *Leibnitz*, or ſummatory arithmetick, *i. e.* the art of finding the flowing quantity from the fluxion.

TETRAPENTEÆ'TERIS [τετραπενταετηρὶς, Gr.] an olympiad, the ſpace of four years, and the beginning of the fifth.

TETRAPET'ALOUS *Flower* [with *Botaniſts*] is one that conſiſts but of four ſingle coloured leaves, called *Petala*, ſet round the *Stylus* to compoſe the flower. And Mr. *Ray* divides them into, 1. Such as have an uniform, tetrapetalous flower, and their ſeed-veſſels a little oblongiſh, which he therefore calls *Siliquoſe*. 2. Such as have their ſeed-caſe or veſſel ſhorter, which he calls *Capſulatæ* and *Siliculoſæ*, 3. Such as have a kind of or ſeeming tetrapetalous flower, *i. e.* a monopetalous one deeply divided into four partitions.

TETRAPETALOI'DES [with *Botaniſts*] is when the flower is deeply cut into four parts, as the flowers of *Vermilion*, *Speedwell*, &c.

TETRAPHYL'LOUS [τετραφύλλος, of τέτρα, four, and φύλλον, a leaf, Gr.] conſiſting of four leaves.

TETRAP'LA [of τετραπλοῦς, Gr. *i. e.* four-fold] a bible diſpoſed by *Origen* under four columns, with each a different *Greek Verſion*, *viz.* that of *Aquila*, that of *Symmachus*, that of the *Septuagint*, and that of the *Theodoſian*.

TETRAP'TOTE [τετραπτωτον, Gr.] a defective noun, having no more than four caſes.

TETRAPYRE'NOUS [with *Botan.*] which has four ſeeds or kernels, as *Agrifolium*, *Holly*, &c.

TETRARCH'ATE [*tetrarchias*, L. τετραρχία, Gr.] the fourth part of a country under the ſame government.

TETRASPER'MOS [with *Botaniſts*] that bears four ſeeds, as *Borage*, *Sage*, *Roſemary*, &c.

TET'TER-BERRIES, the berries of the white briony.

TEUT'ATES, a name by which the ancient *Gauls* worſhipped *Mercury*, to whom they ſacrificed human victims; the *Druids* either burning, piercing them with arrows, or ſtrangling them in the middle of their temples.

TEUTONICK [of *Teutones*, as ſome think of *Tuiſco*, the ſon of *Mercury*] belonging to the *Teutones*, an ancient people of *Germany*, now called *Dutch* or *Dutch* people; as the *Teutonick* language.

TEUTONICK

TEUTONICK *Order*, an order of knights inſtituted in the year 1190, by *Henry*, king of *Jeruſalem*, and other princes, in favour of the *Germans*. Their inſtitution was under the walls of *Acon* or *Ptolemais*, in the Holy land, and confirmed in a church dedicated to the Virgin *Mary*, whence they were called *Marian* knights. The order is now little known, though there is ſtill a great maſter of it kept up.

TEUTO'NES [ſo called of *Teuto* or *Tuiſco*, their god, whom they eſteemed to have been in that land, and of the earth] a people of *Germany*, called *Almains*. *Aventinus* will have this *Tuiſco* to be the ſon of *Noah*, who was ſent by his father into *Germany* 135 years after the flood.

TEXT, an original diſcourſe, excluſive of any note or interpretation.

TEXT *Book* [in *Univerſities*] is a claſſick author written very wide by the ſtudents, to give room for an interpretation dictated by the maſter, *&c.* to be inſerted in the interlines.

TEXTRI'NE [*textrinus*, L.] pertaining to weavers or weaving.

TEX'TURE [in *Phyſicks*] the arrangement or coheſion of ſeveral ſlender bodies or threads, interwoven or entangled among each other, as in cloths, ſtuffs, the webs of ſpiders, *&c.*

THALASSIAR'CHY [*thalaſſiarchia*, L. of θαλασσιαρχία of θάλασσα, the ſea, and ἀρχή, a ruler, *Gr.*] the admiralſhip, or the office of the admiral.

THA'LIA [Θαλία of τὸ θάλλειν, Gr. *i. e.* to be green or flouriſh] one of the nine muſes, to whom the poets aſcribe the invention of geometry and huſbandry. *Thalia* was repreſented in painting, *&c.* with a ſmiling countenance, having on her head a coronet of ivy, in a mantle of carnation, embroidered with ſilver twiſt, and golden ſpangles, holding in her left hand a vizard. The ivy intimated that ſhe was miſtreſs of comick poetry.

THALY'SIA [of τὰ θάλυσια, Gr.] feſtivals among the *Athenians*, on which they offered ſacrifices, that their fruits might have a proſperous growth.

THAM'MUZ [מוּז, as ſome ſay, from מות, *Heb.* to die, or as others will have it, from an *Egyptian* word that ſignifies to diſappear. This deity is ſpoken of in the 8th of *Ezekiel*, and is ſuppoſed to be the *Adonis* of the *Greeks*, whom the poets repreſent as the favourite of *Venus*, ſo that when *Mars* went about to kill him, ſhe paſs'd with ſuch haſte over ſome reeds that ſtood in her way, that ſhe wounded her feet, and the drops of blood, falling upon ſome white roſes, turned them red. This *Adonis* is ſaid to have been killed by a boar, at which *Venus* was very much afflicted, and therefore interceded with *Proſerpine* to ſend him back again; but *Proſerpine* was ſo enamoured with him, that ſhe only granted that he might viſit *Venus* one part of the year, and be with her the other. The *Pagans*, in the month of *June*, uſed to lament his death, and the women uſed to carry a dead body to the ground, and lamented, to perpetuate the memory of his death. Some relate the ſtory of *Thammuz* in another manner, and tell us that he was a prieſt, who having been wrongfully put to death by a king of *Babylon*, the king, being tormented with remorſe of conſcience, laboured to make ſatisfaction to him for the injury, and cauſed many fabulous ſtories to be related of him, that the people might be perſuaded that he was admitted among the gods, and commanded that every year there ſhould be an univerſal mourning for him.

THANKSGIV'ING [of ðancaȝ and ȝiefan, *Sax.*] the giving of thanks.

THANK'LESS [ðancleaȝ, *Sax.*] undeſerving of thanks; alſo ungrateful.

THANK'LESNESS [ðancleaȝneſſe, *Sax.*] an unthankful temper, ungratefulneſs.

THARGE'LIA, *Athenian* feſtivals obſerved in honour of *Apollo* and *Diana*. In this feſtival the firſt fruits of the earth were offered up, as an earneſt of her fertility, being boiled in a pot called *Thargelos*.

A THATCH'ER [of ðacian, *Sax.*] one who covers houſes or barns with thateh.

THAUMATUR'GUS [θαυματουργὸς, Gr.] a worker of miracles, a title which the *Roman* Catholicks give to ſeveral of their ſaints.

THAUMATUR'GY [of θαῦμα, a wonder, and ἐργάζομαι, I myſelf work, *Gr.*] any art that does, or ſeems to do wonders; or, as it is defined by Dr. *Dee*, a mathematical ſcience, which gives certain rules for the making of ſtrange works to be perceived by the ſenſe, yet to be greatly wondered at.

THE'A, feſtivals to *Bacchus*, in whoſe temple three empty veſſels are related to be miraculouſly repleniſhed with wine in the night time, although the doors were ſecured under locks and bars.

THEAN'DRIC [of Θεὸς, God, and ἀνὴρ, Gr. man] divine and human, undersone, or God-man.

THEAN'THROPOS [Θεάνθρωπος, of Θεὸς God, and ἄνθρωπος, *Gr.* man] a title given to our Saviour *Jesus Christ*, as being both God and Man.

THEA'TRE } [*theatrum*, L. *theatre*,
THE'ATER } F. of θέατρον of θεᾶσθαι, Gr. to see or behold] any scaffold, or building erected for the exhibiting publick shows or sights, a stage, a playhouse, a building contrived with all manner of conveniencies, both for the actors and spectators, for the representing and beholding comedies, tragedies *&c.*

The THEATRE of M. *Scaurus*, (the son-in-law of *Sylla* the dictator) then being *cÆdile*; the stage had three heights one above another, in which were 360 columns; the middle height of columns were all of glass, the other of marble.

All the boards and planks were gilded. The columns below were 38 foot high, between which were placed about 3000 statues.

The furniture was so extravagantly rich, that when it was carried back, (for this theatre was but a temporary thing, scarce for one month) to his seat of pleasure at *Tusculum*, the slaves enraged at the superfluity, fired the house and burnt as much as came to a 100 millions of *Sesterces*.

The two theatres of C. *Curio*, were vastly large, being capable to contain the greatest part of the people of *Rome*.

Yet (what is to be admired) each theatre hung but upon one hook, and was so contrived, that to see the stage plays in the afternoon, they should fit back to back, and then in a trice the theatres were turned about (the people not at all shifting their places or stirring) against the afternoon, when sword-players and fencers were to fight, each man being in his rank and order, by the meeting of the horns and corners of it together, which then made one round amphitheatre.

The Amphitheatre begun by the emperor *Vespasian*, and finished by his son *Titus*, was so high, that the eye of man could hardly reach it, reared with rivers of treasure, spent in the rearing of it.

It contained on the steps only easy seats for 87000 persons, so that the vacant places besides, would contain about 20000 more. It was situated where *Nero*'s fish-ponds had sometime stood.

THEATRE [in *Architect.*] is by the *Italians* used for the assemblage of several buildings, which by a happy disposition and elevation represents an agreeable scene to the eye.

THEAT'RICALLY [of *theatricus*, L. of θεατρικὸς, Gr.] after the manner or usage of the theatre.

THEAT'RICALNESS, the being according to the custom or manner of the theatre.

THEFT-*Hold*, the receiving goods from a thief, to favour and maintain him, the punishment of which was anciently imprisonment, now transportation.

THE'MATISM [θεματισμὸς, Gr.] the decorum and graceful appearance of any pile of building: it is the making the whole aspect of a fabrick so correct, that nothing shall appear but what is approved and warranted by some authority.

THE'MIS [Θέμις, Gr. *i. e.* that which is right] a moral deity or goddess, whom the poets feign to have first taught men right and justice, and thence is taken frequently for justice itself; the sister of *Jupiter*, and daughter of *Cœlus* and *Terra*, on whom he begot *Minerva*. She had an oracle in *Bœotia*, near *Cæphisus*. She is also called *Carmenta*, the mother of *Evander*, and said to have lived *Anno Mundi* 2998.

THEOCATAGNOS'TES [of Θεὸς and καταγινώσκω, Gr. to reprehend] a sect of Hereticks, who presumed to find fault with certain words and actions of God, and to blame many things in the scriptures.

THEOLO'GICALNESS [of θεολογικὸς of θεολογία, Gr. *theologia*, L. and *ness*] a theological nature or quality.

THEOLO'GIUM, a stage or little place in the theatres, where the ordinary actors appeared, also the places where the gods appeared, including the machines whereon they descended, and from which they spoke. *L.*

THEOL'OGIST } [*theologus*, L. *theo-*
THEOLOGU'E } *logien*, F. of θεολογος, of Θεὸς, God, and λόγος, a word, *Gr.*] a theologer, a divine, a professor *&c.* of divinity.

Natural THEOL'OGY, is the knowledge persons have of God by his works, by the sole light of nature and reason.

Supernatural THEOLOGY, is that knowledge we obtain by revelation.

Positive

Poſitive THEOLOGY, is the knowledge of the ſacred ſcriptures, and of the meaning of them, agreeable to the opinions of the fathers and councils, without argumentation.

Moral THEOLOGY, is that which inſtructs us in the divine laws, relating to manners.

Scholaſtick THEOLOGY, is that which proceeds by reaſoning, or which derives the knowledge of ſeveral divine things from ſome eſtabliſhed principles of faith.

THEOMA'CHIST [Θεομάχος of Θεός God, and μαχή of μάχομαι, Gr. to fight] one who fights againſt or reſiſts God.

THEOMA'GI [of Θεῖος divine, and μαγοι, Gr. wiſe-men] perſons ſkilled in divine wiſdom.

THEO'MANCY [Θεομαντεια, Gr.] is different from artificial divination, which though, in ſome ſenſe, it may be ſaid to be given by the gods, yet does not immediately proceed from them, being the effect of experience and obſervation. And μαντεια, is oppoſed to oracular divination, *i. e.* that which is delivered by interpreters, as at *Delphi*, becauſe that was confined uſually to a fixed and ſtated time, and always to a certain place; for the *Pythia* could not be inſpired in any place but *Apollo*'s temple, and upon the ſacred *Tripos*, whereas the *Theomantiſts* were free and unconfined, being able (after the offering of ſacrifices, and performance of the uſual rites) to propheſy at any time, or in any part of the world. It was a divine *Afflatus* or inſpiration: The manner of receiving of which was thus, the receivers of it were poſſeſſed with a divine fury, ſwelling with rage, like perſons diſtracted and beſides themſelves, foaming and making a ſtrange and terrible noiſe, gnaſhing with their teeth, ſhivering and trembling, and making other antick motions.

THEOPAS'CHITES [of Θεός God, and πάχω, Gr. to ſuffer] a ſect of Hereticks, who held that the whole Trinity ſuffered in the perſon of *Jeſus Chriſt*.

THEOMAN'TISTS [Θεομάνεις, Gr.] were of three ſorts. One ſort was poſſeſſed with propheſying *Dæmons* which lodged within them, and dictated what they ſhould anſwer to thoſe that enquired of them, or ſpoke out of the bellies or breaſts of the poſſeſſed perſons, that all the while remained ſpeechleſs, or not ſo much as moving their tongue or lips. The ſecond ſort were ſuch as pretended to what is commonly called *Enthuſiaſm*, and different from the former, who contained the deity himſelf; whereas thoſe were only governed, acted, or inſpired by him, and inſtructed in the knowledge of what was to happen. The third ſort were thoſe that were caſt into trances or extaſies, in which they lay like dead men or aſleep, deprived of all ſenſe and motion; but after ſome time returning to themſelves, gave ſtrange relations of what they had ſeen and heard.

THEONOMAN'TIA [of Θεός ὄνομα and μαντεια, Gr. divination] a ſort of divination by invocating the names of God.

THE'OREM [*theorema*, L. *theorem*, F. of Θεωρημα, Gr.] is a ſpeculative propoſition, demonſtrating the properties of any ſubject.

An univerſal THEOREM [with *Mathematicians*] is one that extends univerſally to any quantity without reſtriction; as that the rectangle of the ſum, and difference of any two quantities, is equal to the difference of their ſquares.

A Particular THEOREM, is when it extends only to a particular quantity.

A Negative THEOREM, is one that demonſtrates the impoſſibilities of an aſſertion, as, that the ſum of two biquadrate numbers cannot make a ſquare.

A Local THEOREM, which relates to a ſurface; as that triangles of the ſame baſe and altitude are equal.

THEOREMAT'ICAL [Θεωρηματικός, Gr.] of or pertaining to theorems.

THEOREM'ATIST [of Θεωρηματικός, Gr.] a finder out or producer of theorems.

THEORET'ICK *Phyſicians*, ſuch as apply themſelves to a careful ſtudy of what relates to health and diſeaſes, the principles of the human body, its ſtructure and parts, with their actions and uſes, and whatſoever befals the body, either naturally or preternaturally; the differences of diſeaſes, their natures, cauſes, ſigns, indications, *&c.* the properties of plants, drugs, and other medicines.

THEOR'ICAL *Aſtronomy*, is that part of the ſcience that conſiders the true ſtructure and diſpoſitions of the heavens and heavenly bodies, and accounts for their various *Phænomena* therefrom; in oppoſition to that which conſiders their apparent ſtructure, or their diſpoſition as viewed by the eye, which is called *Spherical Aſtronomy*.

THE'ORY [θεωρια, of θεωρεω, Gr. to contemplate] a doctrine which termi-

nates in the ſole ſpeculation or conſideration of its ſubject, without any view to the practice or application of it.

THEOXE'NIA [θεοξένια, Gr.] a ſacrifice that was offered to all the gods, obſerved chiefly by the *Athenians*, and by the *Romans* ſtiled *Dies Pandicularis* and *Communicarius*. The *Athenians* conſecrated them to the honour of foreign gods, or the gods or *Genii* of hoſpitality.

THERAPEU'TÆ [of θεραπεύειν, Gr. to ſerve or miniſter, a word which ſignifies a ſervant of God.] The name of a ſect among the *Hebrews*, of whom *Philo* has deſcrib'd the way of living, in his book of a *contemplative Life*. Many of the ancient fathers have thought, that they were *Chriſtians*, and that *Philo* obſerving their admirable manner of life, had a mind that his nation ſhould have the credit of them. They differed from the *Eſſenians* in this, that the *Therapeutæ* addicted themſelves to a *contemplative Life*, and the *Eſſenians* to an active life.

THERAPEU'TICE } [*therapeutica*
THERAPEUT'ICK } *ars*, L. *therapeutique*, F. of θεραπευτική of θεραπεύειν, Gr. to heal] that part of phyſick that teaches the method of curing diſeaſes, or that is employ'd in finding out remedies againſt them, and preſcribing and applying them.

THERAPEUT'ICKS, the ſame as *Therapeutice*.

THER'APHIM [תרפים which ſome derive of רפה, *Heb.* he left, becauſe the people quitted every thing to conſult them] idols or images, which, ſome ſay, were made in the ſhape of men, which, when raiſed upright, they ſpake at certain hours, and under certain conſtellations, by the influences of the heavenly bodies: Others ſay, that they were inſtruments made of braſs, which pointed out the hours and minutes of future events, as directed by the ſtars. Rabbi *Eliezer* relates, that, in the making of theſe *Teraphims*, they killed a firſt-born child, clove the head of it and ſeaſon'd it with ſalt and oil; that they wrote the name of an impure ſpirit on a plate of gold, and placed it under the tongue of the dead child, having laid the head againſt a wall; and, having lighted lamps before it, pray'd to it, and it talk'd to them. But whether *Laban*'s teraphims were thus made, is diſputed by the learned.

THEREOF' [ðæpor, *Sax.*] of it.

THEREUPON' [ðæpon, *Sax.*] upon that thing, &c.

THER'MES } [ſo called from *Termi-*
TER'MES } *nus*, the *Roman* god of boundaries or land-marks] certain repreſentations of human figures, with half bodies, as if they proceeded out of a ſheath or caſe, which were anciently fix'd in the earth as land-marks. In architecture they are uſed as a kind of ſymbolical column.

THER'MOPOTE [*thermopota*, L. of θερμοποτα of θερμὸν and πίνω, Gr.] a drinker of hot liquors.

THER'MOSCOPE [of θέρμη and σκόπος of σκέπτομαι, Gr.] an inſtrument for the ſame uſe as the thermometer; but ſome make this difference, that the thermoſcope ſhews the increaſe and decreaſe of heat and cold in the air, but by the thermometer the heat and cold of the air may be meaſured.

THESMOPHORI'A [among the *Athenians*] feſtivals, in which, after the manner of the *Egyptians*, the women faſted; ſo denominated of *Ceres*, call'd θεσμοφόρος, or the law-giver, becauſe, before ſhe had invented bread-corn, men rov'd about without law.

THESMO'PHORY [*theſmophoria*, L. of θεσμοφορία, Gr.] law-giving or making.

THE'TA [Θ θ, Gr. this letter is ſaid to take its name from *Death*, it being the firſt letter of Θάνατος, Gr. *Death*, having in the midſt of it a dart in token of *Death* was, by the ancients uſed to ſignify *Death*; for judges ſet this letter on their names or heads who were condemned to die; as likewiſe did captains in their briefs, wherein were contained the names of their ſoldiers, by which a certain account could be given to their ſovereign how many were ſlain.

THE'TIS [of τῶν πάντων θέτις, Gr.] the daughter of *Nereus*, whom when *Jupiter* was about to have married, being told by *Prometheus* that the ſon born of her would be greater than the father, he broke off his ſuit, and ſhe was afterwards married to *Peleus*, and bare him *Achilles*. She was painted as a lady of a brown complexion, her hair ſcatter'd about her ſhoulders, crowned with a coronet of periwinkle and eſcallop ſhells, in a mantle of a ſea-green, with chains and bracelets of amber about her arms, and a branch of red coral in her hand.

THEUR'GY [*theurgia*, L. of θεουργία of Θεὸς, God, and ἔργον, Gr. work] magick operating by divine or celeſtial means, or the power of doing extraordinary and ſupernatural things by lawful

lawful means, as prayer, invocation of God, &c. called by ſome *white Magick*.

THICK'ISH [of ðiccean, *Sax.* or tiċkner, *Dan.*] ſomewhat thick.

THIEV'ERY [of ðeoꝑian, *Sax.*] ſtealing.

THINK'ING [of ðincan, *Sax.*] a general name for any act or operation of the mind, cogitations which bear ſeveral names according to their various modes, as, when an idea recurs to the mind, without the object being preſent, it is called *Remembrance*. When the mind ſeeks after it, and it is brought again into view, it is called *Recollection*. When an idea is held long in the mind under attentive conſideration, it is called *Contemplation*. When ideas float in the mind, without regard or reflection, it is called a *Revery*. When ideas are taken expreſs notice of, and, as it were, regiſter'd in the memory, it is called *Attention*. And when the mind fixes an idea in view, and conſiders it on all ſides, it is called *Study* and *Intention*.

THIRD [in *Muſick*] a concord reſulting from a mixture of two ſounds, containing an interval of two degrees.

THIRD *Point* [in *Architect.*] the point of a ſection in the vertex of an equilateral triangle.

THIRD *Night Awn hynd* [*Ant. Laws*] a gueſt who had lain three nights in an inn, who was afterwards accounted a domeſtick, and his hoſt or landlord was anſwerable for whatſoever offences he ſhould commit.

THIRST [of ðyꝛꝛt, *Sax.*] a dryneſs of the throat, a painful ſenſation, occaſioned by a preternatural vellification of the nerves of the throat or fauces, and producing a deſire of drinking.

THIRST'ING [of ðyꝛꝛtan, *Sax.*] being thirſty.

Knights of the THIS'TLE, a *French* order of knights of the family of *Bourbon*, who bear this motto, *Nemo me impunè laceſſit*, i. e. None that provokes me paſſes unpuniſhed.

THIST'LY [ðiꝛtelig, *Sax.*] full of thiſtles.

THITH'ERWARD [ðiðeꝛ-peaꝛð, *Sax.*] towards that place.

THNE'TOPSY'CHITES [of θνητὸς mortal, and ψυχὴ, Gr. the ſoul] a ſect who held that the ſoul of man was perfectly like that of brutes, and died with the body.

THO'LUS [in *Architect.*] the roof of a temple or church, the centre, ſcutcheon, or knot in the middle of an arched roof, the lanthorn or cupola of a publick hall.

THOM'ÆANS, a certain ſect among the *Indians* in the *Eaſt-Indies*, who, according to tradition, receiv'd the goſpel from St. *Thomas* the apoſtle.

THO'MISM, the doctrine of *Thomas Aquinas*, and his followers, but chiefly with reſpect to his opinions, as to predeſtination and grace.

THOR [ðoꝛ, *Sax.*] a certain idol highly eſteemed by the *Teutones* and ancient *Saxons*; they repreſented him as a king crowned, ſitting on a throne, majeſtically plac'd in a very large, ſpacious hall, and there ſet as if he had repos'd himſelf upon a bed; round his crown, and in compaſs above and about the ſame, were ſet or fixed twelve bright burniſhed golden ſtars, and in his right hand he held a golden ſcepter. They believ'd him to be of marvellous power and might, and that there was no people on the earth that were not ſubject to him, and did not owe him divine honour and ſervice. That he had the moſt extenſive dominion in Heaven and in earth. That in the air he govern'd the winds and clouds; and when he was diſpleaſed, caus'd

caus'd lightnings, thunders, and tempests, with exceſſive rains, hail, and ill weather; but being well pleaſed by adoration, and ſacrifice, and ſervice of his ſuppliants, he then beſtow'd upon them fair and ſeaſonable weather; and caus'd plenty of corn and fruits; and defended them from plagues and all other infectious diſeaſes. The *Laplanders* repreſent him by the ſtump of a tree, rudely form'd like the head of a man, in which they ſtick a piece of ſteel and flint, that he may ſtrike fire when he pleaſes; and a hammer lying by him, which they fancy he uſes againſt evil ſpirits, as well as his bow and arrows, and attribute to him the ſovereign authority of all the miſchievous and malevolent ſpirits that inhabit the air, mountains and lakes. They ſay the rainbow is his bow, wherewith he ſhoots, and they worſhip him as the author of life and *Death*, and governour of all men.

Being thus accoutred, the image is plac'd on a table or altar, that is generally behind their cabin, and round this they generally ſtick branches of pine-tree or birch, bordering the alley or way that leads to it with branches of the ſame.

They offer in ſacrifice to him *Rennes* a ſort of deer, and ſometimes lambs, dogs, rats, and hens; and when they have finiſh'd the ſacrifices, they ſet before the idol a ſort of box, made of the bark of the rind of trees, bits of fleſh taken from the body of the victim, with melted fat, taken from every part, either for him to ſubſiſt on, or to put him in mind of the laſt act of adoration, till they offer up another.

From him *Thurſday* takes its name.

THOR'OUGHLY [Ðhuhlicȝ, *Sax.*] after a thorough manner.

THOR'OUGH-*fare* [Ðhuh-ƒaɼe, *Sax.*] a paſſage thro' a place from one ſtreet or place to another.

THOROUGH-*lighted*, [in *Architect.*] a term uſed of rooms, which are ſaid to be ſo when they have windows at both ends.

THOROUGH-*ſtitch* [Ðhuȝh-ƒtice, *Sax.*] as to go thorough-ſtitch, *i. e.* to purſue a matter to the end or concluſion.

THOROUGH-*wax*, an herb good in ruptures.

THOUGHT'LESS [Ðohtleaɼ, *Sax.*] without thought.

THOUGHT'LESLY [Ðohtleaɼlice, *Sax.*] after a careleſs manner, unthinkingly.

THOUGHT'LESNESS [Ðohtleaɼneſſe, *Sax.*] an unthinking faculty.

THREATS [of Ðɲeatian, *Sax.*] threatenings, menaces.

THREAD-BARE, worn ſo that the threads appear.

To THRED'DLE, to put thread in the eye of a needle.

THREE-LEGGED *Staff*, an inſtrument compoſed of wooden legs, made with joints to ſhut all together, and to take off in the middle for the more convenient carriage, on the top of which a ball or ſocket is commonly fixed, to ſupport and adjuſt the inſtruments for ſurveying, aſtronomy, *&c.*

THRIPS, a little worm that breeds in timber.

THROB'BING [of θορυβεῖν, *Gr.* as *Minſhew* conjectures] beating, panting, or aching, as the heart or a ſwelling does.

THROM'BOSIS [θρόμβωσις, Gr.] a diſeaſe in the breaſt, when the milk grows to curds or grumous.

THROMBUS [with *Surgeons*] a ſmall ſwelling which ariſes after blood-letting, when the orifice is made either too ſmall, or larger than the capaciouſneſs of the veſſels will admit.

THROUGH'LY [Ðɲhulic, *Sax.*] thoroughly.

THROUGHOUT' [Ðɲue-uȝe, *Sax.*] thorough the whole.

A Wind THRUSH, a bird ſo called becauſe in the beginning of winter it comes into *England* in high winds.

A THRUST [prob of *truſum* of *trudere*, L.] a puſh, ſhove, *&c.*

THULE, accounted by the ancient poets, as *Virgil*, &c. to be the fartheſt iſland or part of the world; ſome take it to be *Iſ-Land*, lying beyond the *Orknies*, and belonging to *Norway*. *Cambden* will have it to be *Schetland*, ſtill by ſeamen called *Hyleuſel*.

THUMP'ING, a making a noiſe by beating on a thing with the hand, *&c.* alſo great, as a thumping lye. *&c.*

THUN'DERING [of Ðunnan, *Sax.* donner, *Dan. tonare*, L. *tonner*, F.] making a loud noiſe.

THUNDERING *Barrels*, are ſuch as are filled with bombs, grenades, and other fire-works, to be rolled down a breach.

THUN'DER [Ðunden, *Sax.*] a noiſe in the loweſt region of the air, excited by a ſudden kindling of ſulphureous exhalations; a rattling noiſe, which ſeems as if it paſſed through arches.

THUN-

THUN'DROUS, of or pertaining to thunder. *Milton.*

THUNDER-BOLT [of ðunðerbolt, *Sax.*] when any thing is broken or ſhattered by lightening, acting with extraordinary violence, it is called a *Thunder-bolt*, and people imagine it to be a hard body, and even a ſtone; but the learned rather attribute it to the ſubtilty, force, and penetrativeneſs of the ſulphureous matter. The phænomena or effects of this ſuppoſed thunderbolt are very ſtrange. It oftener ſtrikes on high places than on low; it frequently burns perſons clothes, without touching their bodies; ſometimes breaks the bones, without leaving any tokens of hurting the fleſh and clothes, and has even melted a ſword in the ſcabbard, without hurting or ſeeming to have touched the ſcabbard.

THUN'DERINGLY, after the manner of thunder, very noiſy.

THY [ðine, *Sax.*] of or belonging to thee.

THYME [*thymus*, L. θύμος, Gr.] the herb commonly called *Thyme*.

THY'MION } a kind of wart, rag-
THY'MIUM } ged at the top like a thyme leaf, or, as others will have it, of the colour of thyme flowers.

THYR'SUS [θύρσος, Gr.] a rod or lance twiſted round with ivy, which was put into the hands of the ſoldiers of *Bacchus*, or of thoſe who celebrated his feſtivals. *Ovid* deſcribes them as wound about with vine branches.

The *Jews* do at this day carry a ſort of *Thyrſis*, or ſomething like them, in the *Feaſt of Tabernacles*, and eſpecially in the *Hoſanna Rabba*; they are branches of willow, myrtle and palm tree, bound up together with citrons or oranges, which they wave or puſh in a religious manner towards the four quarters of the world.

TIA'RA, a high ſharp pointed cap, anciently worn by ſovereign princes, and thoſe of the blood royal among the *Perſians*.

The TICK [in *Horſes*] a habit that they take of preſſing their teeth againſt the manger, or all along the halter or collar, as if they would bite it.

To go upon TICK, to go on ſcore, to take up goods, &c. upon truſt or credit.

TICK'LISH, apt to be affected with tickling or titillation, an action better conceived than expreſſed; alſo hazardous.

TICKLISH [with *Horſemen*] a horſe is ſaid to be tickliſh, that is too tender upon the ſpur, and too ſenſible, that does not freely fly the ſpur, but in ſome meaſure reſiſts them, throwing himſelf up, when they come near and prick his ſkin.

TICK'LISHNESS, aptneſs to be tickled; alſo hazardouſneſs.

TID, nice, delicate, as a *Tid-bit*.

To TID'DLE, to indulge, or fondle, to make much of.

To bring the TIDE *with them* [*Sea Phraſe*] uſed when they are to go into a harbour over a bar (*i. e.* a rock or ſhelf) ſignifies that they will come in with the flood, that they may get over the bar ſafely.

To flow TIDE *and half* TIDE [*Sea Phraſe*] is when the tide runs three hours, which is four points of the compaſs, in the *Offing* or open ſea, longer than it does by the ſhore; tho' at the ſame time, by longer is not meant more hours (becauſe it always ebbs and flows ſix hours) but that if it be high water a-ſhore at twelve o'clock, it will not be ſo in the *Offing* till three o'clock, which is the bound and time for running of a half-tide.

Half TIDE *and half Quarter* [*Sea Phraſe*] is when it flows more than tide and half-tide, *i. e.* five points.

TI'DINESS, cleverneſs, neatneſs, handineſs.

TI'DINGS [of betiꝺ or tiꝺan, *Sax.* to happen, *q. d.* things happening] an account or relation of what has happened, or occurrences at a diſtance.

TI'DY, clever, neat, tight in dreſs, tranſacting houſhold affairs, &c. that does buſineſs with cleverneſs and addreſs.

To TIE [of tian, *Sax.* or *lier*, F. *i mutato, in t* of *ligare*, L.] to bind or join together by a knot.

TIERCE [in *Heraldry*] ſignifies, that the ſhield is divided into three equal parts when thoſe parts, are of many different colours or metals; or if the *Chief* and *Baſe* are both of the ſame colour, when they are divided by a *Feſſe*, then the colour of the field is only to be expreſs'd, and the *Feſſe* mentioned. But if otherwiſe, it is proper to ſay, *Tierce en Feſſe*, and to mention the firſt, ſecond, or third colours or metals; and if it be divided in *Pale*, to ſay, *Tierce en Pale*, F.

TIER'CEL [with *Falconers*] a male hawk, ſo called, becauſe it is a third part leſs than the female in bigneſs and ſtrength.

A TIFF, a ſmall quantity of potable liquors, as a tiff of punch, *&c.* alſo a ſmall fit of anger, *&c.*

To TIFF, to be angry, peeviſh, fretful, or diſpleaſed at.

A TIGER [in *Hieroglyphicks*] repreſented a ſavage nature, and a hater of all goodneſs, being accounted an animal cruel and revengeful, and is reported to fall into a violent rage when it hears the ſound of a muſical inſtrument.

To TIGHT'EN, to make ſtraight, as a line, cord, *&c.* alſo to dreſs after a tight manner.

To TI'GHY [a word framed from the ſound in laughing, as *te, hé, hé, hé*] to laugh childiſhly, wantonly, or in a low tone.

TIGRI'NE [*tigrinus*, L. of τιγρινὸς, Gr.] of or like a tiger.

TI'MAR [among the *Turks*] a fief, or poſſeſſions which the Grand Signior grants to ſome of his ſubjects, who are to ſerve him in his wars, the value of which may be 19999 aſpers, but not to exceed, for 20000 is the revenue of a *Zaim*; for this the *Timariots* are obliged to provide and equip a horſeman for every 3000 aſpers per annum, and are called *Gibelines*, and are formed into regiments, having colonels, colours and kettle drums; they are alſo obliged to fight in perſon with the *Gibellines* in the field, or at ſea; nor are they excuſed, altho' ſick, being carried in litters, and if they are children in baſkets, that they may be enured to the fatigue of a camp from their childhood.

TIMA'RIOTS, *Turkiſh* ſoldiers who enjoy the revenues of certain lands allowed them by the Grand Signior to ſerve in his armies.

TIM'BER [timbre, *Sax.*] all thoſe kinds of trees, which being cut down and ſeaſoned, are uſeful for the carpenter, joiner, or other workman to work upon.

Riſing TIMBERS [in a *Ship*] are thoſe thick planks that go both before and behind on both ſides, under the ends of the beams and timber of the ſecond deck, to the third deck, half deck, and quarter deck, ſo that the timbers of the deck bear on them both at the ſhip's ſides.

Floor TIMBERS } [in a *Ship*] are
Ground TIMBERS } thoſe which form the floor of it, that lie on the keel and are faſtened to it with bolts through the keelſon.

TIM'BRED, built, framed, made, as *light-timbred*, made light; not heavy and bulky in body, but fit for activity and nimbleneſs.

TIME [tima, *Sax. tempus*, L. *tems*, F.] a certain meaſure or portion of eternity, diſtinguiſhed by the motion of the ſun, *&c.* or heavenly luminaries, by which the diſtances and duration of ſublunary affairs are meaſured. Or time is otherwiſe defined to be a ſucceſſion of *Phænomena*, and the idea that we have thereof conſiſts in the order of ſucceſſive perceptions.

TIME [by the *Ancients*] was repreſented by an old man winged, or with iron teeth; or by an old man bald, winged with a ſcythe and an hour-glaſs.

Aſtronomical TIME, ſimply taken ſignifies the motion of the ſtars.

To TIME *a thing well or ill*, is to do or tranſact it at a proper or improper time.

TIME [in *Fencing*] is of three kinds, that of the ſword, that of the foot, and that of the whole body.

TIME [with *Horſemen*] is ſometimes taken for the motion of a horſe, that obſerves meaſure and juſtneſs in the manage; and ſometimes it ſignifies the time between two of his motions; alſo the effect of one of the aids.

TIN [tin, *Dan. étain*, F. *ſtannum*, L.] a white metal. Chymiſts account tin a middle meral between ſilver and lead, and give it the name of defender of metals, becauſe that veſſels tinned over reſiſt the fire better than others. It is compoſed in the ſurface thereof of white quick ſilver, and inwardly of red quick-ſilver and ſulphur. Tin calcined is heavier than it is uncalcined, which is contrary to all other bodies.

TIN [among *Chymiſts*] is called *Jupiter*.

Salt of TIN [with *Chymiſts*] is tin calcined and diſtilled with vinegar poured upon it, from which afterwards paſſing through an operation by fire, and being ſet in a cool place, a very white ſalt is drawn.

Flower of TIN [in *Chym.*] a kind of white *Coſmetick* or paint for the complexion, drawn with *Sal Armoniack* by ſublimation.

Diaphoretick TIN [in *Chym.*] is fine tin and regulus of antimony melted twice, firſt together, and afterwards with ſalt petre, after which having paſſed under various lotions or waſhings, a powder is procured.

Ceruſs of TIN, a white powder made of tin, of which a *Fucus* is made, called *Spaniſh* white.

Calx

Calx of TIN, the ſame as *Bezoardicum Joviale.*

TIN'CAR, a ſort of nitre or ſalt-petre, *Arabick.*

TINC'TILE [*tinctilis*, L.] that wherewith a thing is dyed.

TINC'TURE [in *Chymiſtry*] a diſſolution of the moſt fine and volatile parts of ſilver, made in ſpirits of wine; by chymical writers it is expreſſed by this character ℞.

TINCTURE [in *Heraldry*] means only the hue or colour of any thing; and the two metals *Or* and *Argent* may be comprehended under this denomination, becauſe they are often repreſented by yellow and white.

TINCTURED [of *tinctura*, L.] coloured, ſtained, dyed; alſo having gained an imperfect knowledge or ſmattering of any art or ſcience.

To TINGE [of *tingere*, L.] to dip, to colour, to give a tincture to, to dye lightly.

TING-TANG, an imitative expreſſion for the ſound of a bell, *&c.*

To TINK'ER [of *tinnire*, L. to make a tinkling noiſe] to mend veſſels of braſs, copper, *&c.*

To TIP, to put on tips at the ends of horns, brims of drinking-veſſels, *&c.* alſo to ſtrike down nine-pins, *&c.* by a caſt of the bowl.

TIP'PLER [prob. q. d. *ſippler*, or *ſipper*, of *ſip*] a frequent drinker, a fuddle cap.

TIP'PLING [q. d. *ſippling*, or *ſipping*] frequent drinking, fuddling.

TIP'-TOE [of *tip* and *toe*] ſtanding on the tips of the toes.

TIRE-*Woman*, a head-dreſſer, *&c.*

TIRE } *of Guns* [prob. of *tour*, F.
TEER } or *tuyer*, *Du.*] a row or range.

TIRE'SIAS [of τί ρεα, Gr. the ſtars, becauſe he made predictions by the ſtars] a ſoothſayer of *Thebes*, of whom it is related, that he ſaw two ſerpents ingendering, and ſlew the female, whereupon he was turned into a woman; and that ſeven years after, he being preſent at the like engendering, ſlew the male, and was immediately reſtored to his former ſhape. *Jupiter* and *Juno* diſputing together which had the greater pleaſure in coition, the male or female, referred the matter to his determination, becauſe he had experience of both; and he giving his opinion that the woman had the greateſt pleaſure, *Juno* was ſo diſpleaſed with him, that ſhe ſtruck him blind; but *Jupiter*, to make him amends, gave him the gift of prophecy, and made him a god.

TIRE'SOME [of *tirian*, *Sax.*] wearyſome, fatiguing.

TIRE'SOMNESS, fatiguingneſs, a wearyſome quality.

TISICK [*phthiſis*, L. *phthiſie*, F. φθίσις of φθίω, Gr.] an ulceration of the lungs, accompanied with an hectick fever, and cauſing a conſumption of the whole body. See *Phthiſick.*

TI'TAN [according to the *Poets*] the ſon of *Cælus* and *Veſta*, the elder brother of *Saturn*, and the father of *Hyperion.* He, perceiving his mother and ſiſter inclining to the intereſt of his brother, gave over his right of inheritance to his brother *Saturn* upon this condition. That he ſhould have no male children educated or kept alive, but that the government ſhould return to him and his; but underſtanding afterwards, that by the ſubtlety of *Ops* his ſiſter, firſt *Jupiter*, and then *Neptune*, and after that *Pluto*, were ſecretly brought up, and by that means, he and his were like to loſe their inheritance, he and his ſons, the *Titans*, made war againſt his brother *Saturn*, and took him priſoner, and kept alſo his wife and ſiſter cloſe priſoners, till *Jupiter* came to age, and made war upon the *Titans*, and releaſed his father.

It can hardly be doubted but this fable has ſome ancient hiſtory for its foundation. Among the names of the *Titans* we find *Japhet*, *Gyges* or *Gog*, *Cottus*, *Chus* or *Cuſh*, the ſon of *Ham*. The name *Titan* may come from *Dodanim*, the ſon of *Japhet*.

The war of the giants againſt Heaven may inſinuate the wicked actions of the firſt men before the deluge, and thoſe ancient and famous giants mentioned by *Moſes*, who may be ſaid to have declared war againſt God himſelf.

The ancient *Greeks* and *Phœnicians* have diſguiſed all old hiſtories, by the fictions which they have mingled with them, and the poets have improved upon them in this; to adorn and embelliſh their poetical compoſitions.

Father *Pezron* pretends, that the *Titans* were the ancient *Celtæ* or *Gauls*. And that theſe were the *Gomarim*, deſcended from *Gomer* the ſon of *Japhet*. The firſt of their princes was *Acmon*; the ſecond *Uranus*, a very warlike prince, who carried his conqueſts from leſſer *Aſia* as far as *Spain*; the third was *Saturn* or *Chronus*, and the fourth *Jupiter*.

He was the first of the *Titans* who attempted to take the *Diadem* upon him, and to give form to the empire of the *Titans*.

His son *Tenſat*, otherwiſe *Mercury*, is he that after his unkle *Dis*, that is *Pluto*, ſettled the *Titans* in the provinces of *Europe*, and eſpecially in *Gaul*, and gave them laws. The empire of the *Titans* continued about 300 years, in the leſſer *Aſia*, in *Greece*, in *Italy*, and the reſt of *Europe*.

He fixes the beginning of this monarchy about the time of the Patriarch *Terah*.

He derives the name *Titans* from the *Celtick*, *Tit* the earth, and *Den* a man, *q. d.* ſons of the earth.

TITHES, were firſt eſtabliſhed in *England*, about the year 786.

Perſonal TITHES, thoſe which are due, accruing from the profits of *labour*, *art*, *trade*, *navigation* and *induſtry* of man.

Prædial TITHES, are ſuch as ariſe from the fruits of the ground, as *Corn*, *Hay*, *Hemp*, *Fruits*, &c.

Mixt TITHES, are ſuch as ariſe from beaſts and other animals, fed with the fruits of the earth, as cheeſe, wool, lambs, calves, fowls, *&c.*

Great TITHES, are thoſe of corn, hay, wood, *&c.*

Small TITHES, are thoſe of flax, *&c.* which are *prædial*, and thoſe of wool, milk, cheeſe, lambs, *&c.* which are *mixt*.

TITUBA'TION [in *Aſtron.*] a kind of vibration or ſhaking, which the ancients attributed to the chryſtalline Heaven, to account for certain irregularities they obſerved in the motion of the planets.

TIT'ULARY, a perſon inveſted with a title, by virtue whereof he holds an office or benefice, whether he performs the functions thereof, or not.

TIT'ULARNESS [of *titularis*, L. and *neſs*] a titular quality.

TI'TYUS [according to the *Poets*] a giant, who, when *Jupiter* had defiled his mother *Elara*, for fear of *Juno*, he put her in a cave of the earth till ſhe was delivered of her ſon *Tityus*; but when he became of age, *Juno*, to revenge herſelf, perſuaded him to raviſh *Latona*, which he attempting, *Jupiter* ſtruck him dead with his thunder bolt; or, as others ſay, *Apollo* wounded him with his dart, and ſo ſent him to Hell, where he was adjudged to have a vulture feed upon his liver, which grew again according as the moon increaſed. This giant is ſaid alſo to reach over nine acres of ground.

To TOAST [*toſtum* of *torrere*, L.] to make a toaſt of bread; alſo to propoſe a health.

TOIL'SOME, full of labour, weariſome.

TOIL'SOMENESS [of *τιμιαν*, *Sax.*] labouriouſneſs, *&c.*

To TOL [of *tollere*, L. to take away] in law ſignifies to defeat or take away, as to *tol the Entry*, is to take away the right *of Entry*.

TOL'ERABLENESS [of *tolerabilis*, L. and *neſs*] bearableneſs, paſſableneſs, indifferentneſs.

Civil TOLERATION, ſignifies impunity and ſafety in the ſtate, for every ſect which does not maintain any doctrine inconſiſtent with the peace and welfare of the ſtate.

Eccleſiaſtical TOLERATION, is an allowance of opinions, which, not being fundamentals, do not hinder thoſe who profeſs them, from being members of the church.

TOLL, the ſound of a bell, giving notice of a death or funeral.

TOLL [*according to ſome*] a liberty as well to take, as to be free from *Toll*; for they who are infeoff'd of *Toll* are cuſtom free.

To TOLL *on*, to allure, entice, or draw with fair words. *O.*

TOMB [*tombe*, F. of *tumulus*, L. an heap, or of *τύμβος*, Gr.] a ſepulchre.

Tombs were erected by the ancients as honorary monuments of the deceaſed, and as an inducement to others to perform glorious actions. Theſe tombs were frequently in their own lands, as among the *Hebrews*, *&c.* or in the great roads among the *Romans*, all which about the city were adorned with magnificent and coſtly monuments or ſtructures; for it was not their cuſtom to bury in their temples, they being reſerved only for the ſervice of their gods; nor was it the cuſtom of Chriſtians to bury in churches, till ſome centuries after the eſtabliſhment of the Chriſtian religion.

Tombs were frequently ſet off with ornaments, and the effigies of the deceaſed in ſeveral poſtures and habits, for which anciently there were ſettled rules; as,

Gentlemen who died in battel, and on the victorious ſide, were repreſented with their helmet on their head, their ſhield on the left, and their ſword on the dexter ſide naked, and with the point upwards.

Gentle-

Gentlemen who died in battle, on the vanquiſhed ſide, were repreſented on their tombs without their coat over their armour, with their feet reſting on a dead lion, having their hands joined on their breaſt, their viſor lifted up, and their ſword in the ſcabbard. Thoſe gentlemen, who died priſoners, were repreſented without helmet, ſword, or ſpur.

A Gentleman that had ſerved a great part of his life in the army, and afterwards became a religious perſon, was repreſented upwards in the habit of the order he profeſſed, and below in compleat armour.

A Gentleman or Knight who had been vanquiſhed or killed in ſingle combat, was repreſented in compleat armour, and his battle-axe out of his arms, and lying by him, and his left arm a croſs his right.

If a Gentleman or Knight had been victorious, he was repreſented on his tomb, armed on all points, with his right arm a-croſs over the left, and his battle-axe in his arms.

A Knight or Gentleman that had been accuſed of treaſon, murder, or a rape, or of having been an incendiary, had no monument, but was treated in the vileſt manner; his arms being broken, his body dragged on a hurdle, and either hung upon a gallows, or caſt out to be devoured by the fowls of the air.

The ſon of a general or governor of a caſtle, or fortified city, if he died when the place was beſieged, though he was ever ſo young, was portray'd in compleat armour, with his head reſting on an helmet, inſtead of a pillow.

Clergymen were repreſented in their pontifical or ſacerdotal habits.

Kings and princes, let them die after what manner ſoever, were pourtray'd on their tombs in their armour, with their eſcutcheons, crown, creſt, ſupporters and all the other marks of royality.

TOMENTI'TIOUS } [*tomentitius*,
TOMEN'TOUS } L.] made of flocks of wool.

TO'MICE [τομική, Gr.] the art of carving in wood or ivory.

TOMOTO'CIA [of τόμος, a ſection and τόκος, *Gr.* a birth] the cutting of a child out of the womb, otherwiſe called *Sectio Cæſaria* and *Hyſterotomotocia*.

TONDI'NO [in *Architecture*] a member, a round moulding like a ring, that incircles the baſes, cornices, or architrave, or pillars, according to the ſeveral orders, *Ital.* the ſame as *Aſtragal*.

TONE [*ton*, F. *tonus*, L. τόνος, Gr.] a ſtate, frame or diſpoſition, as the tone of the nerves, *&c.*

TONE [in *Muſick*] is a certain degree of raiſing and ſinking the voice, and is uſually defined to be the ſixth part of an octave, ſaid to be compoſed of five tones and two ſemitones. A *Tone*, or whole note, is alſo divided into nine ſmall parts, called comma's; five of which are appropriated to the greater ſemitone, and four to the leſſer.

To ſwallow the TONGUE [with *Horſemen*] is ſaid of a horſe when he turns it down his throat, which makes him wheez as if he was ſhort-winded.

Aid of the TONGUE [with *Horſemen*] is a ſort of agreeable clacking, or a certain ſound made by the rider, *&c.* by ſtriking the tongue againſt the roof of his mouth, when he would animate the horſe, ſuſtain him, and make him work well in the manage.

TO'NIC [in *Medicine*] is applyed to a certain motion of the muſcles, wherein the fibres, being extended, continue their extenſion in ſuch a manner, as that the part ſeems immoveable, tho' in reality it is in motion.

TO'NIC } [*tonicus*, L. of τονικός
TO'NICK } Gr.] belonging to the
TONICAL } tone.

TOOTH'SOME [*tod-ſume*, *Sax.*] pleaſant to the taſte.

TOOTH'SOMNESS [*tod-ſomneſſe* *Sax.*] pleaſantneſs to the taſte.

To TOP, to put a top on a thing; alſo to exeeed or be higher than.

TOP-MASTS [in *a Ship*] are four, the *Main-top-maſt*, the *Fore-top-maſt*, the *Miſen-top-maſt*, the *Sprit ſail-top maſt*, which are made faſt and ſettled into the heads of the *Main maſt*, *Fore-maſt*, *Miſen-maſt*, *Bow-ſprit*, reſpectively.

TOP *a ſtarboard* [*Sea Phraſe*] means hale up the larboard ſide.

TOP *gallant maſt-ropes*, are thoſe ropes which are uſed in ſtriking the top-maſts of the main and fore-maſts.

TOPAR'CHY [τοπαρχία, Gr.] a ſmall ſtate or ſigniory, conſiſting of a few cities and towns; or a petty county governed by a toparch.

TO'PHET [תפת *Heb.* i. e. a drum] *Tophet* is ſuppoſed to be the butchery, or place of ſlaughter at *Jeruſalem*. It is ſaid, that a conſtant fire uſed to be kept there, for burning the carcaſes and other filthineſs that was brought thither from the city.

Others think, the name of *Tophet* is given to the valley of *Hinnom*, because of the sacrifices that were offered there to the god *Moloch*, by beat of drum, which in *Hebrew* is called *Toph*.

It was in this manner that these sacrifices were offered; the statue of *Moloch* was of brass, hollow within, with its arms extended, and stooping a little forward.

They lighted a great fire within the statue, and another before it. They put upon its arms the child they intended to sacrifice, which soon fell into the fire at the foot of the statue, sending forth cries, to stifle the noise of these cries and howlings, they made a great rattling of drums and other instruments, that the spectators might not be moved with compassion, by the clamours of these innocent victims.

TOPIARY [*topiaria*, L.] the art of making arbours, &c. with trees or twigs, and herbs cut and planted.

TOPIC [in *Rhetorick*] a probable argument, drawn from the several circumstances and places of a fact, &c.

TOPICK [with *Physicians*] that which is outwardly applyed to the patients body to cure him.

TOPICA [in *Logick*] the art of inventing and managing all kinds of argumentations, *L.*

TOPICKS [*topica*, L. τοπικὰ of τοπος Gr. a place] common places or heads of discourse.

TOPIC } [*topicus*, L. *topique*, F.
TOPICK } of τοπικὸς, Gr.] of, or pertaining to a particular place or common head of a discourse.

TOPOGRAPHICK *Charts*, are draughts of some small parts of the earth, or of some particular place, without regard to its relative situation; as of *London*, *Amsterdam*, *Paris*, &c.

TORCHENESS [with *Horsemen*] a long stick with a hole at the end of it, thro' which runs a strap of leather, the two ends of which, being tied together serve to straighten and closely tie up a horse's nose, as long as the stick is stayed upon the halter or snaffle.

TORE } [in *Architect.*] a thick
TORUS } round moulding used in the base of columns.

TORE } [of τεῖραν, *Sax.* to tear]
TORN } did tear, or was torn.

TOREUMA [τορευμα, Gr.] embossed work, *L.*

TOREUMATOGRAPHY [of τόρευμα and γράφω, Gr.] the description or knowledge of ancient sculptures and *Basso relievo's*.

TORMENTINGNESS, a tormenting quality or faculty.

TORNISOL [*tournesol*, F.] the sunflower.

TORPEDO, a sea-fish, famed for a remarkable numbness, wherewith it is said to strike the arm of those that touch it.

TORPIDNESS [of *torpidus*, L.] benumbedness.

TORQUE [in *Heraldry*] a round roll of cloth twisted, such as is the bandage frequently seen in armories about the heads of moors, savages, &c.

TORREFACTION [in *Pharmacy*] the laying of a drug or other thing on a plate of metal placed over coals, till it becomes pliable to the fingers.

TORRENT [in a figurative sense] great heat, violence of passion, a swift stream of eloquence, &c.

TORRICELLIAN *Instrument* [of *Torricellius* an *Italian*, the inventer of it.] A glass tube or pipe of about three foot long, and a quarter of an inch bore, sealed or closed by fire at one end, and quite filled at the other with quick silver; which unsealed end, being stopp'd with the finger, is thrust down into some quick silver contained in a vessel; and then the finger being taken away, and the tube set upright, the quick-silver will run out or descend till it remains in the tube of the height of between twenty eight and thirty one inches, leaving an empty space in the upper part.

The quick-silver, being thus suspended or hanged up, will increase or lessen its height in the tube, according as the weather alters for dry or wet; and being put into a frame with a plate of divisions, shewing the several degrees, is called a *Mercurial Barometer*, or quick silver weather glass.

TORRIDNESS [of *torriditas*, L.] scorchedness, scorchingness, parchedness, parchingness, dryness.

To TORRIFY [*torrefacere*, L.] to toast, roast, parch, or dry up.

TORSION, a turning, winding, writhing, or wresting, *L.*

TORTILE [*tortilis*, L.] bent, bowed, wrested, wreathed, wrinkled.

TORTIVE [*tortivus*, L.] wrung out, pressed hard.

TORTNESS [spoken of a rope, &c. straightness, tightness, by being hard pulled; also writhiness, wrinkledness,

TORTOISE [*Hieroglyph.*] was by the ancients represented swimming on the top of a river, surrounded with the hot beams of the noon-sun, to signify

a poor

a poor wretch fallen into the power of a tyrant, from whose hands he cannot escape; for they say the sun beams do so charm the tortoise, that it can scarce move or change its residence. They also used it to represent sloth, because it is of a very lazy nature, and slow in its march. They also by it represented a man ready and armed against the designs of such as would injure him, because the tortoise is always fortified against the attempts of his enemies.

TOR'TUOUSNESS [of *tortuosus*, L. *tortueux*, F. and *ness*] windingness or the turning in and out.

TOR'TURE [*torture*, F.] torment, a grievous pain inflicted on a criminal or person accused, to make him confess the truth.

Preparative TORTURE, is ordered to be *judiciis manentibus*, so that if the accused do not confess, he cannot be condemned to death, but only *ad omnia citra mortem*.

Definitive TORTURE, is that a condemned criminal is put to, to make him confess his accomplices.

TO'TALNESS [*totalitas*, L.] the wholeness or whole sum.

TOT'TERING [of zealtzman, *Sax.*] shaking, staggering, reeling, waving or nodding to and fro, as tho' ready to fall.

TO'TUM [with *Logicians*] *i. e.* the *whole*, is used to signify such a *whole* as is composed of several parts really distinct, whose parts are termed integral, parts, as the apartments of a house, the precincts of a city, or the provinces of a kingdom; and this they distinguish from another *whole*, which in *Latin* is called *Omne*.

TOUCH [of *toucher*, F.] the sense of feeling, is an external sense (dull and inferior in respect to others; yet it is most common, and very necessary to us:) by means of this sense animals receive tangible qualities. That there is also an interval sense of *Touching* or *Feeling*, is evident from pains of the cholick, the nerves and fibres, which are the organs of the senses, being dispersed on the inside as well as the outside of the body, and therefore the veins, arteries, membranes, and their appendages the coats, partake of this sense.

TOUCH'INESS, aptness to be offended with or angry at.

TOUPEE' } a peruke of a particular
TOUPET } make, worn by smarts and beauxs.

TOUGH'NESS [zohnerre, *Sax.*] strongness and unaptness to be broken or disjointed, the opposite to brittleness.

TOUR, a lofty flight. *Milton.*

TOURNAMENT, an exercise of honour formerly practised, wherein princes, noblemen and gentlemen, afforded specimens of their dexterity and courage, in publick places; by entring the lists and encountering all opposers. They were well mounted on horseback, clad in armour, and accoutred with lance, and sword, first tilted at one another, and then drew their swords and encountred hand to hand.

These exercises being designed to make the practisers expert in the art of war, and also to entertain the court, the arms were in a great measure disabled, from killing the combatants, the points of the lances and swords being broke off, to prevent their doing execution; but notwithstanding this precaution, frequent mischiefs happened, upon which the Popes prohibited them, upon the penalty of excommunication.

TOURNE' [with *French Heralds*] is us'd for what we call *regardant*, i. e. looking back or behind.

TOURN'ING [with *Hunters*] a term us'd of a roe, going to couple or ingender.

TOU'ZED } pulled about, tum-
TOUZ'LED } bled, rumpled.

The Round TOWER, at *Copenhagen* in *Denmark*, is not only remarkable for its structure, but for its admirable contrivance; the manner of its ascent being such, that a coach may drive up to the top thereof.

The TOWER of *Morocco*, is reported to be so high, that the hills of *Azari*, 130 miles distant from it, may be easily discern'd, and a person may ride to the top on horseback.

The TOWER of *Moscow*, is famous for a bell in it, which weighs 176 tuns, tho' 200 tuns were allow'd for the making of it: It is 24 foot high, the clapper 21 foot long, and weighs 7 tuns.

TOW'ERS [in *Coat Armour*] being parts of cities and castles plac'd within walls, may represent the constancy, magnanimity and generosity of men who freely expose their bodies for the defence of their country.

TOWN, is a place well furnished with houses and inhabitants. To constitute what may be properly call'd a town, there must either have been, or is now a church, and celebration of divine service, sacraments and burials; and

and tho' a town may by length of time become ſo decay'd, as to have no houſes ſtanding, yet in law it is ſtill a town. In *England* and *Wales* there are 8800 towns or thereabouts, every borough is a town, but every town is not a borough.

TOWNS-*Man*, one born in the ſame town.

TOWR [probably of ταρ, *Sax.* or *Tower*, on account of towers being uſually high built] a high or lofty flight.

To TOWR, to ſoar a loft, to fly high; to aim at high things.

TOWR'INGNESS, a lofty ſoaring, high aim, lofty carriage, haughtineſs.

TOY'ISH, apt or given to toy with, careſs, or uſe dalliance, *&c.*

TOY'LET. See *Toilet*.

To TOZE, to pull aſunder, to make ſoft.

TO'ZYNESS, ſoftneſs, like tozed wool.

TRA'BEATED [*trabeatus*, L.] having an *Entablature*, viz. a projecture on the top of the wall, which ſupports the timber-work of the roof.

TRABS [with *Meteorologiſts*] an impreſſion or meteor in the air, like a beam. *L.*

TRACE, a footſtep, track, or print.

TRA'CED [*tracé*, F.] followed by the footſteps, alſo drawn out by lines on paper, *&c.* as the draught of an edifice, *&c.*

To TRACK [of *tracer*, F. or *tractus*, L.] to follow the trace, footſteps, or mark, that any thing leaves behind it in paſſing.

TRAC'TION, a drawing, *L.*

TRAC'TRIX [in *Geometry*] a curve line, called alſo *Catenaria*.

TRA'DER [of *tratta*, Ital. a trade, which *Minſhew* conjectures to have been derived of *tradendo*, L. delivering] a dealer, a trafficker, a merchant.

TRADI'TIONS [in *Theology*] thoſe laws, doctrines, relations, *&c.* which have been handed down to us from our forefathers, without being written.

Apoſtolical TRADITION [with the *Romaniſts*] the unwritten word of god, which deſcended from the apoſtles to us, through a continual ſucceſſion of the faithful.

Eccleſiaſtical TRADITIONS, are certain ſtatutes, ordinances, or regulations concerning the rites and circumſtances of religion, inſtituted ſince the time of the apoſtles by councils, popes, *&c.* and that have continued to the preſent time, through a conſtant obſervance of the church.

Written TRADITION [with the *Romaniſts*] that of which there are ſome traces in the ancient fathers and doctors.

Unwritten TRADITIONS, is that of which no ſigns or footſteps are to be found in any of the fathers which are now extant.

TRADITO'RES, traytors, a title given by the primitive Chriſtians to thoſe who delivered up their bibles in the time of perſecution, *L.*

TRADU'CIANS, ſuch who held that original ſin was tranſmitted from fathers to children, or was communicated by way of generation from the father to the child.

TRA'GACANTH [*tragacantha*, L. of τράγε ἄκανθα, Gr. *i. e.* goat's-thorn] gum dragon, *F.*

TRA'GEDY [*tragœdia*, L. *tragedie*, F. τραγῳδία, Gr.] a lofty ſort of play, in which great perſons are brought on the ſtage: the ſubject matter of it is always troubleſome, and the concluſion of it mournful. *Tragedy* is in imitation of one juſt, great, and probable action, not told but repreſented; which, by moving terror and pity, conduces to purge the paſſions in the minds of men. It is the principal part of dramatick poetry, and the fable or deſign is the principal part of tragedy. In *Tragedy*, it is not abſolutely neceſſary that there ſhould be hiſtorical truths; but there muſt always be a veriſimility, and at the ſame time, to make it wonderful, is one of the moſt difficult taſks in poetry. There are in it three unities required, *viz.* of action, time, and place; which unities have been eſtabliſhed by criticks to bring the drama as near nature as poſſible. 1. *Unity of action.* Two actions, that are different and independent, will diſtract the attention and a concernment of the audience, and of conſequence deſtroy the poet's deſign, which is to move terror and pity. 2. *Unity of time.* Mr. *Dryden* aſcertains the unity of time to be twenty four hours: That one act muſt not take up half a day, but the time of every act muſt be equally divided. And *Ariſtotle* ſays, that the time of tragedy ought to be included in that which the ſun takes to perform his career in, or very near it. But *Dacier* ſays, that *Ariſtotle* meant the courſe of the ſun in a day, from his riſing to his ſetting, fourteen or fifteen hours time; and that, he ſays, is too long: And that the moſt perfect pieces are thoſe of *Sophocles*, which require no longer time for the action than the repreſentation takes up, which

which in *Sophocles's* beſt plays is not above four hours. 3. *Unity of place* [in the *Drama*] Mr. *Dryden* ſays, requires that the ſcene ought to be the ſame at the end, that it was at the beginning of the play, the ſame throughout. But this unity is ſeldom obſerved in our taking plays. If the poets were confined to that, they would want intrigue room.

TRAGEL'APHUS [τραγέλαφος of τράγος, a goat, and ἔλαφος, a hart, *Gr.*] a goat-hart or great deer; a certain beaſt found in the foreſts of *Bohemia*, and elſewhere, that has a breaſt and ſhaggy hair like a goat, but otherwiſe like a ſtag. *L.*

TRA'INED [*trainé*, F.] brought up, inſtructed.

TRAI'TOROUSNESS [of *traditorius*, L. *de traitre*, F.] treaſonableneſs, perfidiouſneſs.

TRAM'MELED [with *Horſemen*] a horſe is ſaid to be ſo, that has blazes or white marks upon the fore and hind-foot on one ſide, before and behind.

Croſs TRAMMELED [with *Horſemen*] is ſaid of a horſe that has white marks in two of his feet, that ſtand croſs-ways like St. *Andrew's* croſs, as in the far fore-foot and the near hind-foot, or in the near fore-foot and the far hind-foot.

TRAN'CHE [in *French Heraldry*] ſignifies a manner of *counter changing* in an eſcutcheon of this form. But, by *Engliſh* heralds, it is thus blazoned; He bears *per pale* Argent *and* Azure, *per Bend counterchang'd.*

TRAN'GLE [in *Heraldry*] is the diminutive of a feſs, and what the *Engliſh* heralds commonly call a bar. *F.*

TRANQUIL'LITY [among the *Romans*] a deity adored at *Rome*, under the name of *Quiet*, and whoſe temple was without the city.

To TRANQUIL'LIZE [*tranquilliſer*, F. *tranquillare*, L.] to make quiet, ſtill, or calm.

TRANQUIL'LOUSNESS [of *tranquillus*, L.] quietneſs, ſtilneſs, calmneſs.

TRANSAC'TOR, one that negotiates or manages an affair, *L.*

TRANSANIMA'TION, the paſſing of a ſoul out of one body into another.

TRANSCEND'ENCE [*tranſcendentia*, L.] ſurpaſſingneſs, excellence.

TRANSCENDEN'TAL [of *tranſcendant*, F.] exceeding, going beyond, ſurpaſſing.

TRANSCENDENTAL [in *Phyſicks*] ſomething raiſed or elevated above other things, or which paſſes and tranſcends the reaſons and circumſtances of other inferior beings, ſo as not to be intimately and eſſentially included under them.

TRANSCENDENTAL *Quantities* [with *Schoolmen*] are particularly apply'd to the continuation of the exiſtence, duration or time of a being.

TRANSCENDENTAL *Quantities* [with *Geometricians*] are undeterminate quantities, or ſuch as cannot be expreſſed or affixed to any conſtant equation.

TRANSCO'LATED [*tranſcolatus*, L.] ſtrained through.

TRANSCRI'BER [*tranſcriptor*, L.] a writer out or copier.

TRAN SEAT [*School Term*] *i. e.* let it paſs, uſed when they ſuppoſe a propoſition to be true without granting it.

TRANSELEMENTA'TION [with *Schoolmen*] a change of the elements or principles of one body into another.

TLANSFUL'GID [*tranſfulgidus*, L.] ſhining through.

TRAN'SIENTNESS [of *tranſiens*, L. and *neſs*] a tranſient or fleeting nature or quality, ſhortneſs of continuance.

TRANSI'RE, to go or paſs over, a word uſed in the ſtatutes for a warrant or ler-paſs.

TRAN'SITIVE [*tranſitivus*, L.] an epithet given by *Grammarians* to ſuch verbs, as ſignify an action which paſſes from the doer to or upon the ſufferer, or the ſubject that receives it.

TRA'NSITIVENESS [of *tranſitivus*, L. and *neſs*] tranſientneſs or a tranſitive nature.

TRANSLA'TION *of Light and Nature* [with *Aſtrologers*] a phraſe uſed when a light planet ſeparates from one that is more weighty, and perfectly joins another that is more weighty; as ſuppoſe *Saturn* to be in twenty degrees of *Aries*, and *Mars* in 15 degrees of *Aries*, and *Mercury* in 16 degrees of the ſame ſign; here *Mercury*, being a light planet, ſeparates from *Mars*, and tranſlates his virtue to *Saturn*.

TRANSLA'TOR, one that turns out of one language into another, or removes out of one place into another; alſo a new vamper of old ſhoes, *&c.*

TRANSLU'CIDNESS [of *tranſlucidus*, L.] the quality of permitting light to ſhine through.

TRANSME'ABLE [*tranſmeabilis*, L.] that may be paſſed through.

TRANSMIS'SION [in *Opticks*, &c.] is the act of a tranſparent body, paſſing the

the rays of light thro' its ſubſtance, or ſuffering them to paſs.

TRANSMISSIBLE, that is capable of being conveyed.

To TRANSMOG'RAPHIZE, to tranſform or metamorphoſe.

TRANSMONTA'NE [*tranſmontanus*, L.] dwelling or growing beyond the mountains.

TRANSMU'TABLENESS [of *trans* and *mutabilis*, L.] capableneſs of being changed.

TRANSPA'RENT *Bodies* [with *Philoſophers*] or diaphanous bodies, are ſuch whoſe pores are all right, and nearly perpendicular to the plane of their ſurface, ſo as to let the rays of light paſs freely through them, without being refracted; whereas the pores of opacous bodies are in a crooked oblique poſition, by which means the beams of light cannot paſs freely thro' them, but are variouſly refracted and loſt.

To TRANSPE'CIATE [of *trans* and *ſpecies*, L.] to change from one ſpecies to another.

TRANSPIER'CED [*tranſperce*, F.] bored through.

TRANSPIRA'TION, the inſenſible paſſage of excrementitious matter through the pores of the ſkin; alſo ſome authors uſe it for the entrance of the air, vapours, *&c.* through the pores of the ſkin into the body.

TRANSPI'RING [of *trans* and *ſpirans*, L.] breathing through, exhaling vapours; alſo tranſpiration.

TRANSPLANTA'TION *by a Magnet* [in *Natural Magick*] is by mixing the excrement of a patient up with earth, to tranſplant the diſeaſe into a vegetable, which ſhall ariſe from a ſeed ſown in the ſame compoſt, or by incloſing the parings of the nails of a gouty perſon in an augre-hole made in an oak, *&c.*

TRANSPLANTATION *by Approximation* [in *Natural Magick*] which is more properly called *Approximation*, is when a whitlow is upon a finger and is cured by rubbing a cat's ear, which is ſuppoſed to receive the pain.

TRANSPOSI'TION *of Equations* [with *Algebraiſts*] is the putting over any quantity to the other ſide of the ſign of equality, with a contrary ſign to what it had before, thus; ſuppoſe $a-20=60$, then $a=$ to $60-20$, *i. e.* 40.

TRANSUBSTAN'TIATED [of *trans* and *ſubſtantia*, L. or q. *tranſire in ſubſtantiam*] changed or paſſed into another ſubſtance.

TRANSVERSE *Axis* [in *Conick Sections*] is a third proportional to the line called *Abſciſſa*, and any ordinate of a *Parabola*.

TRANSUMP'TIO [with *Schoolmen*] a ſyllogiſm by conceſſion or agreement, uſed where a queſtion propoſed is transferred to another, with this condition, that the proof of this latter ſhall be admitted for a proof of the former. *L.*

TRANSUMP'TION, a taking from one to another.

TRANSUMP'TIVE [*tranſumptivus*, L.] taking from one to another.

TRAPE'ZOID [with *Geometricians*] an irregular figure, that has all its four ſides and angles unequal, and no ſides parallel.

TRAPE'ZIUM [τραπέζιον, Gr.] a quadrilateral or ſquare figure, whoſe four ſides and angles are not equal, but two of its ſides are parallel.

TRAVA'DO, a hurricane or impetuous and ſudden wind, which is frequent in the *Atlantick* ocean, between *Braſil* and *Africa*, and about the *Cape of Good Hope*, which turns all things topſy turvy; before theſe *Travadoes* begin there is a very great calm, and a ſmall cloud appears, called by ſailors an ox's eye, over one of the peaks of the promontory, which ſoon deſcending lower, covers the whole ſummit: Upon the ſight of which the mariners immediately fall to furling their ſails, and get as far as they can from the ſhoar, to avoid the fury of it; for on a ſudden a violent and terrible wind ruſhes from the top of the mountains, and deſtroys all ſhips within its reach.

TRAVAL'LY } [of *reveiller*, F. to
TRAVEL'LY } awake] a beat of drum in the morning, that ſummons the ſoldiers from their beds.

TRAVEE' [in *Architect.*] a bay of joiſts, the ſpace between two beams, *L.*

TRAV'ERSE [*traverſus*, L, *traverſe*, F.] a croſs, a thwart.

To TRAVERSE [in *Joinery*] a term uſed for plaining a board, or the like, croſs the grain.

TRAVERSE [in *Navigation*] is the variation or alteration of the ſhip's courſe, upon the ſhifting of the winds, *&c.*

TRAVERSE [in *Horſemanſhip*] a horſe is ſaid to traverſe, when he cuts his tread croſs wiſe, throwing his croupe to one ſide, and his head to another.

TRA-

TRAVER'SE [in *Heral.*] is a partition of an eſcutcheon in the figure annexed, call'd *Parted per Pale Traverſe.*

To TRAVERSE [in *Law*] ſignifies to oppoſe, overthrow or quaſh; to deny any part of the matter one is charged with; to put the proof of it upon the plaintiff.

A TRAVERSE [in *Carpentry*] a piece of wood or iron placed tranſverſly, to ſtrengthen and fortify another.

TRAVERSES [in *Fortification*] are lines which return back from the ends of the trenches, and run almoſt parallel with the place attacked, called alſo *Coudee's.*

TRAVERSE *in a wet Foſs* [in *Fortification*] is made by throwing into the foſs, over againſt the place where the miner is to be put, to the foot of the wall, abundance of ſauciſſons, joiſts, and other pieces of wood, with faſcines, ſtones, earth, and all other things that can help to fill up the foſs, and be capable of carrying a gallery for ſuch as uſe it.

TRAVERSE [in *Fortification*] a name given to a wall of earth, or ſtone, croſs a work which is commanded, to cover the men; as at *Coeborn's* work at *Namure*, which lies on the ſide of a high ground, and is open to the other ſide of the *Sambre*, there are two high traverſes croſs the work, one behind another.

TRAV'ICE, a ſmall incloſure or oblong quadrangle, conſiſting of four pillars or poſts, kept together by croſs póles, for keeping in, and holding unruly horſes in the time of ſhoeing, or any other operation.

TRAU'MA [τραῦμα, Gr.] a wound.

TRAUMAT'ICA [τραυματικὰ of τραυματίζω, Gr.] decoctions and potions proper for fetching the ſerous and ſharp humours out of the body, and by that means to thin the blood, ſo that it may be the more eaſily brought to the wounded, broken, or bruiſed parts; alſo herbs or drugs proper for the curing of wounds, called *Vulneraries.*

TRAYL-*Baſton* } [prob. ſo called
TRYAL-*Baſtion* } of *trailler*, to draw, and *Baſton*, a ſtaff, *F.* becauſe they had a ſtaff delivered to them as a badge of their office] as juſtices of *Trayl Baſton* were judges impowered by king *Edward* I. to make inquiſition thro' the realm upon all officers; as ſheriffs, mayors, eſcheators, *&c.* touching extortion, bribery; and intruſion into other men's lands; as alſo upon barretors, breakers of the peace, and other offenders.

TREAD'ING, a term uſed for the footing or tract of a boar.

TREAD'LES [of *Sheep*] their dung or ordure.

TREADLES [of a *Weaver's Loom*] are what they move with their feet.

TREA'SONABLENESS [of *traiſon*, and *neſs*] diſloyalty, treacherouſneſs, either by imagination, word or deed; as compaſſing or imagining the death of the king, *&c.* levying war againſt him, adhering to his enemies, coining falſe money, counterfeiting the king's privy ſeal, all which are high treaſon.

TREAS'URER [of *Collegiate Churches*] a dignitary who anciently had the charge of the veſtments, plate, jewels, reliques, and other treaſure belonging to ſuch churches.

TREAS'URERSHIP, the office or dignity of a treaſurer.

Lords of the TREASURY, certain perſons of honour appointed as commiſſioners to execute the office of treaſurer of *England*, when it is not committed to a ſingle perſon.

TREAT } [prob. of *tractus* of
TREATE } *trahere*, L.] ſignifying taken out, or withdraw, as the juror was challenged, becauſe he could not diſpend 40*l.* and therefore he was *Treate.*

TREES, are diſtinguiſhed into,

1. *Bacciferous*, *i. e.* ſuch as bear berries. 2. *Coniferous*, or ſuch as bear a ſquamoſe or ſcaly fruit, of a kind of conical figure, and of a woody and hard ſubſtance, in which are many ſeeds. 3. *Lanigerous* ones, or ſuch as bear a woolly, downy ſubſtance, ſuch as bear their ſeeds (having an imperfect flower) in leafy membranes or caſes. 4. *Pomiferous* ones, as apples. 5. *Nuciferous*, *i. e.* ſuch as bear nuts. 6. *Pruniferous* ones, whoſe fruit is pretty large and ſoft, with a ſtone in the middle.

Dwarf-TREES, ſuch as are kept low, not being ſuffered to be above half a foot in ſtem.

Wall-TREES, are ſuch whoſe branches are ſpread on each ſide and nailed againſt walls.

TREES [in a *Ship*] are timbers of ſeveral ſorts.

Cheſs-TREES, are the timbers on each ſide of the ſhip, for the main tack to run thro' and hale it down.

Croſs-TREES, are pieces of timber bolted and let into one another a-croſs at the head of the maſt,

the uſe of which is to keep the top-maſts up.

Treſſel-TREES, are thoſe timbers of the croſs-trees that ſtand along ſhips or fore and aft at the top of the maſt.

Waſte-TREES, are thoſe timbers of the ſhip that lie in the waſte.

TREFFLE' [in *Heraldry*] as a *Croſs-Treffle*, is a croſs whoſe arms end in three ſemicircles, each repreſenting the three leaved graſs or trefoil. This is by ſome called St. *Lazarus's Croſs*. See the figure.

TRE'FOILS [in *Heraldry*] called in *French*, *Treffles*, are frequently borne in coat armour, and repreſent three leaved graſs, and are accounted next to the *Fleur-de-lis*, or lilies. See the figure.

To TREL'LIS [*treilliſer*, F.] to furniſh with a trellis, *i. e.* a ſort of lattice-grate or wooden frame for ſupporting wall-trees.

TREMEBUND [*tremebundus*, L.] fearful, trembling much.

TRE'MOR, a diſeaſe nearly a kin to a convulſion, being partly convulſive and partly natural.

TRENCH'ING [*tranchant*, F. of *trancher*, F. to cut] a digging or cutting a ditch or trench in the earth.

TREP'IDNESS [*trepiditas*, L.] trepidity, fearfulneſs.

TREP'IGNER [in *Horſemanſhip*] a word importing the action of a horſe, who beats the duſt with his fore feet in managing, without embracing the volt; who makes his motions and time ſhort and near the ground, without being put upon his haunches, *F.*

General TRES'PASS, is where force or violence is uſed, otherwiſe called *Treſpaſs vi & armis*.

Special TRESPASS, one done without force, called alſo *Treſpaſs upon the Caſe*.

Local TRESPASS [in *Law*] is that which is ſo annexed to the place certain, that if the defendant join iſſue upon the place, and traverſe the place mentioned in the declaration and aver it, it is enough to defeat the action.

TRES'SURE [in *Heraldry*] is the diminutive of an *Orle*, and is uſually accounted to be only one half of it, and is commonly born *Flory* and *Counterflory*, and it is alſo often double, and ſometimes treble.

Tranſitory TRESPASS [in *Law*] is that which cannot be defeated by the defendant's traverſe of the place, becauſe the place is not material.

TRI'AL [prob. of *tentare*, L. *tenter*, F.] an eſſay, experiment, or endeavour; alſo a temptation.

TRIAL [in *Law*] the examination of cauſes criminal or civil before a proper judge, of which there are three ſorts; as matters of fact are to be tryed by jurors, matters of law by the judges, and matters of record by the record itſelf.

TRIAN'GLE [*triangulum*, L. *un triangle*, F.] a figure that has three angles, and as many ſides, and is either plain or ſpherical.

A plain TRIANGLE, is one that is contained under three right lines.

A ſpherical TRIANGLE, is a triangle that is contained under three arches of a great circle or ſphere.

A Right-angled TRIANGLE, is one which has one right angle.

An Acute-angled TRIANGLE, is one that has all its angles acute.

An Obtuſe-angled TRIANGLE, is one that has one obtuſe angle.

An Oblique-angled TRIANGLE, is a triangle that is not right angled.

Equilateral TRIANGLE, is one, all whoſe ſides are equal.

Iſoſceles TRIANGLE } a triangle
Equilegged TRIANGLE } that has only two legs or ſides equal.

Scalenus TRIANGLE, one that has not two ſides equal.

TRIAN'GULAR *Compaſſes*, an inſtrument with three legs or feet, to take off any triangle at once, uſed on maps, globes, *&c.*

Similar TRIAN'GLES, are ſuch as have all their three angles reſpectively equal to one another: As if the angle A be equal to D, the angle C equal to E, and the angle B equal to F, then is the triangle A, B, C ſimilar or like to D, F, E.

TRIAN'GULARNESS [of *triangularitas*, L.] a triangular form.

TRI'AS *Harmonica* [in *Muſick*] a compound of three radical ſounds heard altogether, of which two are a fifth, and a third above the other, which is a fundamental.

TRIA'RII [among the *Romans*] one of the four orders of ſoldiers, who were poſted in the rear of the army, and

and were to aſſiſt in time of danger.

TRI'BUNE [*tribunus*, L.] two great officers among the *Romans*; the firſt of the people, whoſe buſineſs was to defend their liberties; the other of the ſoldiers, who was to ſee them well armed and ordered.

TRI'BUNESHIP, the office or dignity of a tribune.

TRIBU'TARINESS [of *tributarius*, L. *tributaire*, F.] the condition or ſtate of thoſe that pay tribute.

TRIBUNI'CIAN [with *Antiquaries*, &c.] of, or pertaining to the office, dignity, or power of a tribune.

TRICAP'SULAR [in *Botan. Writ.*] divided into three partitions, as in *Hypericum* or St. *John's Wort*, L.

TRICK'ING [of *tricherie*, F.] cheating, beguiling, *&c.* by craft, wiles, *&c.*

TRICK'ISH guileful, crafty, wily.

TRICOC'COUS [τρίκοκκος of τρὶς, three, and κόκκος, Gr. a grain] ſpoken of the fruits of plants, containing three grains or kernels.

TRICOR'PORATE } [*tricorpor*, L.]
TRICOR'POROUS } that hath three bodies.

TRIDE [with *Horſemen*] ſhort and ſwift.

TRIDE-*Pace*, is a going of ſhort and thick motions, tho' united and uneaſy.

TRIDE-*Career*, a faſt gallop that has its times and motions ſhort and nimble.

To work TRIDE [in *Horſemanſhip*] upon volts, is to mark his time with his haunches ſhort and ready.

TRI'DENT [ſo called by Sir *Iſaac Newton*] that kind of *Parabola*, by which *Des Cartes* conſtructed equations of ſix dimenſions. This figure hath four infinite legs, two of which are hyperbolical, tending contrary ways, but placed about an aſymptote, and the other two are parabolical and converging, and which, with the other two, form the figure of the trident.

TRIDENTIF'EROUS [*tridentifer*, L.] that bears a trident.

TRIETER'ICA [τριετηρικὰ, Gr.] certain feaſts of *Bacchus* obſerved every third year.

TRI'FEROUS [*trifer*, L.] bearing fruit three times a year.

TRIF'LING [ſome derive it of *triecare*, Ital. others of treyfelen, *Du.*] ſpending time or pains to little purpoſe.

TRIFO'LIATED *Leaf* [with *Botan.*] is a kind of digitated leaf, conſiſting of three fingers, as in clover-graſs.

TRIFORM'ITY [of *triformis*, L.] the having three forms or ſhapes.

TRI'GLYPH [τρίγλυφος of τρὶς, three, and γλυφὶς, Gr. ſculpture] a triangular gutter, which ſeems to have been deſigned to convey the *Guttæ* or drops that hang a little under them.

TRI'GON [in *Natural Magick*] ſignifies a four-fold change of the ſtarry ſpirits, according to the number of the four elements, each reigning and laſting two hundred years

The Airy TRIGON [in *Aſtrol.*] the airy triplicity, *Gemini*, *Libra*, and *Aquarius*, beholding one another in a trine aſpect.

The Earthy TRIGON [in *Aſtrol.*] the earthy triplicity, *Taurus*, *Virgo*, and *Capricornus*, beholding one another in a trine aſpect.

Fiery TRIGON [with *Aſtrol.*] the fiery triplicity, *Aries*, *Leo*, and *Sagittarius*, beholding one another in a trine aſpect.

The Watery TRIGON [with *Aſtrol.*] the watery triplicity, *Cancer*, *Scorpio*, and *Piſces*, beholding one another in a trine aſpect.

TRIGONOCRA'TORIES [of τρίγωνος and κράτος, Gr. dominion or power] a name of the planets, on account of their being lords or governors of trigons, as *Saturn* and *Mercury* of the airy trigon, *Venus* and the *Moon* of the earthy, the *Sun* and *Jupiter* of the fiery, and *Mars* of the watery.

TRIGONOMET'RICAL [of τρίγωνος, a triangle, and μετρικὸς, Gr. of meaſure] of, or belonging to trigonometry.

Plain TRIGONOM'ETRY, treats of rectilinear triangles, and teaches from three given parts of a plain triangle to find the reſt.

Spherical TRIGONOMETRY, is an art that teaches from three given parts of a ſpherical triangle to find the reſt.

TRIL'LION } [in *Arith.*] the num-
TRIL'ION } ber of a billion of billions.

TRILU'MINAR } [*triluminaris*,
TRILU'MINOUS } L.] having three lights.

To TRIM a *Piece* [in *Carpentry*, &c.] ſignifies to fit a piece into other work.

TRIM, neat in clothes, ſpruce, fine.

TRIM'MER, one who carries it fair with two parties; alſo a ſetter off; alſo a ſhaver.

TRIM'MING, ſhaving the beard; alſo carrying it fair between two parties; alſo laces, fringes, *&c.* the ornaments of garments.

TRIMO'RION } [τριμόριον, Gr.]
TRIMÆ'RION } the joining together of three signs that are very near one another, whereby a ſquare aſpect is made to the *Apheta* or giver of life in the figure, which, when it comes to that direction, is imagined commonly to cut off the thread of life.

TRIN'ITY, the herb Heart's-eaſe.

TRIOC'TILE [with *Aſtrol.*] an aſpect or ſituation of two planets, with regard to the earth, when they are three octaves or eight parts of a circle diſtant from each other.

TRIPETALO'DES [with *Botaniſts*] is deeply cut into three parts, which ſeem to be three diſtinct leaves, but are all joined at the bottom.

TRIPHYL'LOUS [τριφυλλον, Gr.] whoſe leaf conſiſts of three parts.

The TRIP'LE-*coloured Bow*, the rainbow. *Milton.*

The TRIPLE-*Tree*, the gallows.

TRI'PLICATED [*triplicatus*, L.] made or done three times.

TRIP'OLY, the herb called turbith or blue camomile.

TRI'POS [τρίπους of τρεῖς, three, and πὰς, Gr. a foot] a three-footed ſtool, on which a prieſteſs of *Apollo* at *Delphos*, uſed to ſit, when ſhe gave forth her oracles. Tho' ſome ſay this was a pot full of duſt, thro' which the *Afflatus* paſt into the virgin's belly, and thence proceeded out of her mouth. Others, that it was a wide-mouthed braſs pot filled with pebbles, by the leaping of which the propheteſs made her conjectures. Others, that it was a large veſſel ſupported with three feet, into which the propheteſs plunged herſelf when ſhe expected to be inſpired. But the moſt common and beſt proved opinion is, that it was not a veſſel, but a table or ſeat, upon which the *Pythia* ſat or leaned. The *Scoliaſt* upon *Ariſtophanes* will have the three legs of the *Tripos* to ſignify the knowledge of the true God, as diſtinguiſhed into three parts of time, *paſt*, *preſent*, and *to come*. The ſame *Tripos* was not always uſed. The firſt was of braſs, placed there by the inhabitants of the neighbouring country, when *Pelops* married *Hippodamia*, which *Tripos* was ſaid to have been made by *Vulcan* of braſs. The other was of gold, dedicated to *Apollo* on the following account: Certain fiſhermen of *Miletus*, having ſold their next draught to ſome perſon that ſtood by, caſt their net into the water, and drew up a golden *Tripos*; upon which there aroſe a hot contention between the fiſhermen and their chapman; who at length ſubmitted to the determination of *Apollo*, and coming to *Delphos*, he gave this anſwer. That they ſhould give it to the wiſeſt. This oracle being given at the time that the ſeven wiſe men flouriſhed in *Greece*, it was preſented to them all, one after another; which they refuſing, it was reſolved, to preſent it to *Apollo* himſelf, as being the fountain of all wiſdom.

TRIPOS [at *Cambridge*] the *Prævaricator* at the univerſity, the ſame as *Terræ Filius* at *Oxford*.

TRIP'PANT [in *Heraldry*] tripping.

TRIP'PING [prob. of *tripudians*, L. or of *trippen*, *Du.*] walking nimbly or lightly upon the toes; alſo ſtumbling with the feet; alſo faltering with the tongue.

TRIPTOL'EMUS, the ſon of *Celeus*, king of *Attica*, who, as it is ſaid, firſt eſpying corn to grow of its own accord reaped it; and after that plowed and ſowed more, and grew ſo ſkilful, that he wrote commentaries on tillage, and ſent them abroad into the world. Upon which the poets have feigned, that he travelled over the world to teach men to plant corn, and to abſtain from fleſh. They alſo tell us, that he was carried by a winged dragon, which was no other but a long ſhip, in which he ſailed to the neighbouring iſles. He is ſaid to have lived *A M.* 1414. or as others 1543. and left *Athens* three precepts. 1. To worſhip the Gods. 2. To worſhip their parents. 3. To abſtain from fleſh.

TRIPYRE'NOS [in *Botan. Writ.*] which has three ſeeds or kernels, as *Berberis*, *Alaternus*, &c.

TRIRO'DA *Terræ* [*Old Rec.*] a parcel of land containing three rods or perches.

TRISACRAMENTA'LES, thoſe who admit of three ſacraments in the Chriſtian religion, and no more.

TRISEC'TION, a dividing or cutting a thing into the three parts.

TRISM'US } [of τρίζω, Gr.] the
TRIG'MUS } grinding of the teeth, or the convulſion of the muſcles of the temples, which cauſes an involuntary gnaſhing of the teeth.

TRISOLYMPIO'NICES [of τρὶς and ὀλυμπιονίκης, Gr.] a perſon who had three times bore away the prize at the *Olympick* games.

TRISPER'MOS [in *Botan. Writ.*] which bears three ſeeds, as *Naſturtium Indicum*. L.

TRI-

TRITÆ'US [with *Phyſicians*] an ague that comes every third day, a tertian, *L.*

TRI'TON [τῶν τριῶν μετέχων, Gr. *i. e.* of the *Air*, of the *Water*, and the *Earth*] according to the poets, the ſon of *Neptune* and the nymph *Calais*. *Neptune*'s trumpeter, whom they feign to have been a man upwards, as far as to the middle, a dolphin below, and his fore-feet like thoſe of a horſe, and two circular tails. This monſter, ſome ſay, was only a whale, by whom, many having been overturned and drowned, at laſt he was ſuperſtituouſly adored as the god of the ſea. *Triton* was painted, *&c.* with a blue ſkin, and a purple mantle, having a horn in his hand, and the tail of a mermaid.

TRI'UMPH [*Hieroglyphically*] is repreſented by a chaplet of laurel on the top of a *Sella Curulis*.

TRIUMPH'AL *Crown* [among the *Romans*] was a garland of laurel, granted to be worn by generals that had vanquiſhed their enemies, and on that account, to whom the ſenate granted a triumph. The original of uſing theſe crowns, in token of triumph, is ſaid to be from *Apollo*'s crowning his head with laurel, after he had killed the ſerpent at *Delphos*.

TRIUMPH'ANTNESS [*of triumphans* L. and *neſs*] a triumphant quality; alſo boaſtingneſs, glorying.

TRIUMPH'ING [*triumphans*, L.] making a triumphant proceſſion; alſo glorying.

TROCHAN'TERS [τροχαντῆρες, Gr.] two proceſſes in the upper part of the thigh-bone, otherwiſe called *Rotator major & minor*, in which the tendons of many muſcles are terminated.

TROCHITAE', a ſort of figured foſſil ſtones, reſembling plants, vulgarly called St. *Cuthbert*'s beard.

TROCHOID' [with *Geometricians*] a figure made by the upper end of a diameter of a circle, turned about a right line.

TRONCONNEE' [in *Heraldry*] ſignifies a croſs or ſome other thing cut in pieces; yet ſo that all the pieces are ſo placed, as to keep up the form, tho' ſet at a ſmall diſtance one from the other, as a croſs *Tronconneé*. See the figure.

TROP, THROP, THORP [of τροφη, θροφη, *Sax.* a village] at the end of proper names of places, denotes a village, as *Gracanthorp*.

TROD [of τρεδαν, *Sax.* to tread] did tread; alſo was trodden.

TROPE [in *Rhetorick*] the word is derived from τρέπω, to turn. A trope ſignifies the thing to which it is apply'd only on account of the connection and relation it has to that whoſe proper name it is; or it is, when a word is carried from a thing, which it ſignifies properly, to another that it ſignifies but indifferently. And tho' we may reckon as many ſorts of tropes, as we can denote different relations, yet *Rhetoricians* have eſtabliſhed but a few, as *Metonymy Synechdoche*, *Metanomaſia*, a *Metaphor*, an *Allegory*, a *Litotes*, an *Hyperbole*, an *Irony* and *Catachreſis*.

Tropes, when aptly uſed, are a lively picture of the things treated of; as when a great general is called the *Thunder of the War*, the image of thunder is a ſenſible repreſentation of the courage and power with which this general conquers. In uſing *Tropes*, great care ought to be taken that there is always a proportion between the natural idea of the *Trope*, and that you would infuſe into thoſe that hear or read it; eſpecially that it does not beget one quite contrary to what you intended by it. The riches of a language is ſaid to conſiſt in *Tropes*; and as too much riches oftentimes breeds diſorders in government, ſo too many *Tropes* will occaſion much diſorder in a diſcourſe: they ſhould not be uſed, but to expreſs ſomething that could not be expreſſed ſo well in the common terms; and when we are obliged by neceſſity to uſe them, they ought to be clear, and proportioned to the idea of which we would give an image. As to the neceſſity of uſing *Tropes*: if any perſon would give an idea of a rock of an extraordinary height, the words *great* and *high*, being words that are applied to rocks of a common ſize and height, will not do; but if he ſays, a rock that threatens the ſkies, then the idea of the ſkies, that are above all things elſe, and the idea of threatning (that agrees with a man that is above others) will form an idea of the extraordinary height of the rock, which could not well be expreſſed any other way, but by this *Hyperbole*. Beſides, as thoſe *Tropes* are quick expreſſions, foreign to the ſubject, which we are ſupplied with by uſe and art, to be the ſigns not only of the emotions of our thoughts, but of our wits; ſo alſo the paſſions have a particular character, by which they paint out themſelves in diſcourſe, (See *Paſſion*.)

Though

Though the barrenneſs of languages frequently obliges us to make uſe of tropick expreſſions, even when we are calm, and in repoſe; yet the common uſe of them (which generally makes objects appear extraordinary) ſhould only be where ordinary terms will not repreſent them ſo lively as we would have them.

TROPHO'NIUS, a cunning ſoothſayer, who made a great cave in *Bœotia* whence he uſually gave out his oracles. After his death, a ſpirit was thought to enter into it, which ſupplied his place in giving oracles. The manner of conſulting this oracle is delivered to us by *Pauſanius*, to the purpoſe following: He that goes into this cave, muſt firſt make his abode in the chapel of *Good Genius*, and *Good Fortune*, employing himſelf in performing of ſome ceremonies by way of atonement for former offences, and is to bathe in the river of *Hercyne*. At his going down he ſacrifices to *Trophonius* and other deities, and the prieſt conſults the bowels of the victim, and accordingly pronounces, whether the deity will give an auſpicious and ſatisfactory anſwer. Then the conſulter is brought after bathing by the prieſt, to drink a doſe of the water of the river called *Lethe* or *Oblivion*: and after that he takes the water of *Mnemoſyne* or *Remembrance*, that he may remember what ſhall be exhibited to him in his deſcent. Among which is expoſed a ſtatue adorned with admirable carving, which is given out to have been the workmanſhip of *Dædalus* himſelf. Then having done obeyſance, and muttered over a prayer or two, being clothed in a linnen habit, and ſet off with ribbons, *&c.* he approaches the oracle, which is ſituated within a mountain near a grove, the foundation of which is built ſpherical-wiſe, of white ſtone, about the ſize and circumference of a threſhing floor, but ſcarce two cubits high, ſupporting brazen obeliſks, encompaſſed round with ligaments of braſs, between which there are doors that guide the paſſage into the middle of the floor, where there is a ſort of a cave, not the product of rude nature, but built with the niceſt accuracy of mechaniſm and proportion: the form of it is like an oven, the breadth about nine cubits, the depth eight, but there are no ſtairs; but all that come bring with them a narrow light ladder, by which they have deſcended to the bottom. There is a cave between the roof and pavement, having a very narrow entrance; at the mouth of which the perſon lies all along, and ſhoves himſelf feet foremoſt into the cave, and then he thruſts his knees; after a while the reſt of his body is rolled along, by a force not unlike that of a great rapid river, which over-powering a man with its vortex, tumbles him over head and ears; and afterwards he returns the ſame way back, with his feet foremoſt. When the conſultant is returned, the prieſt places him on *Mnemoſyne*'s throne, which is not far from the ſhrine, and enquires of him what he had ſeen and heard, and relates it to others, he being yet ſtupified, and full of amazement; then he carries him to the temple of *Good Genius* and *Good Fortune*, and ſometime after he is reſtored to his former ſenſes.

TRO'PISTS, ſuch as explain the ſcripture altogether by tropes and figures.

TRO'PITES [of τρέπω, Gr. to turn] a ſect who maintained that the word was turned into fleſh or into man.

TROPOSCHEMATOL'OGY [of τρόπος a manner, σχῆμα a ſcheme, and λέγω, Gr.] a treatiſe or diſcourſe of the method of drawing ſchemes.

TROT [with *Horſemen*] is the pace or going of a horſe, in which the motion is two legs in the air, and two upon the ground croſs-wiſe; continuing alternately to raiſe at once the hind-leg, of one ſide, and fore-leg of the other, leaving the other hind and fore-leg upon the ground, till the former come down.

TROUBA'DOURS, antient poets of *Provence* in *France*.

TROUB'LOUS [of *troubler*, F.] troubleſome, perplexing, or difficult.

TROUB'LOUSNESS, diſturbedneſs, perplexedneſs, *&c.*

To TROUL, to roll on ſmoothly. *Milton.*

TROU'SEQUEUE [with *Horſemen*] a large caſe of leather as long as the dock of a horſe's tail, which ſerves for a covering for the tails of leaping horſes. *F.*

TROUS'EQUIN [with *Horſemen*] a piece of wood cut archwiſe, raiſed above the hinder bow of a great ſaddle, which ſerves to keep the bolſters tight.

TROUT-*coloured* [ſpoken of *Horſes*] is white ſpeckled with ſpots of black, bay, or ſorrel, particularly about the head and neck.

TROWL'ING [of *troller*, F.] moving or wandring about.

TRU'AN-

TRU'ANTISE, a truanting or playing truant.

TRUD'MOULDY } a dirty drab, a
TRUG'MOULDY } nafty flatternly woman.

TRUCK'LE-*Bed*, [of *trochlea*, L. a pulley or wheel] a low bed with wheels to run under another bed.

TRU'CULENCE } [of *truculen-*
TRU'CULENTNESS } *tia*, L.] cruelty, ſavageneſs, ſternneſs.

TRU'ENESS, genuineneſs, unfeigned-neſs, certainneſs, faithfulneſs, truſtineſs.

TRULLIZA'TION [in *ancient Architecture*] all kinds of couches or layers of mortar, wrought with the trowel in the inſide of the vaults; or the hatches made on the layers of mortar, to retain the lying of the *Striæ*.

To TRUMP [*prendre avec un trionſe*, F.] to play a trump-card.

To TRUN'CATE [*truncatum*, L.] to cut ſhorter, to maim.

TRUN'CATED *Pyramid* [with *Geometricians*] one whoſe top is cut off by a plane parallel to its baſe.

TRUNK [in *Architecture*] the fuſt or ſhaft of a column.

TRUNK *Roots* [with *Botaniſts*] ſmall roots breaking or growing out of the trunks of plants, which are of two ſorts.

1. Roots growing by a downright deſcent, ſometimes all along the trunk, as in mint, *&c.* ſometimes only at the ends or points, as in brambles.

2. Such roots as neither deſcend nor aſcend, but ſhoot forth at right angles with the trunk.

TRUS'SED [ſpoken of *Horſes*] a horſe is ſaid to be well truſſed, when his thighs are large and proportioned to the roundneſs of the croup.

TRUSSED [*trouſſe*, F.] tied or girded up; alſo hanged on a tree; alſo ſnatched up, ſpoken of a leveret by an eagle or bird of prey.

TRUTH [according to Mr. *Lock*] conſiſts in the joining or ſeparating of ſigns, as the things ſignified by them do agree or diſagree one with another.

TRUTH [ꝥneoꝺe, *Sax.*] trueneſs in oppoſition of falſity; certainty, fidelity, faithfulneſs.

Metaphyſical TRUTH, is the conformity of the things with the divine underſtanding.

Logical TRUTH, is the conformity of the thing with the idea itſelf. This is ſeen in true propoſitions, ſuch as agree with their rule; which is the things themſelves of which they treat.

Moral TRUTH, is the conformity of words, geſtures, and actions with the heart, when a man's heart and mouth go together; when he ſpeaks what he thinks, and is in reality what he would appear to be by his ſhow and appearance.

TRUTH *in Being* [in *Metaphyſicks*] is the agreeableneſs of the eſſence of any thing to the underſtanding of God.

TRUTH *in ſignifying* [in *Metaphyſicks*] is where there is an exact correſpondence between the ſign and the thing ſignified.

TRUTH *in knowing* [in *Metaphyſicks*] is when by its ideas the underſtanding repreſents the thing that is to be underſtood exactly as it is.

Artificial TRUTH [in *Metaphyſicks*] is ſuch a truth the immediate rule of which is the underſtanding of the artificer.

Natural TRUTH [in *Metaphyſicks*] is ſuch a truth, of which the underſtanding of God is the immediate rule.

TRUTH [in *Hieroglyphicks*] was repreſented by a heart on the lips of a man.

To lye a TRY [*Sea Phraſe*] is when the wind blows ſo hard, that the ſhip cannot maintain or bear out the main-ſail, and they make her *lie a Try* under the miſen-ſail only.

TUB *of Vermilion*, from three to four hundred weight.

TUBE [*tubus*, L.] a conduit-pipe, any long pipe thro' which water or other liquor is conveyed; alſo the pipe or hollow trunk of a proſpect glaſs.

TU'BEROUS *Root* [by *Botaniſts*] is defined to be ſuch as conſiſts of an uniform, fleſhy ſubſtance, and is of a roundiſh figure, as in a turnip, *&c.*

TUBERO'SITY [with *Surgeons*] a knot or tumour growing naturally on any part, in oppoſition to tumours that riſe accidentally, or from any diſeaſe.

TU'BEROUSNESS [*tuberoſitas*, L. *tuberoſité*, F.] knottineſs, or being full of knots, and bunches; alſo the bunching out of ſome parts of the body.

TUBILUSTRIUM [among the *Romans*] a ceremony or feſtival at the purification of their ſacred trumpets.

TU'BULATED [*tubulatus*, L.] made hollow like a pipe.

TU'BULOUSNESS [of *tubulus*, L. a pipe] hollowneſs as a pipe.

TUF'TED [of *touffe*, F.] having or trimmed with tufts.

TUIS'CO, is by ſome ſuppoſed to have been one of *Noah*'s great grandſons; according to the opinion of *Verſtegen*,

ſiegan, the ſon of *Aſcenaz*, the ſon of *Gomer*, the ſon of *Japhet*, the ſon of *Noah*, who ſettled in *Germany*; who after his deceaſe was adored by all his poſterity. The inhabitants of that country are ſtill called *Tuitſh* or *Duytſhmen* from him; and a day of our week is named *Tueſday*, becauſe it was appointed for the adoration of that idol, as *Verſtegan* ſays; but others ſay it was called after *Theſa*, a certain goddeſs, the wife of the god *Thor*; which *Theſa* was looked upon to be the goddeſs of juſtice. *Sebaſtian Munſter* is of opinion, that *Tuiſco* was the ſon of *Noah*, by his wife *Araza* or *Arezia* (by others called *Tythia*) born after the flood; and that coming with his people out of *Aſia* into *Europe*, he extended his dominion from the river *Tanais* unto the *Rhine*.

TULIPÆMANI'A, the tulip-madneſs, a name given to the extravagancy of ſome perſons, formerly giving exceſſive prices, as five, ten or more pounds for a tulip-root. *L.*

TU'MIDNESS [*tumiditas*, L.] ſwolnneſs, or ſwellingneſs.

TU'MOUR [*tumor*, L. *tumeur*, F.] a riſing or ſwelling cauſed by a ſettling of humours in ſome parts of the body, when they are enlarged and ſtretched out beyond their due proportion, ſo as to be rendred unfit to perform their natural function.

TU'MULATED [*tumulatus*, L.] buried, interred.

TUMULOSITY [*tumuloſitas*, L.] hillineſs,

TUMUL'TUARINESS [*tumultuarius*, L. *tumultuire*, F.] a tumultous quality, ſtate, *&c.*

TUMUL'TUOUSNESS [of *tumultuoſus*, L. *tumultueux*, F. and *neſs*] a diſordered, confuſed, troubled ſtate or condition.

TUN } [of ᵹun, *Sax.* a hedge or
TON } ditch, or any thing of that kind ſurrounding a place to defend it] at the end of names of places, by a metaphor, ſignifies a village, town, or habitation. Nor is it improbable but that the *Saxon* ᵹun, might originally come from the *Britiſh* Dun, which ſignifies a mountain, becauſe anciently towns were generally built upon hills.

TUN-*bellied*, having a great belly like a tun, gor bellied.

TUNE [*tonus*, L. of τόνος, Gr.] agreeableneſs in ſound, a harmonious compoſition.

Out of TUNE, out of order, frame, or temper.

TUNE'LESS, without any tune.

TUNEGREVE [ᵹuneᵹeneꝛa, *Sax.*] a reeve or bailiff of a manour.

TUNICA [with *Anat.*] a tunick membrane, or thin ſkin. *L.*

TUNICA *cornea*, the horny tunic or coat of the eye, *L.*

TUNICA *Retiformis* [with *Anat.*] one of the tunicles or coats of the eye, which reſembles the figure of a net, and is the principal inſtrument of ſight, called alſo the *Retina*, *L.*

The TUNICLES [of the *Eye*] are four noted *viz.* ones, the *Corneous*, the *Cryſtalline*, the *Vitreous*, and the *Uveous*, which are anſwered by as many humours.

The TUNICLES [of the *Teſticles* or *Cods*] are four, *viz.* the *Scrotum*, the *Erythroides*, the *Epididymis*, and the *Dartos*.

TUNIC'ULATED *Root* [with *Bot.*] is that kind of bulbous root, which conſiſts of ſeveral coats involving one another, as in an onion.

TUN'NELING, a ſort of fowling with a tunnel-net.

TUP'PING [of *Tup* a male ſheep] a ram's covering an ewe.

TUR'BIDNESS [*turbiditas*, L.] troubledneſs, muddineſs; alſo troubleſomneſs.

TURBI-

TURBINA'TION, a fashioning like a top, a sharpening at one end.

TUR'BULENTNESS [of *turbulentus*, L. and *ness*] noisiness, troublesomeness, boisterousness, a blustering state, condition or temper.

TURF'INESS, the being turfy or abounding with turf.

TURGES'CENT [*turgescens*, L.] swelling or growing big.

TURK'EY, *Turkies* were first brought into *England* in the fourteenth year of king *Henry* VIII.

TURK'ISH *Language*, being originally *Tartarian*, borrowed from the *Arabick* their words of religion, from the *Persian*, their words of state, and from the *Grecians*, their words and terms of war, and from the *Italians*, their terms of navigation; and this is call'd the *Sclavonian Language*. The *Turkish* character is the same as the *Arabick*; which language some authors say is so inchanting, that it is usually said the saints in Heaven and those in Paradise speak it.

TURLUPINA'DE, a low, dry jest or witticism.

TURLUPI'NES, a sect or sort of people, who made a publick profession of impudence, going naked without covering so much as their privy parts, and were not ashamed to have to do with women in the open market. They call'd themselves the fraternity of the poor, *Dauphine* and *Savoy* were the principal places they appeared in.

Sea-TURN, a wind which upon some coasts blows all night from the shore.

TURNERS, were incorporated *Anno* 1603: they are a master, 2 wardens, 24 assistants, and 118 on the livery; the livery fine 8*l.* the steward 12. Their armorial ensigns are *Sable*, a catherine wheel *Or*; their hall is in *Philpot-Lane*.

TUR'PENTINY [of *terebinthinus*, L. *terebinthine*, F. of τερέβινθος, Gr.] of the nature of, also dawbed or mixed with turpentine.

TURQUOI'SE, a precious stone of an azure or bluish colour, so called, because frequently brought to us from the *Turks*.

TUSCAN *Work* [*Architect.*] is rarely used, except in vaults, in some rustick edifices and huge piles of building, such as the amphitheatres, *&c.*

TU'SHES } [tuxaſ, *Sax.*] the great
TUSKS } standing out teeth of a boar; also the fore teeth of a horse, seated beyond the corner teeth upon the bars, where they shoot forth on each side of the jaws, two above and two below, about the age of three, and three and an half, *&c.* and no milk or foal-teeth ever come forth in the place where they grow.

TUSK [in *Carpentry*] a bevel shoulder made to strengthen the tenon of a joist, which is let into the girder.

A TUSLE, a bustle, a striving with a person.

TUTORAGE [in the *Civil Law*] the same as Guardianship in the Common-Law, the office of a tutor.

TUT'Y } [*tutie*, *F.*] the sparkles
TUT'TY } or soot of brass, which sticks to the furnace while melting, and is formed into concave flakes, by chymical writers is express'd by this character.

TUTULI'NA, a *Pagan* deity invok'd for the preservation of their harvest, when they had got it home in their rick yards, that it might thenceforth be kept safe.

TWANG, a root or forked branch at the bottom of a great tooth.

TWAT, *Pudendum Muliebre.*

TWAT *Scowerer*, a surgeon or doctor. *E. Ward.*

To TWAT'TLE [prob. of *tattelen*, *Du.*] to prate.

A TWEAGUE', vexation, perplexity, trouble.

TWEN'TIETH [of τpentiȝ, *Sax.*] the 20th or XXth.

TWIG'GY [of τpiȝa, *Sax.* a twig] made of twigs.

A TWI'NGE [twinget, *Dan.*] a gripe, or pinch.

TWINING *Stalk* [with *Botan.*] a stalk that twists about any prop without the help of tendrels, as the kidney-bean.

TWINK'LING [prob. of τpincelian, *Sax.* to move quick] winking with the eyes, or sparkling as the stars.

TWIRL'ING [prob. *q. d.* whirling, of ϸpyrlian, *Sax.*] turning swiftly about.

TWIST [with *Horsemen*] the inside or flat part of a man's thigh, upon which a true horseman rests on horseback.

TWIST'ED [of ȝetpiran, *Sax.*] wrung round; also complicated together, as several threads.

TWIST'ING [with *Horſemen*] is the reducing a horſe to the ſame ſtate of impotence with a gelding, by the violent wringing or twiſting of his teſticles, twice about, which dries them up and deprives them of nouriſhment.

TWITCH'ING [of ꝥpiccian, *Sax.*] pinching or given pinches, ſudden pulls or twinges.

TWIT'TERING [prob. of ʒittet, *Teut.*] ſneering or laughing ſcornfully.

TWIT'TLE TWATTLE, ſilly, childiſh prating.

TWO [ꝥpa, *Sax.* *duo*, L. *deux*, F.] 2 or II. The number 2 is call'd the father of even numbers, but the ruin of unity, for to divide a thing is to deſtroy it; but *Zoratas*, *Pythagoras*'s maſter, call'd 2 the mother of numbers, and 1 the father.

TYBER, the famous river of *Italy*, is repreſented in the *Vatican* at *Rome* by the ſtatue of a man with a grave countenance, a long beard, with a garland of flowers on his head, in marble, lying along, reſting his right leg upon an oar, and holding under his right arm a ſhe wolf, with two ſmall infants ſucking at her teats, leaning upon an urn or pitcher, out of which its ſtream iſſueth. In the left hand he holds a Cornucopia of delicate fruits.

TYGER [*Emblematically*] ſignifies ſwiftneſs, revenge, and falſhood. The ancients dedicated the tyger to *Apollo*, on account of its ſwiftneſs; and to *Bacchus*, on account of its rabidneſs, becauſe, when men have drank too much wine, it makes them rave extravagantly; but others give another reaſon, for it, becauſe wine mollifies ſome ſavage tempers. It is reported that thoſe, that rob a tyger of her whelps, lay pieces of looking glaſs in the way that ſhe is to take in purſuing them, in which ſhe looking and ſeeing herſelf ſtops, and by that means they have time to eſcape.

TYCHON'IC *Syſtem* [in *Aſtronomy*] ſo called of *Tycho Brahe* a nobleman of *Denmark*, this ſyſtem like that of *Ptolemy* has the earth placed in the middle and is ſuppoſed to be immoveable, the ſun and moon revolving in orbits reſpecting the ſame as a center; but according to *Copernicus* the other five planets are ſuppoſed to revolve round the ſun as their center.

TYPE [in *Theology*] a ſymbol, ſign, or figure of ſomething to come.

TYPHOMANI'A [τυφομανια, Gr.] a delirium with a frenzy, a diſeaſe of the brain, whereby the patient not being able to ſleep, tho' greatly inclined to ſleep, lies with his eyes ſhut, talks abſurdly, and tumbles and toſſes.

TYPHON, an *Egyptian* deity. This people admitted of two principles, the one good and the other bad.

From the good principle proceeded generation, and from the bad one proceeded the corruption of every thing.

The good principle had a ſuperiority over the evil one, but not ſo far as to deſtroy it; and to hinder its operations.

Iſis, *Oſiris* and *Orus* were the good principles; *Typhon* was the bad principle. *Oſiris* was in the univerſe, what reaſon is in man, and *Typhon* was analogous to the paſſions that are contrary to reaſon. In the human body a good temperament proceeded from *Oſiris*; but diſeaſes and indiſpoſitions came from *Typhon*.

To him alſo were imputed tempeſts, inundations, earthquakes, eclipſes of the ſun and moon, and every thing that paſſed for an irregularity in nature:

The aſs was his ſymbol, as alſo the crocodile. He had divine honours paid to him, in the *Canton* of *Egypt*, call'd *Papremis*.

Typhon was brother to *Oſiris*, who reigned in *Egypt*, with equity and juſtice; but *Typhon* was a violent and cruel man, kill'd his brother, and cut his body in 26 pieces, of which he gave one to every one of thoſe who had conſpired with him, to engage them farther by that, and render them equally, oblig'd to ſupport him in his uſurpation of the kingdom of *Egypt*.

But *Iſis* the wife and ſiſter of *Oſiris*, and *Orus* their ſon, revenged his death upon *Typhon*, put him to death and all that had conſpired with him. He was drowned in the river *Orontes*.

The poets ſay, he was buried under the iſland of *Sicily*, which was hardly ſufficient to cover his body, it was of ſo enormous a ſize.

Some Criticks ſay, that *Typhon* is the ſame as *Shem*, the ſon of *Noah*, and that ſeveral particulars of his life and death have great reſemblance to thoſe of the king of *Baſan*.

The *Egyptians* give to *Typhon* the name of *Seth*.

The *Egyptians* gave to *Shem* who was bleſſed by *Noah*, the odious name of the evil principle, and of an uſurper which would much better agree to their founder *Ham*.

TYP'ICALNESS [of τυπικὸς, Gr.] a typical quality.

TYRAN'NICALNESS [of *tyrannis*, L. *tyrannie*, F. of τύραννις, Gr.] a tyrannical nature, diſpoſition, or behaviour.

TY'RANT [*tyrannus*, L. τύραννος of τὸν Τυῤῥηνὸν, Gr. *i. e.* the *Tyrrhenians*, who were a cruel people, or of *Tyrrha*, a city of *Lyſia*, where *Gyges* firſt play'd the tyrant; or, as others ſay, of τρύω, Gr. to oppreſs; or of τὸ τορεῖν τὰς λαὰς ἢ ἀνίας ἐπιφέρειν, Gr. to vex the people, and bring trouble upon them.] The name tyrant was at firſt uſed in a good ſenſe: and the *Greeks* in old time call'd the ſupreme governour of every city a tyrant or king; but now it is generally uſed in a bad ſenſe, for one who governs with cruelty and injuſtice; alſo either for a rightful prince that miſuſes his royal power in oppreſſing his ſubjects, or for one who uſurps the ſovereign power in a ſtate.

V

V U v u, *Roman*; *V u*, Italick; U u, *Engliſh*; V U v, *Saxon*, are the twentieth letters in order of their reſpective alphabets; Υ υ, in *Greek*, generall written by a Υ υ, in *Engliſh*, the twentieth of the *Greek* alphabet, and ו, *Hebrew*, the ſixth of that.

The V conſonant and U vowel ought to be carefully diſtinguiſh'd in reading, as *Vomit*, *Vulgar*, *Union*, *Univerſity*, &c. The U vowel is not heard in the words *Guards*, *Guinea*, &c. and it very ſeldom ends any *Engliſh* words.

V, in *Latin* numbers, ſtands for five.

V̄, with a daſh at top, ſtands for 5000.

V. frequently ſtood for *Vide*, i. e. See.

V. R. [with the *Romans*] was frequently uſed for the phraſe *uti rogas*, i. e. as thou aſkeſt or deſireſt, and was a mark for a vote or ſuffrage in the paſſing of a law.

VA'CANCY [in *Law*] a poſt or benefice wanting a regular officer or incumbent.

VA'CANT *Effects* [in *Law*] are ſuch as are abandoned for want of an heir, after the death or flight of their former owner.

VA'CANTNESS [of *vacance*, F. or *vacans*, L. and *neſs*] emptineſs.

VACA'TION-*Barriſters*, are ſuch as are newly call'd to the bar, who are obliged to attend the exerciſe of the houſe for the ſix next long vacations, *viz.* in *Lent* and *Summer*, and are therefore ſo ſtyled during theſe three years.

VACCA'RIUS [in *ancient Deeds*] a herds-man that looks after the common herds of cows.

VACU'ITIES [with *Phyſicians*] thoſe days in which an imperfect or ill criſis of a diſtemper often happens, *viz.* the ſixth, eighth, tenth, twelfth, ſixteenth, and eighteenth, which days are alſo call'd *Medicinal Days*, becauſe medicines may be given on them.

VACU'NA [ſo call'd of *vacando*, i. e. being at leiſure, ſuppoſed to preſide over them that are at leiſure] the goddeſs of reſt, a Heathen deity worſhipped by labourers, her feſtivals were celebrated in winter, that they might reſt after their harveſt.

VACUUM [with *Phyſiologiſts*] is ſuppoſed to be a ſpace devoid or empty of all matter or body; and is diſtinguiſhed by them into *vacuum diſſeminatum*, or *interſperſum*, and *vacuum coacervatum*.

VACUUM *Boyleanum*, that approach to a real *Vacuum*, which is arrived at by means of an air pump.

VACUUM *diſſeminatum* } are ſmall
VACUUM *interſperſum* } void ſpaces interſperſed about, between the particles of all bodies: That there is this *Vacuum*, appears from the following argument: If ſome vacuities are not ſuppoſed to be interſperſed among bodies, it will be very difficult to account for motion. For if there be an abſolute *Plenum*, the leaſt body in nature cannot move, but all bodies that are muſt move with it; and yet into what places they ſhould move, when all places are already full, is not eaſy to conceive.

VADIA'RE *duellum* [in *Ant. Writ.*] ſignifies to wage a combat; as, when a perſon gave another a challenge to decide a controverſy by a camp fight or duel, and threw down a gauntlet or the like ſign of defiance, if the other took it up, that was *Vadiare duellum*. i. e. both to give and take mutual pledges of fighting.

VA'FROUSNESS } [*vafrities*, L.]
VA'FRITY } craftineſs, ſubtlety.

VAG'ABUND [*vagabundus*, L.] wandering, roaming about.

VAGI'NA [in *Architecture*] a term uſed for the lower part of a *Terminus*, ſo call'd on account of its reſemblance to a ſheath, out of which the ſtatue ſeems to iſſue.

VA'GITANS, a *Pagan* deity, imagined to preſide over the firſt words, which children pronounce, to whom altars were erected at *Rome*.

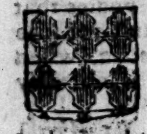
VA'GRANTNESS [of *vogue*, wandering, and *errans*, L. wandering, and *neſs*] vagrancy, an unſettled courſe of life.

VAILS [*unde derivatur incertum*, unleſs prob. of *valedictio*, q. d. money given to ſervants by gueſts for ſalutations] gifts or profits given or allowed to ſervants above their wages.

VAIN-GLORIOUSNESS [of *vana* and *gloria*, L.] vain-glory, empty boaſting, *&c.*

VAIR' } [either of *varié* of *variis*
VAIRY } *coloribus*, i. e. various colours; or, as ſome ſay of *varius*, the name of an animal, whoſe back is a blue grey, and its belly white] it is the ſecond ſort of furr or doubling, formerly uſed for lining of the garments of great men and knights of renown; it is when a field of a coat of arms is chequered into two colours by the figures of little bells; and if theſe two colours are *Argent* and *Azure*; it is a *Vairy* proper, and you need ſay no more but *Vairy*; but if the colours are any other, they muſt be expreſly named in blazoning the coat. *See Verry.*

VARY *Copy* } [in *He-*
Potent Counter } *raldry*] is a bearing, the form in the eſcutcheon, and in blazon the colours muſt be expreſs'd, as *Azure* and *Argent*.



Contre VARY, is when the metals and colours are ſo ranged, that the figure, which is *Azure*, touches either with its edge or foot another *Azure* figure, being placed and joined together, breech to breech, one upon another, the point of the one tending towards the chief of the eſcutcheon, and that of the other towards the baſe, as in the figure.

VAIRE *en Pale*, is when the figures ſtand exactly one upon another, flat upon the points.

VALE [*vallis*, L. *val*, F.] a hollow place or ſpace of ground, ſurrounded with hills.

VALENTIN'IANS [ſo call'd of *Valentinian*, their leader] a ſect of *Gnoſticks* in the ſecond century: He collected dreams of certain gods, to the number of 30, whom he called *Æones*, *i. e.* ages, of whom he would have 15 to be male, and the reſt female: and that our Saviour ſprung like another *Pandora*, out of their correſpondence; and added, that he paſſed with a body brought out of Heaven thro' the virgin *Mary*, as a conduit or pipe; and that all men ſhould not riſe to life again.

VALE'SIANS [ſo called of *Valens*, their leader] a ſect of Chriſtians, who admitted none into their ſociety but eunuchs.

VALET [with *Horſemen*] is a ſtick armed at one end with a blunt point of iron, to prick and aid a leaping horſe.

VALET } [*un valet*, F.] in an-
VA'LECT } cient times was uſed
VA'DELECT } to ſignify a young gentleman of good deſcent or quality; and afterwards it was applied to the rank of yeomen: And, in the account of the *Inner Temple*, it is underſtood of a bencher's clerk or ſervant, which by a corruption is called *Varlet*; alſo the butler of the houſe.

A VALETU'DINARY [*valetudinarius*, L.] a perſon of a weak, ſickly, or crazy conſtitution, who is frequently out of order.

VAL'IDNESS [*validitas*, L. *validité*, F.] validity, ability, power; alſo authentickneſs, *&c.*

VAL'LAR *Crown* [in *Heraldry*] was a crown given by the general of an army, to him who firſt broke into an enemies fortified camp, or forced any place palliſaded, and it was in the form annexed, repreſenting palliſadoes ſtanding up above the circle.

VAL'LARINE, of or pertaining to *Vallar*.

VAL'LIES [in *Architect.*] the gutters over the ſleepers in the roof of a building.

VALVE [in *Hydraulicks*, &c.] a kind of lid or cover of a tube, *&c.* opening one way, which, the more forcibly it is preſſed the other, the more cloſely it ſhuts the aperture.

VAM'PLET, a piece of ſteel ſometimes in the ſhape of a tunnel, uſed in tilting ſpears, juſt before the hand, to ſecure and defend it; it was made to be taken off and put on at pleaſure.

VAN-FOSS [in *Fortific.*] a ditch dug without the counter-ſcarp, and running all along the glacis, uſually full of water.

VANIL'LA, a little ſeed growing in longiſh pods, a principal ingredient in the compoſition of chocolate, to give it ſtrength and an agreeable flavour.

VANIL'OQUENT [*vaniloquus*, L.] talking vainly.

VAN-

VAN'QUISHER [*vainqueur*, F. *victor*, L.] a conqueror, *&c.*

VAPI'DNESS [*vapiditas*, L.] deadneſs, flatneſs, pallednefs of liquors.

VAPORIFE'ROUSNESS [of *vaporifer*, L. and *neſs*] an exhaling or vapour-producing quality.

VA'POURING [of *vaporans*, L.] huffing, hectoring, bragging, or boaſting.

VA'POURS [*vapores*, L.] are thoſe watery particles which are ſever'd from others, by the motion of the air, and are carried about in ſeveral ways, according to the wind or warmneſs of the air. They derive their original, not only from the ſurface of the water, but from moiſt earth, clouds, ſnow, *&c.* for the parts of theſe bodies being not firmly united, are eaſily disjoined, and ſo break forth into the air, there meeting with them, becauſe the air as well as exhalations contribute much to the violence of the winds.

VAR'DINGAL [*vertugadin*, F.] a whale bone circle that ladies formerly wore on their hips, and upon which they tied their petticoats; a hoop-petticoat, a fardingal.

VA'RIABLE [in the *new Doctrine of Infinites*] is a term apply'd by the foreign *Mathematicians* to ſuch quantities as either increaſe or diminiſh, according as ſome other quantities increaſe or diminiſh.

VARIA'TION [in *Aſtron.*] a term uſed by *Tycho Brahe*, for the third inequality in the motion of the moon, ariſing from her *Apogæum*'s being changed, as her ſyſtem is carried round the ſun by the earth.

VARIATION [in *Law*] an alteration or change of condition in a perſon or thing; after ſome former concern or tranſaction therewith.

VARIATION *Chart*, a chart deſign'd by Dr. *Halley*: The projection of which is according to *Mercator's*; and the ſituation and form of the ſurface of the terraqueous globe, as to its principal parts, and the dimenſions of the ſeveral oceans are therein aſcertained with the utmoſt accuracy, as well from aſtronomical obſervations, as from journals.

VARIATION [in *Geography*] the deviation of the magnetical needle or compaſs from the north point either towards the eaſt or weſt.

VA'RICES [with *Anat.*] the greater veins of the hips, thighs, and ſtones, *&c.* L.

VARIEGA'TION [with *Floriſts*] the art of ſtreaking or diverſifying the leaves of flowers or plants with ſeveral colours.

VARIFORM'ITY [of *varius* and *forma*, L.] variouſneſs of form.

VARIO'RUM [in *Claſſic Literature*] as *Notis Variorum*, a term uſed of thoſe *Latin* authors printed with the notes or comments of various grammarians or criticks.

VAR'NISH [with *Medalliſts*] a colour or ſort of gloſs that medals have gotten by lying in the earth.

VA'SA *Concordiæ* [in *Hydraulicks*] two veſſels ſo conſtructed, as that one of them, tho' full of wine, will not run a drop, unleſs the other, being full of water, do run alſo, *L.*

VAS'CULAR [*vaſcularis*, L.] is by *Anatomiſts* apply'd to any thing conſiſting of divers veins, veſſels, arteries, *&c.*

VASE [of a *Church Candleſtick*] the middle of it, which is uſually of a round figure.

VA'SES [in *Archit.*] are ornaments placed on cornices, ſocles, or pedeſtals, repreſenting ſuch veſſels as the ancients uſed in ſacrifices, as incenſe-pots, *&c.* often enrich'd with *Baſſo Relievo's*; alſo the body of a *Corinthian* and *Compoſite* capital, called the Tambour.

Rear-VAS'SAL, one who holds of a lord who himſelf is vaſſal of another lord.

VASSA'LEUS [in *Law*] a vaſſal who is obliged to ſerve and ſhew reſpect to his maſter, and yet is in a manner his companion.

VASTEL'LUM [*old Deeds*] a waſtel-bowl or piece of plate, anciently uſed to be ſet at the upper end of an abbot's table, with which he uſed to begin the health or *Grace-Cup* to ſtrangers, or to his fraternity, *L.*

VAUDOIS, a ſect of Chriſtians that ſprung up in the year 1160. followers of *Peter Vaud* or *Valdo*, a rich merchant of *Lyons* in *France*; who being at a feaſt and ſeeing his friend die ſuddenly, was ſo affected, that he immediately betook himſelf to ſerioufneſs and meditation and the ſtudy of the ſcriptures; by which means having diſcovered ſeveral errors in the church of *Rome*, he communicated his diſcoveries to his friends and the poor, whom he conſtantly relieved bountifully. Upon his diſcoveries gaining ground, the Clergy excommunicated him and perſecuted ſome of his diſciples, which cauſed both him and them to fly into the vallies of *Piedmont*, where finding ſome ancient Chriſtians who were called *Vaudes*,

Vaudes, they ordained ſuch of the inhabitants of the *Lionnois* who were capable of preaching, and ſpread themſelves into *France*, *Italy*, and *Germany*.

To VAULT *a ſhoe* [with *Horſemen*] is to forge it hollow for horſes that have high and round ſoles, to the end that the ſhoe may not bear upon the ſole that is then higher than the roof.

VAULT'ING [*voltigeant*, F.] leaping or going cleverly over a wooden horſe, or over any thing by laying one hand on it and throwing over the body.

VAULTS [in *Architect.*] a piece of maſonry arched on the outſide, and ſupported in the air by the artful placing of the ſtones which form it; the principal uſe of which is for a cover or ſhelter.

Maſter-VAULT, the chief vault in a building, is the chief vault to diſtinguiſh it from others that are leſs vaults, which ſerve only to cover gates, windows, paſſages *&c.*

Double VAULTS, are ſuch as are built over other vaults to make the beauty and decoration of the inſide conſiſtent with that on the outſide, a chaſm or vacancy being left between the convexity of the one and the concavity of the other, as it is in the cathedral of St. *Paul*'s at *London*.

The Key of a VAULT, is a ſtone or brick in the middle of a vault in the form of a truncated cone, ſerving to bind or faſten all the reſt.

The Reins of a VAULT, or the fillings up, are the ſides which ſuſtain it.

The Pendentive of a VAULT, is the part ſuſpended between the arches or ogives.

The Impoſt of a VAULT, is the ſtone whereon the firſt *Vouſſoir* or ſtone of the vault is laid.

UBI, where, *L.* ſignifies the preſence of a being in a place.

UBI'ETY [in *Metaphyſicks*] is the preſence of any thing in the *ubi* or place.

Infinite UBIETY [with *Metaphyſicians*] is the undetermined preſence of a thing in every place; this is the property of God, and is the ſame as ubiquity.

Finite UBIETY [in *Metaphyſicks*] is the determinate preſence of a being in a place, and is either *circumſcriptive* or *definitive*.

Circumſcriptive UBIETY [with *Metaphyſicians*] is that by which a thing is exactly circumſcrib'd in its *ubi*, and this is properly call'd place; this is the condition of all bodies.

Definitive UBIETY [in *Metaphyſicks*] is when a thing is ſo in a place without any circumſcription, as to be no where elſe. After this manner *Accidents*, *Material Forms*, and *Spirits* are in a place. The title of a definitive is given to it, becauſe it may be defined to be here, and not there.

UBIQUITARIES, a name given to the *Lutherans*, who to maintain the real preſence, ſay that our Saviour's body is every where, as well as his divinity.

UBI'QUITARINESS [of *ubiquitaire*, F. of *ubiqué*, L and *neſs*] an ubiquitary temper or quality; alſo a being unſettled, a being here and there.

UBI'QUITY [*ubiquité*, F. of *ubique*, L. every where] a quality of being every where or in all places at the ſame time; an attribute of God, whereby he is always intimately preſent to all things, gives the *Eſſe* to all things; knows, preſerves, and works all in all things.

VE'GETATIVE *Soul*, that principle whereby trees and plants live, grow, produce their kind, *&c.*

VE'GETATIVENESS [of *vegetativus*, L. *vegetatif*, F. and *neſs*] a vegetative quality.

VE'HICLE [with *Anatomiſts*] the *Serum* or watery humour is ſaid to be the vehicle that conveys the ſmall parts of the blood, and diſperſes them all over the body.

VEINS [with *Anatomiſts*] are long and round pipes or canals, conſiſting of four coats, *viz.* a *nervous*, a *glandulous*, a *muſcular*, and a *membranous* one. Their office is to receive the blood that remains after nouriſhment is taken, and to carry it back to the heart to be revived and improved. Theſe veins are diſtinguiſhed by ſeveral names, according to the different parts they paſs thro', as the *Axillary*, the *Baſilisk*, the *Cephalick*, the *Pulmonary*, &c.

VEJU'PITER [*q. d.* little *Jupiter*] a miſchievous god amongſt the *Romans*, which they worſhipped, not from any hope of help from him, but leſt he ſhould hurt them.

VELLIF'ICK [*vellificus*, L.] done or performed with ſails.

VEL'VETY, like velvet, ſoft, *&c.*

VE'NALNESS [*venalitas*, L.] a being venal, ſaleableneſs.

VENEER'ING } [with *Cabinet Ma-*
VANEER'ING } *kers*, &c.] a kind of marquetry or inlaid work, whereby ſeveral thin ſlices or leaves of fine woods of different ſorts are faſtened

or

or glued on a ground of ſome common wood.

VENEF'ICAL [*veneficus*, L.] venomous, poiſonous.

VENEF'ICKNESS [of *veneficus*, L. and *neſs*] poiſonouſneſs

VENENIF'EROUSNESS [of *veneni fer*, L. and *neſs*] a poiſon-bringing quality or nature.

VENE'NOUSNESS [*venenoſitas*, L.] fulneſs of poiſon.

VEN'ERABLENESS [*venerabilitas*, L.] merit of reverence, worſhipfulneſs.

VENER'EALNESS } [of *venereus*,
VENER'EOUSNESS } L. and *neſs*] a venereal, luſtful, leacherous quality or conſtitution; alſo infectedneſs with the venereal diſeaſe or *French* pox.

VEN'ERY [*pluſir venerien*, F. *appetitus venereus*, L.] luſtfulneſs; alſo coition or carnal copulation.

Beaſts of VEN'ERY, are of five kinds the *Hart*, the *Hind*, the *Hare*, the *Boar*, and the *Wolf*; which are properly beaſts of the foreſt, where they keep their ſhelter, avoiding as much as poſſible the coming out into the plains.

VENGE'FUL, revengeful, prone to take revenge.

VENGE'FULNESS [of *vengeance*, F. *full* and *neſs*] a vindictive of revengeful temper or nature.

VE'NIALNESS [of *venialis*, L. *veniel*, F. and *neſs*] pardonableneſs.

VE'NOUSNESS [of *venoſus*, L. and *neſs*] fulneſs of, or having veins.

VENT [of *ventus*, L. the wind] a vent-hole or ſpiracle, which is a little hole pierced in veſſels of liquor that are tapp'd, to let in the air that the liquor may run out; alſo a ſmall aperture left in the tubes or pipes of fountains, to facilitate the going out of the wind, or to give them air that they may not burſt in froſty weather, *&c.*

To VENT, to diſcloſe or reveal a ſecret; to utter and declare the thoughts; *to vent the Paſſion*, to let them break out.

VEN'TER [with *Anat.*] a cavity in the body of an animal, containing the *Viſcera* or other organs, neceſſary for the performance of divers functions. This they divide into three regions or cavities; the *firſt* is the head, which contains the brain; the *ſecond* the breaſt, as far as the *Diaphragm*, which contains the organs of reſpiration; the *third* is properly that which is called the *venter* or belly, which contains the inteſtines and organs of generation and digeſtion, called the *Abdomen*.

VENTER [in *our Cuſtoms*] is us'd for the partition of the effects of a father and mother, among children born or accruing from different marriages.

VENTS [with *Eſſayers*, *Glaſs-makers*, &c.] is a term applied to the covers of wind furnaces, by which the air enters, which ſerve for bellows, and are ſtopped with regiſters or flues, according to what degree of heat is required.

VENTS [in *Architect.*] pipes of lead, or potters-ware, one end of which opens into a cell of a neceſſary houſe, the other reaching to the roof of it, for the conveyance of the fetid air; alſo apertures made in thoſe walls that ſuſtain terraſſes to furniſh air, and to give a paſſage for the waters.

VEN'TIDUCTS, ſpiracles or ſubterraneous paſſages, where freſh cool winds being kept are made to communicate by means of ducts, funnels, or vaults with the chambers or other apartments of a houſe, to cool them in ſultry weather.

VENTOSE'NESS [*ventoſitas*, L.] ventoſity, windineſs.

VEN'TRICE [*ventriculus*, L. *i. e.* the lower belly] the ſtomach, a ſkinny bowel, ſeated in the lower belly under the midriff, between the liver and the ſpleen. It is conſtituted of four tunicles, *viz.* a *nervous*, a *fibrous*, a *glandulous*, and a *membranous* one; the office of which is to ferment or digeſt the meat.

VENTRI'CULOSE [*ventriculoſus*, L.] paunch-bellied.

VENTRIC'ULUS [with *Surgeons*] a core in a botch or boil that is broken.

VENTRIF'LUOUS [*ventrifluus*, L.] laxative, purging the belly.

VENTRIL'OQUOUS, a term applied to a perſon who forms his ſpeech by drawing the air into the lungs, ſo that the voice comes out of the *Thorax*, and to a by ſtander ſeems to come from a diſtance.

VEN'TUROUS [*aventureux*, F.] daring, bold, *&c.*

VEN'TUROUSNESS [of *aventureux*, F. and *neſs*, &c.] adventurouſneſs, boldneſs, daringneſs, hardineſs.

VE'NUS [ſo called, as ſome ſay, of *venicndo*, coming, becauſe ſhe comes to every thing. But *Varro* derives *Venus* of *viendo*, i. e. binding, becauſe ſhe binds and unites ſouls together. The *Greeks* call her Ἀφροδίτη of ἀφρὸς, froth, as being produced out of the foam of the ſea, as follows.] Sometell us, that when *Saturn* had committed an action full of impiety, and with his graceleſs ſcythe had cut off the genitals

genitals of his father *Cœlus* (by that means to deprive him of the power of begetting) he threw them into the ſea; where, by the continual agitation of the waves, they found a favourable womb among the froth, and out of this bleeding ſubſtance *Venus* was produced. Again, other of the poets tell us, that ſhe was the daughter of *Jupiter* and the goddeſs *Dione*. The poets alſo make mention of three *Venus*'s: The firſt, the daughter of *Cœlus*; the ſecond crept out of the froth of the ſea (as before); and the third the daughter of *Jupiter* and *Dione*, who was married to *Vulcan*. *Venus* was the goddeſs of love and pleaſure, on account of her extraordinary beauty. Her chariot was drawn by ſwans and doves, accounted laſcivious birds. The poets aſcribe to her ſeveral children, as *Hymenæus*, the god of marriages, and the three *Charites* or *Graces* were her daughters and companions; alſo the two *Cupids*, the gods of love, the one of honeſt love, and the other of unlawful and carnal pleaſures; and that infamous deity *Priapus* was accounted her ſon; and alſo *Æneas*; but ſhe never had any children by her huſband *Vulcan*. *Venus* had ſeveral temples built to her in the city of *Rome*. One to *Venus Erycina*, where was the ſtatue of *Amor Lætheus*, dipping his arrows in a river; another to *Venus Libitina*, where the urns and coffins of the moſt conſiderable perſons of *Rome* were placed; another to *Venus Verticordia*, who was called *Venus Veriplaca*, where the women appeared with their huſbands when there was any difference between them, to find ſome way of reconciliation. The uſual ſacrifices offered to her were doves, ſwans, ſparrows, *&c.* and to her was dedicated the roſe, an inducement to love, and the myrtle tree, a ſymbol of peace. *Venus* is often painted with a beautiful countenance, golden hair, attired in a robe of black, ſcarlet or dun colour, with her ſon *Cupid* by her; and ſometimes doves and cypreſs trees; and ſometimes in a chariot drawn by ſwans or doves. It is very probable that *Venus* was ſaid to have been born of the ſea, for no other reaſon than becauſe the cauſe, that effects all things, requires moiſture and motion. And the ſea has both theſe in a very large degree. They ſeem to be of this opinion, who ſay ſhe was the daughter of *Diana*: For moiſture is διερὸν, *i. e.* ſomething ſplendid and vivid. Ἀφροδίτη, is that power which produces male and female, as ἀφρὸς, ſignifies froth, becauſe the ſeed of animals is frothy. *Euripides* fetches it from hence, that thoſe that are captivated by *Venus* are ἄφρονες, *i. e.* fooliſh, mad and doating. *Venus* is feigned to be extremely beautiful, becauſe ſhe affords men the pleaſure of coition, which they find to ſurpaſs by far all things elſe. She is decorated with the title of φιλομμείδης, *i. e.* delighted in laughter, becauſe ſhe is very prone to laughter. The cauſe of this epithet is, mirth and laughter frequently accompany the venereal act, and perſons are then very familiar. The *Graces* are repreſented as ſitting by *Venus*, and are her companions and attendants alſo *Suadela* and *Mercury*. But why? Becauſe thoſe that are loved are pleaſed with amorous orations and favour (*Love*) or with the pleaſure that *Venus* affords in venereal embraces. She is called *Cytherea* from κύησις, *i. e.* impregnation, which follows coition, or becauſe for the moſt part it uſes to ſlacken or lay venereal deſires. She is ſignified by theſe three οὐράνια, *i. e.* heavenly, πάνδημος, *i. e.* vulgar or common, and καυκεία, *i. e.* the cauſe of all things; which intimate, that her power and efficacy is conſpicuous in Heaven, earth, and ſea. Among the birds ſhe delights in none ſo much as the dove, becauſe of its chaſtity and amorous courtſhip; for the dove is amorous, and the ſymbol of true love, on account of its manner of kiſſing; ſhe has an antipathy to wine, becauſe of their filthineſs. Among plants the myrtle is dedicated to *Venus*, becauſe the myrtle is accounted proper to engage or promote love. And the *Philyrea* is ſacred to her, becauſe it promotes venery; and they make uſe of that chiefly in making garlands, *Phurnutus*.

VENUS [with *Aſtron.*] is one of the ſeven planets, the brighteſt of all the ſtars, except the ſun and moon: It performs its periodical motion in 224 days 17 hours, and its motion round its axis is performed in 23 hours. The diameter of it is almoſt equal to the diameter of the earth.

VENUS [with *Aſtrol.*] is accounted a feminine planet, and the leſſer fortune.

VENUS [with *Chym.*] is taken for copper, and the character is ♀.

VENUST'NESS, VENUST'ITY } [*venuſtas*, L.] beautifulneſs.

VERB [*verbum*, L.] a word which ſerves to expreſs what we affirm of any ſubject, as is, *loves*, *hears*, *reads*, &c. *Active*

Active VERB, is ſuch an one as expreſſes an action that paſſes on another ſubject or object, as *to love God, to write a Letter*, &c.

Paſſive VERB, is one which expreſſes paſſion or ſuffering, or receives the action of ſome agent, as *I am loved*.

Neuter VERB, is ſuch as expreſſes an action that has no particular object on which to fall, as *I run, I ſleep*, &c.

Subſtantive VERB, is ſuch a one as expreſſes the being or ſubſtance which the mind forms to itſelf or ſuppoſes to be in the object, whether it be there, or not, as *I am, thou art*, &c.

Auxiliary VERBS, are ſuch as ſerve in conjugating active and paſſive verbs, as *am, was, have, had*, &c.

Regular VERBS, are ſuch as are conjugated after ſome one manner, rule, or analogy.

Irregular VERBS, are ſuch as have ſomething ſingular in their termination, or the formation of their tenſes.

Impersonal VERBS, are ſuch as have only the third perſon, as *it becometh*.

VERBERA'TION [in *Phyſicks*] a term uſed to expreſs the cauſe of ſound, which ariſes from a verberation of the air, when ſtruck in divers manners on the ſeveral parts of the ſonorous body, firſt put into a vibratory motion.

VERBOSE'NESS [of *verboſus*, L. and *neſs*] verboſity, the uſing many words, fulneſs of words, prolixity in diſcourſe.

VER'DANTNESS [of *vert joyant*, q. d. *viridans*, F. and *neſs*] a flouriſhing, bright, or lively greenneſs.

A General VER'DICT, is a verdict that is brought in by a jury to the court in general terms as guilty of the indictment, *&c.*

Special VERDICT, is one where the jury find ſuch or ſuch facts to be done, and as to the law upon the facts, leave it to the judgment of the court.

VER'DUROUS, full of verdure, green.

VERECUND'NESS [*verecundia*, L.] modeſty, baſhfulneſs, verecundity.

VERGE [of *virga*, L.] a wand, rod, or ſergeant's mace.

VERGE [of *vergere*, L. to bend or incline downward] the compaſs or extent of judicature, *&c.*

Court of VERGE, is a court or tribunal in the manner of a *King*'s bench, which takes cogniſance of all crimes and miſdemeanours committed within the *Verge* of the *King*'s court.

Tenant of the VERGE, a tenant, ſo called, becauſe he held a ſtick or rod in his hand, when he was admitted a tenant, and ſwore fealty to the lord of the manour.

VER'GENTNESS [of *vergens*, L. and *neſs*] bendingneſs, incliningneſs, either from or to.

VERGET'TE [in *Heraldry*] is what, by the *Engliſh* heralds, is called a pallet or ſmall pale, *i. e.* ſeveral ſmall pales or pallets dividing the ſhield into ſo many parts, as in the figure annexed, *F.*

VERGI'LIÆ [in *Aſtron.*] conſtellations, the appearance of which denotes the approach of the ſpring, *L.*

VERID'ICALNESS [of *veridicus*, L. *veridique*, F. and *neſs*] truth ſpeaking, or the quality or faculty of ſpeaking truth.

VERILO'QUIOUS [*veriloquus*, L.] ſpeaking the truth.

VERISIM'ILAR [*veriſimilis*, L. *vrayſemblable*, F.] likely, probable.

VER'ITAS, *Truth* [among the *Romans*] a goddeſs ſuppoſed to be the daughter of *Saturn* and time, and the mother of virtue.

She was repreſented by a handſome woman of a modeſt countenance, ſhining with ſplendor and majeſty; but clad very plain.

VERMI'CULAR [*vermicularis*, L.] of, pertaining to, or bearing reſemblance to a worm.

VERMIF'UGOUS [of *vermes* and *fugo*, L. to chaſe or drive away] expelling worms.

VER'MINOUSNESS [of *verminoſus*, L. and *neſs*] fulneſs of worms, worm-eatenneſs.

VERMIP'AROUSNESS [of *vermes*, worms, and *pario*, L. to bring forth young] a worm breeding quality.

VERMIV'OROUSNESS [of *vermes* and *vorax*, devouring, *L.* and *neſs*] a worm-devouring nature.

VERNACU'LARNESS [of *vernaculus*, L. and *neſs*] properneſs or peculiarneſs to one's own country.

VER'NAL *Signs* [in *Aſtron.*] thoſe ſigns the ſun is in, during the ſpring-ſeaſon, *viz. Aries, Taurus*, and *Gemini*.

VER'NANT [*vernans*, L.] ſpringing, growing green.

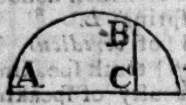
VERON'ICA [an abbreviation of *Vericonica, quaſi vera icon*, L. a true image] thoſe portraits or repreſentations of the face of our Saviour on handkerchiefs, which are ſaid to be impreſſed by *Chriſt*'s wiping his face, as he carried the croſs with the handkerchief of St. *Veronica*, or laid over it in the ſepulchre.

VER'RY } [in *Heraldry*] is a ſort of
VA'RY } chequer work, in the ſhape of little bells; and if it be *Argent* and *Azure*, it is enough to ſay *Verry* alone; but, if the colours are any other, they muſt be expreſs'd. See the *Eſcutcheon*.

VERSAT'ILENESS [of *verſatilis*, L. and *neſs*] aptneſs to be turned or wound any way.

VER'S'D [*verſatus*, L.] well ſkilled, inſtructed, *&c.* in any art or ſcience.

VERSED *Sine* [in *Mathemat.*] is a ſegment of the diameter of a circle, lying between the right ſine and the lower extremity of the arch, as in the figure; as A B is the verſed ſine of the arch A C, and D B the verſed ſine of the arch C D.



VERSIFICA'TORY [*verſificatorius*, L.] belonging to verſifying.

VER'SIFORM [*verſiformis*, L.] that changes its ſhape.

VERSUTIL'OQUOUS [*verſutiloquus*, talking cunningly or craftily.

VERT [in *Heraldry*] ſignifies green, and, in graving, is expreſſed by diagonal lines, drawn from the dexter chief corner to the ſiniſter baſe. A green colour is called *Vert*, in the blazon of the coats of all under the degree of noble; but in the coats of noblemen, it is called *Emerald*, and in thoſe of kings *Venus*. See the *Eſcutcheon*. *Heralds* ſay, that *Vert*, of Chriſtian virtues, denotes charity and hope; and, among ſecular virtues, honour, civility, and courteſy; alſo joy, love, and plenty; of the elements, the *Earth*; of the planets, *Mercury*; of precious ſtones, the *Emerald*; of metals, *Quickſilver*; of conſtitutions, the *Phlegmatick*; of the ages of man, *Youth*; of the months of the year, *April* and *May*. They ſay likewiſe, that thoſe, who bear *Vert* in their coat-armour, are obliged to ſupport peaſants and labourers, and particularly the poor that are oppreſſed. *Sylvanus Morgan* ſays, *Vert* with *Or* ſignifies pleaſure and joy, and with *Argent*, innocent love.

VERTE'BRA [with *Anatomiſts*] any turning joint in the body; a joint of the back-bone, *L.*

VERTE'BRAL [of *vertebra*, L.] belonging to the *Vertebræ* or turning-joints of the body.

VER'TIBLENESS [of *vertibilis*, L. and *neſs*] aptneſs or eaſineſs to turn.

VER'TICALNESS [of *vertical*, F. *verticalis*, L. and *neſs*] the being right over one's head.

VERTICAL *Plane* [in *Perſpective*] is a plane perpendicular to the geometrical plane, paſſing thro' the eye and cutting the perſpective plane at right angles.

Prime VERTICAL [in *Aſtron.*] is that vertical circle or azimuth which paſſes through the poles of the meridian, or which is perpendicular to the meridian and paſſes thro' the equinoctial points.

VERTICALU'RE [wich *Aſtron.*] the meridian-circle, ſo called, becauſe it paſſes through the *Zenith* or vertical point.

VERTICOR'DIA [of *vertere* to turn, and *corda*, hearts, L.] one of the ſurnames of *Venus*, called alſo *Urania* and *Cæleſtis*, worſhipped as a deity by the ancients, that ſhe would rid them of their laſcivious paſſions, and give themſelves up altogether to the pleaſures of the mind and underſtanding.

She had a temple built to her by the *Romans*, by the advice of the book of the *Sibyls*, to which young girls went to offer their little babies, which they played with when children.

VERTI'GINOUSNESS [of *vertiginoſus*, L. *vertigineux*, F. and *neſs*] giddineſs.

VER'TUE [*virtus*, L. *vertu*, F.] is defined to be a firm purpoſe of doing thoſe things which reaſon tells us are beſt; or, as others define it, a habit of the ſoul, by which a man is inclined to do good, and to ſhun evil: Moral honeſty, good principles. And as it is a common ſaying in the ſchools, all the virtues are link'd together; ſo we may conclude, that all the (cardinal) virtues are helpful and aſſiſtant one to the other; for it is impoſſible for any one to be prudent, without being a partaker of fortitude, temperance, and juſtice. The ancients in *Painting*, &c. repreſented vertue by *Hercules*, only clothed with a lion's ſkin and his club, performing ſome one of his twelve labours; as offering to ſtrike a dragon guarding an apple-tree, *&c.* or holding in his hand three golden apples. His being naked denoted the ſimplicity of virtue; the dragon did ſignify all manner of vices; the lion's ſkin was an emblem of magnanimity; his oaken club ſignified reaſon; the knottineſs of his club intimated the difficulty and labour in ſeeking after virtue; and the three golden apples were emblems of the

the three virtues *Moderation*, *Content*, and *Labour*.

The Cardinal VERTUES [with *Moraliſts*] are *Prudence*, *Juſtice*, *Fortitude*, and *Temperance*.

All the VERTUES had temples built to them by the ancients, and ſacrifices were performed to them, and feſtivals ſolemnized; as the temples of *Peace*, *Concord*, *Quietneſs*, *Liberty*, *Safety*, *Honour*, *Felicity*, *Piety*, *Charity*, *Chaſtity*, &c.

VERTUM'NALES, feſtivals celebrated at *Rome* in honour of *Vertumnus*, they were held in autumn; becauſe that was the time when the fruit was gathered, they returned thanks to him for preſerving them to perfect maturity.

VERTUM'NUS [among the *Romans*] an imaginary deity, ſuppoſed to be the god of *Change*, and of *Gardens*; as alſo an emblem of the year; he was worſhipped under a variety of forms; and the poets make him the huſband of *Pomona*, the goddeſs of fruits, and the *Greeks* call him *Proteus*.

VER'TUOUSNESS [of *virtuoſus*, L. *virtueux*, F. and *neſs*] incliningneſs to virtue, a virtuous diſpoſition.

VE'RU [with *Meteorologiſts*] a comet that reſembles a ſpit, being pretty much of the ſame kind with the *Lonchites*, only its head is rounder, and its tail longer, and ſharper pointed, *L.*

VER'VAIN [*verbena*, L. *verveine*, F.] an herb anciently uſed about ſacred rites and ceremonies, called alſo *Holy-Herb*, *Pidgeon-graſs* and *Juno's-tears*.

A VEST [*un veſt*, F.] a garment for a child.

VESTA [ſo called of *veſtiendo*, L. clothing, becauſe it clothes all things; or, as others ſay, becauſe *vi ſua ſtat*, it ſtands by its own power] a name given to the earth, or the goddeſs of nature, under whoſe name the ancients worſhipped the earth. The goddeſs *Veſta* was highly honoured by the *Romans*; they appointed to her particular ſacrifices and temples, altho' the poets do confound the name of *Veſta* with that of *Cybele*. She was accounted the goddeſs of elemental fire, her temple was round, and in it were two lamps continually burning. Some ſay that there was in the innermoſt part of it, a fire ſuſpended in the air in pots of earth, kept always alive by the *Veſtal* virgins; and if it happened by any misfortune to be extinct, ſome fearful accident befel the *Roman* empire, and therefore they puniſhed the *Veſtal* virgins, by whoſe negligence the fire went out, in a very cruel manner. *Veſta* was alſo ſometimes ſtiled *Mater*, and had her ſtatues ſtanding in many porches, as the chief of the houſhold goddeſſes. Her temple was magnificent, and in it was depoſited the *Palladium* or image of *Pallas*, which *Æneas* is ſaid to have brought with him from *Troy*; this was highly eſteemed by the *Romans*, becauſe the oracle had pronounced, that the ſafety of the empire, depended upon the preſervation of it. On the top of *Veſta*'s temple was placed her effigies ſitting, having little *Jupiter* in her arms: her prieſteſſes were to keep their virginity thirty years, which was the time appointed for their attendance. They were had in ſuch high honour, that, if they caſually met in the ſtreets an offender, they could procure his pardon, but, if they diſhonoured the ſervice of their goddeſs by carnal copulation with any man, they were to die without mercy, being condemned to be buried alive with water and bread.

VESTA'LIA, feaſts held on the 5th of *June*, in honour of the goddeſs *Veſta*, which was kept in the ſtreets before their doors, from whence ſome choſen meſſes were ſent to the temples of this goddeſs: There were likewiſe led about the city ſeveral aſſes crowned with flowers, and having collars of certain bits of paſte in the form of little round cakes; the mules were often adorned with noſegays, and there was no work done that day: The *Roman* ladies went bare-foot to the temple of *Veſta*, and the capitol, where there was an altar dedicated to *Jupiter Piſtor*, i. e. the baker.

VESTALS, *Veſtal* virgins, were choſen out of the nobleſt families of *Rome*, for the keeping of the *Veſtal* fire abovementioned; which if it happened to go out, it was not to be lighted again by any fire but the beams of the ſun.

VESTIGATED [*veſtigatus*, L.] traced or followed by the track, ſearched out diligently.

VESTU' [in *Heraldry*] is when there is in an ordinary ſome diviſion only by lines, and ſignifies clothed, as tho' ſome garment were laid upon it. See the eſcutcheon.

VESTU' *a dextra* [with *Heralds*] *i. e.* clothed on the right ſide, and *Veſtu a ſiniſtra*, i. e. clothed on the left ſide, are as repreſented in the eſcutcheon, and *è contra*.

VETUSTNESS [*vetuſtas*, L.] ancientneſs, antiquity.

The VIA *lactea*, this circle is called the *Galaxia* or milky way. It was not legal that *Jupiter*'s ſons ſhould obtain heavenly honours, before they had ſucked *Juno*'s breaſt. For which reaſon they ſay *Mercury* brought *Hercules*, when he was new born, and put him to *Juno*'s breaſt, and that he did indeed ſuck: but *Juno* apprehending the matter put him away, and ſo her milk flowing out plentifully made this milky circle. *Eratoſthenes*.

VIA'LES [with *Mythologiſts*] a name which the *Romans* gave to thoſe deities, who, as they imagined, had the care and guardianſhip of the roads and high ways, *L*.

VIAT'ICUM, a name given by the fathers and councils to *Baptiſm*, the *Euchariſt* and *Abſolution*, adminiſtred to dying perſons to give them a better aſſurance of their ſalvation.

Baptiſm thus conſidered, relates only to dying *Catechumens*.

The *Euchariſt* to dying perſons in full communion, whether they had received abſolution or not.

Abſolution went under this name with reſpect to thoſe who were under diſcipline and not reconciled to the church, till at the point of death.

In latter ages, not only *Abſolution* but the *Euchariſt* is ſaid to have been given to penitents when paſt hopes of living, if they were in condition to receive it, without any conſideration of a ſtate of diſcipline, which firſt occaſioned this practice.

Perſons under church diſcipline, in ancient times were not in communion with the church; and the tranſition became very eaſy from *not in* the church (in one ſenſe of the word) to be *out* of the church (in *another* ſenſe of the word) *i. e.* to be in a ſtate of *Damnation*; from which ſtate *Abſolution* and the *Euchariſt* was ſuppoſed to reſcue them.

VI'BRATING *Motion* [with *Naturaliſts*] is a very quick and ſhort motion of the ſolid parts of bodies, cauſed by the pulſe or ſtroke of ſome body upon them. So the rays of light or fire, ſtriking upon the ſmall particles of bodies, do excite in them ſuch vibrations, and cauſe them to grow hot and ſhine. For all fixed ſolid bodies, being heated to a due degree will emit light and ſhine; and bodies which abound with earthy particles, and eſpecially ſuch as are ſulphureous, do emit light, which way ſoever their parts come to be agitated into theſe vibrating motions whether it be by *Heat*, by *Rubbing* or *Striking*, or by *Putrefaction*, or ſome *animal* or *vital* motion. Thus *Quickſilver* emits a light, when ſhook in *vacuo*. The ſea water ſhines, or (as they call it) burns in a ſtorm; the back of a cat or neck of a horſe, when rubbed with the hand in the dark. Thus wet hay kindles: and thus vapours ſhine which ariſe from putrid waters, as the *Ignis fatuus*.

VICAR [*vicarius*, L.] when parochial tithes were much appropriated under one pretence or other, by the ſubtleties of the monks, the biſhops required the repreſentation of a perſon, who ſhould perpetually reſide upon the ſpot; and they endowed him with ſeparate portions of the tithes and oblations, manſe and glebe. So that a vicar is a ſettled, perpetual reſident prieſt, who has only ſuch or ſuch legal particular profits, ariſing from the parith for ſupplying the cure.

VICA'RIOUSNESS [of *vicarius*, and *neſs*] ſubordinateneſs.

VICE [in *Ethicks*] an elective habit, deviating either in exceſs or defect from a juſt medium, wherein virtue is placed.

VICIOUSNESS [of *vitioſitas*, L.] a vicious nature, *&c*.

VIC'TIM [*victima*, L, *victime*, F. of *victoria*, L.] a ſacrifice properly ſuch as the ancient *Romans* offered to their gods after a victory; and thence it is figuratively applyed to a perſon that ſuffers perſecution or death, to ſatisfy the revenge or paſſion of great men.

VICTORIA, the *Romans* during their war with the *Samnites* built a temple to the goddeſs *Victory*, and dedicated to her the temple of *Jupiter* in the *Capitol*.

The *Athenians* alſo conſecrated a temple to her in their city, and painted her without wings, that ſhe might not fly away from them, as the *Lacedemonians* chained their image of *Mars*, that they might keep him always with them.

Sometimes ſhe was repreſented armed, with a briſk countenance, all in a ſweat, and covered with duſt, diſtributing the ſpoil and priſoners to the victorious with bloody hands.

She was painted young and fair to denote her vigour, and the charming luſtre of her glory; her ſex and wings ſhewed the inconſtancy and doubtful ſucceſs of war, the laurel by the perpetual verdure intimated the eternal

renown

renown of the victorious; and the palm ſignified invincible courage.

She was repreſented by the ancients as a lady clad all in gold, holding a helmet in one hand, and a pomegranate in the other. The helmet was an emblem of love, and the pomegranate of the unity of wit and council. Sometimes ſhe was drawn with wings ready to fly, ſtanding upon a globe, with a garland of bays, or a branch of palm in one hand, and the coronet of the emperor, or white olive in the other.

VICTO'RIAL [*victorialis*, L.] belonging to victory.

VIEW'LESS, inviſible, not to be viewed. *Milton.*

VIGE'SIMAL [*vigeſimalis*, L.] the twentieth.

VIGESIMA'TION [among the *Romans*] a putting to death every twentieth man. *L.*

VIGNERO'NS, the dreſſers or owners of vineyards, *F.*

Tenants in VIL'LENAGE [in *Law*] thoſe which are now called copy-holders, who were bound to perform certain ſervices agreed on between both parties; as to plough the lord's ground at certain times, to carry the lord's dung, to plaſh his hedges, reap his corn, *&c.*

VINA'CEOUS [of *vinum*, L.] of, pertaining to, or like wine, as *of a vinaceous flavour.*

VIN'CIBLENESS [of *vincibilis*, L. and *neſs*] capableneſs or liableneſs to be conquered or overcome.

VINC'TURE [*vinctura*, L.] a binding.

VINDIC'TA [among the *Romans*] a rod or ſwitch with which the *Roman* prætor touch'd the head of a ſlave, when he was made free; and thence it was taken to ſignify liberty or freedom itſelf.

VIN'EGAR [*vinaigre*, q. *vinum acre*, *i. e.* acid wine, beer, *&c.* render'd ſour] by chymical writers is expreſs'd by this character ⋈ or ⊣⊢, and diſtill'd vinegar by this .×. or .×

VIN'EWY [prob. of *evanidus*, L.] mouldy, hoary, muſty.

VIN'EWINESS, mouldineſs, hoarineſs, muſtineſs.

VI'NOLENCE } [*vinolentia*, L.]
VI'NOLENTNESS } drunkenneſs.

VI'NOUSNESS [of *vinoſus*, L. *vineux*, F. and *neſs*] a winy quality, taſte or ſmell.

VI'OL [with *Mariners*] a term uſed of a three ſtroud-rope, when it is bound faſt with nippers to the cable, and brought to the jeer-capſtan, for the better and more commodious weighing of the anchor.

VI'OLABLENESS [of *violabilis*, L. and *neſs*] capableneſs of being violated, *&c.*

VI'OLENTNESS [*violentia*, L. and *neſs*, F.] violence, forcibleneſs, vehemence, ſharpneſs, boiſterouſneſs, outrageouſneſs.

VIOLI'N [*violon*, F.] a fiddle.

VI'OLIST, a player on a violin.

VI'PER [*vipera*, L.] a poiſonous reptile of the ſerpent kind; an adder. Tho' this ſerpent is one of the moſt dangerous poiſons in the animal kingdom, yet the fleſh is of very great uſe in medicine. The body is of two colours, aſh-coloured or yellow, and the ground ſpeckled with longiſh brown ſpots. It has ſcales under its belly which look like well poliſhed ſteel; the male vipers have two ſets of genital inſtruments, and the females two matrixes, *&c.* they don't lay eggs and hatch them, but are *viviparous*, bringing forth their young alive; which being wrapped up in thin ſkins, burſt on the third day, and they are ſet at liberty. The ancients did believe that vipers kill'd their mother upon their delivery; but this has been found to be a miſtake. The number of young brought forth in 20 days time, by the female, is 20; but one on each day. As for the form of this reptile, the head is the largeſt and flatteſt of all the ſerpentine race, the ſnout reſembling that of a hog; they are uſually half an ell long and an inch thick.

It never leaps like other ſerpents, but creeps, and that ſlowly; but yet is nimble enough to bite, when provok'd. It has 16 immoveable teeth in each jaw; but theſe are not thoſe with which they give the deadly bite, they being two other large ſharp teeth, hooked, hollow, and tranſparent, called *Canine Teeth.* Theſe are ſituated in the upper jaw, one on each ſide. Theſe teeth are flexible in their articulations, and uſually lie flat along the jaw, the viper never erecting them, but when it would bite. Theſe two teeth are encompaſs'd at the roots or baſis with a veſicle or bladder, which contains a yellow, inſipid, ſalivious juice, about the quantity of a large drop. Its body is not at all fetid, whereas the inward parts of all other ſerpents are intolerably noiſome.

A VIPER [*Hieroglyphically*] was put to repreſent a wicked angel; for as the poiſon of vipers is quick and powerful, ſo thoſe deſtroying ſpirits were thought to be quick and nimble in bringing about the deſtruction of mankind It was alſo uſed to repreſent the danger of too much love and ingratitude; becauſe it is related that the female viper deſtroys the male at the time of copulation, and that the young ones revenge the death of their ſire, by gnawing out the belly of their dam, and ſo opening a paſſage into the world.

VI'PEROUSNESS [of *vipereus*, L. and *neſs*] a viperous nature.

VIR'GATE, was anciently no more than a certain extent or compaſs of ground, ſurrounded with ſuch bounds and limits; the ſame that was call'd a yard-land, the quantity of which was uncertain, according to the difference of places and cuſtoms.

VIR'GIN [*virgineus*, L.] of, or pertaining to a virgin.

VIRGIN-*Oil*, is that which oozes ſpontaneouſly out of the *Olive*, &c. without preſſing.

VIRGIN-*Gold*, is gold as it is gotten out of the ore without any mixture or alloy, in which ſtate it is ſo ſoft that it will take the impreſſion of a ſeal.

VIRGIN-*Copper*, is that which has never been melted down.

VIRGIN-*Wax*, is that which has never been wrought, but remains as it came out of the hive.

VIRGIN-*Mercury*, is that which is found perfectly form'd and fluid in the veins of mines, or that is gotten from the mineral earth by lotion without fire.

Knights of the Order of the VIRGIN MARY, in mount *Carmel*, a *French* order appointed by king *Henry* IV. in 1607, and conſiſting of one hundred *French* gentlemen.

VIR'GINAL *Milk*, a chymical compoſition, made by diſſolving *Saccharum Saturni*, in a great deal of water till it turns as white as milk.

VIR'GO. *Heſiod* in his *Theogonia* ſays, that ſhe was the daughter of *Jupiter* and *Themis*, and was called Δίκη. *Aratus* in his hiſtory following him ſays, that at firſt ſhe was immortal, and dwelt on earth, among men, and was call'd Δίκη by them; but after men grew corrupt, and left off to obſerve juſtice, ſhe forbare converſation with them, and withdrew into the mountains. And when ſeditions and war grew rife among them, becauſe of the diſhoneſty that was generally practiſed, ſhe intirely forſook the earth and retir'd to Heaven. There are many things reported concerning her; ſome ſay ſhe was *Ceres*, becauſe ſhe held an ear of corn; others that ſhe was *Iſis*, others *Atergatis*, and ſome *Fortune*.

VIR'GULA *divina*, a forked branch in the form of a Y, cut off a hazle-tree, by means whereof ſome pretend to diſcover mines, ſprings, &c. underground.

VIROL'LE [in *French Heraldry*] a term us'd of the mouth of a hunting horn, or ſuch other like inſtruments to be apply'd to a man's mouth, to be ſet with ſome metal or colour different from the horn itſelf

VIRTUAL'ITY [*virtualitas*, L.] is by the *Schoolmen* defined to be ſome mode or analogy in an object, which in reality is the ſame with ſome other mode, but out of regard to contradictory predicates is looked on, as if really diſtinct therefrom.

VIR'TUE [*virtus*, L. *virtu*, F.] a firm purpoſe of doing thoſe things that reaſon tells us are beſt.

Moral VIRTUE [in *Ethicks*] is an elective habit placed in a mediocrity, determined by reaſon, and as a prudent man would determine.

Intellectual VIRTUE [in *Ethicks*] is a habit of the reaſonable ſoul, whereby it conceives or ſpeaks the truth either in affirming or denying.

VIRTUES [in *Scripture*] one of the orders of angels, of the third rank or choir.

VIR'TUOUSNESS [*virtuoſitas*, L.] a virtuous diſpoſition or behaviour.

VIR'TUE, was worſhipped as a goddeſs, ſhe had a temple dedicated to her by *Marcellus*; ſhe was repreſented as an elderly matron ſitting upon a ſquare ſtone: the way to the temple of *Virtue* was the temple of *Honour*, to intimate that true honour is attain'd by virtue.

VIR'ULENTNESS [of *virulentus*, L. and *neſs*] a poiſonous nature; alſo maliciouſneſs, &c.

VIS'CERATED [*viſceratus*, L.] having the bowels taken out.

VISCO'SE [*viſcoſus*, L.] clammy, ſticky, glewy.

A VISCOUNT' [*vicecomes*, L. *vicomte*, F.] a nobleman, next in degree to a count or earl. There were no viſcounts in *England* before the reign of king *Henry* VI.

A VISCOUNT'S *Coronet* has neither flowers nor points raiſed above the circle, like thoſe of the other ſuperior degrees,

degrees, but only pearls placed on the circle itſelf, without any limited number, which is the prerogative of a viſcount beyond a baron, who is limited to ſix.

VISCOUSNESS [*viſcoſitas*, L. *viſcoſité*, F.] ſtickineſs, clammineſs.

Grand VIZ'IER } [among the *Turks*]
Prime VIZIER } a principal officer and ſtateſman next to the grand Seignior, who governs the whole empire.

VIS'ION [in *Opticks*] the phyſical cauſe of viſion or ſight ſeems to be, that the rays of light, ſtriking on the bottom of the eye, do there excite certain vibrations in the *Tunica Retina*; which vibrations being propagated, as far as the brain by the *ſolid Fibres of the Optick Nerves*, do there cauſe the ſenſe of *Seeing*. For as denſe bodies do retain their heat longeſt, and that in proportion to their denſity, they retain it longer as they are more denſe; ſo the vibrations of their particles are of a more durable nature than thoſe of rarer bodies, and can be propagated to greater diſtances: wherefore the ſolid and denſe fibres of the nerves, whoſe matter is of an homogeneal and uniform nature, are very proper to tranſmit to the brain ſuch motions as are impreſs'd on the external organs of our ſenſes. For that motion, which can preſerve itſelf a good while in one and the ſame part of any body, can alſo be propagated a great way from one part of it to another; provided the body be of an homogeneal nature, and that the motion be not reflected, refracted, interrupted, or diſturbed by any inequality in that body.

VIS'ITING [*viſitans*, L. *viſitant*, F.] going to ſee.

VISITING [in a *Theological Senſe*] afflicting, inflicting.

VIS'NE [in *Law*] a neighbouring place, or a place near at hand. See *Venue*.

VI'SOR [*viſiere*, F.] the ſight of an head-piece.

VI'TA, life, *i. e.* a kind of active, operative exiſtence, and is therefore conceived to conſiſt in motion, L.

VITAL *Functions or Actions*, are ſuch actions of the vital parts, whereby life is effected, ſuch as it cannot ſubſiſt without; of theſe are the muſculous actions of the heart; the ſecretory action of the *Cerebellum*; the reſpiratory action of the *Lungs*; and the circulation of the blood and ſpirits through the *Arteries*, *Veins* and *Nerves*.

VI'TALNESS [*vitalitas*, L.] the ſpirit of life whereby we live.

VITIOS'ITY [*vitioſitas*, L.] naughtineſs, lewdneſs.

VI'TREOUSNESS [of *vitreus*, L. and *neſs*] glaſſineſs.

VITRIF'ICABLE, capable of being turned into glaſs.

VITRIFICA'TION [with *Chymiſts*] the art of changing any natural body into glaſs by the means of fire; which they account to be the laſt action of fire. So that (generally ſpeaking) bodies which have once gained the form of glaſs continue in it, and are not capable of putting on any other form.

VIT'RIOL [in *Chymical Writ.*] is expreſs'd by this character.

White Vitriol by this

Blue Vitriol by this

VITU'NA [among the *Romans*] a goddeſs ſo call'd of *Vita*, life; becauſe ſhe was believed to give life to children in their mothers womb.

VIV'IDNESS, livelineſs in colour.

VIVIF'ICK [*vivificus*, L.] giving life.

VIVIF'ICATIVE } [*vivificans*, L.
VI'VIFYING } *vivifiant*, F.] quickening, making alive.

Simple UL'CER, one which happens in a good conſtitution, and proves eaſy of cure.

Compound ULCER, is one which happening in a ſcorbutick, dropſical, or ſcrophulous conſtitution, may be attended with pain, a fever, and other maladies.

Phagedænic ULCER, is one of a corroſive nature, eating away the adjacent parts all around, the lips of it remaining tumefied.

Various ULCER, is one ſeated in the veins, which, becoming painful and inflammatory, ſwells up the parts it poſſeſſes.

Sinuous ULCER, one which runs aſlant or ſideways from its orifice.

UL'CEROUSNESS [of *ulceroſus*, L. and *neſs*] an ulcerous ſtate, condition, or quality.

ULTE'RIOR, on the farther ſide. *L.*

ULTERIOR [in *Geography*] is ſaid of thoſe parts of a country, province, *&c.* ſituated on the farther ſide of a river, mountain, or other boundary which divides the country.

UM'BEL [with *Botan.*] is the extremity of a ſtalk or branch divided into ſeveral pedicles or rays, beginning from the ſame point, and opening in ſuch a manner as to form a kind of inverted cone, as in a *Parſnip*; when the pedicles, into which a ſtalk is divided are again divided into others of the ſame form, upon which the flowers are diſpoſed; the firſt order is called rays, and the ſecond pedicles.

UM'BELLATED [*umbellatus*, L.] boſſed. In *Botan. Writ.* is ſaid of flowers when many of them grow together, diſpoſed ſomewhat like an *Umbrella*. The make is a ſort of broad, roundiſh ſurface of the whole, ſupported by many foot-ſtalks, as in the flowers of *Tanſey*, *Helichryſum*, ſome ſorts of *Starworts*, *Parſnips*, &c.

UMBIL'ICATED [in *Botan. Writ.*] navelled, *i. e.* when the top of the fruit ſinks in a little, and there appear in it ſome remains of the *Calix* of the flower, as in apples, pomegranates, *&c.*

UMBRA'GEOUS [*umbrageux*, F.] ſhady. *Milton.*

UNA'BLENESS [of *in* and *habilitas*, L.] inability, incapableneſs, *&c.*

UNACCEND'ABLE [of *un* and *accenſibilis*, L.] that cannot be kindled or lighted.

UNACCEPT'ABLENESS [of *in*, *acceptabilis*, L. and *neſs*] diſpleaſingneſs, unſuitableneſs to the deſire, *&c.*

UNACCOM'PANIABLE [of *un* and *compagnon*, F.] that cannot be kept company with, unſociable.

UNAC'TIVENESS, inactivity, idleneſs, *&c.*

UNADMON'ISHED [of *un* and *admonitus*, L.] not admoniſhed, informed, or warned of. *Milton.*

UNAFFECT'EDNESS, freeneſs from affectation, ſimplicity.

UNAID'ED [of *un* and *aider*, F.] not helped or aſſiſted.

UNAL'IENABLENESS, uncapableneſs of being alienated.

UNAL'TERABLENESS, uncapableneſs of being, or unlawfulneſs to be altered.

UNAMA'ZED [of *un* and Maje, *Sax.*] without amazement.

UNAN'SWERABLE [of *un*, Neg. anſpare, *Sax.* and *able*] that cannot be anſwered.

UNAN'SWERABLENESS [of *un*, anſpanian, *able* and nerre, *Sax.*] uncapableneſs of being anſwered.

UNAPPA'RENT [of *un*, and *apparens*, L.] not appearing. *Milton.*

UNAPPEAS'ABLE [of *un*, *appaiſer*, F. and *able*] that cannot be appeaſed, implacable.

UNAPPEAS'ABLENESS, implacableneſs, *&c.*

UNAPPROACH'ABLE [of *un*, *approcher*, F. and *able*] inacceſſible, that cannot be approached.

UNAPT' [*ineptus*, L.] unready, not diſpoſed to.

UNAR'GUED [of *un* and *arguere*, L.] not argued, reaſoned, or diſpoſed.

UNARM'ED [*inermis*, L. *ſans armes*, F.] without arms.

UNASSAY'ED [of *un* and *eſſaye*, F.] unproved, untryed.

UNASSIST'ED [of *un* and *aſſiſté*, F.] without aſſiſtance.

UNASSWA'GED [prob. of *un* and *ſuadeo*, L.] unappeaſed.

UNATTAIN'ABLE [of *un attinere*, L. and *able*] not to be attained.

UNATTEMP'TED [of *un* and *attentare*, L.] untried.

UNATTEN'TIVE [of *un* and *attentif*, F.] not giving ear to, *&c.*

UNAVAIL'ABLE [of *un valere*, L. *valoir*, F. and *able*] that does not or cannot avail or ſucceed

UNAVAIL'ABLENESS, the being not conducive, ſucceſsful, or prevailing, unprofitableneſs.

UNAVOID'ABLE [*inevitabilis*, L.] inevitable.

To UNBAR [*debarrer*, F.] to take away a bar.

UNBECOM'ING [of *un* and bequemen *Teut.* or *be* and cpeman, *Sax.*] unſeemly, undecent.

UNBEFRIEND'ED [of *un* and ꝼpeond, *Sax.*] not dealt with friendly not having friends.

UNBEGOT'TEN [of *un* and begetan, *Sax.*] not begotten.

UN'BEGUN' [of *un* and aginnan, *Sax.*] not begun.

UNBEHELD' [of *un* and behealdan, *Sax.*] not ſeen or looked upon.

UNBELIEF' [of *un* and ȝeleaꝼa, *Sax.*] unbelieving, diffidence.

UNBELIEV'ER [of *un* and ȝeleaꝼan, *Sax.* to believe] an infidel.

UNBE'NIGN [of *un* and *benignus*, L.] unfavoured, not bountiful. *Milton.*

UNBENT', ſlackened, made ſtraight, *&c.*

UNBESEEM'INGNESS [of *un*, *be* and ȝeon, *Sax.* or bezicmen, *Teut.*] unbecomingneſs.

UNBESOUGHT' [of *un* and ȝeꝼecan *Sax.*] without being beſeeched or ſought to. *Milton.*

To UNBEWITCH' [of *un*, *be* and ꝼice, *Sax.*] to deliver from witchcraft.

UNBID'

UNBID'DEN [of *un* and beoban, *Sax.*] uncommanded, uninvited.

To UNBIND' [of *un* and binban, *Sax.*] to looſen what is bound.

UNBLAME'ABLE [of *un* and *blamable*, F.] not to be found fault with, innocent, *&c.*

UNBLEST' [of *un* and bleꝛꝛian, *Sax.*] not bleſt. *Milton.*

UNBLOOD'Y [of *un* and bloðiȝ, *Sax.*] not bloody.

UNBOIL'ED [of *un bouille*, F.] not boiled.

To UNBOLT' [of *un* and bolt, *Sax.*] to draw back a bolt.

UNBO'NED [of *un* and ban, *Sax.* or been, *Dan.*] having the bones taken out, without bones.

UNBORN' [of *un* and beaꝛan, *Sax.*] not born.

To UNBOS'OM [of *un* and boꝛom, *Sax.*] to open or declare the mind freely.

UNBOUGHT' [of *un* and boht, prob of bycȝean, *Sax.* to buy] not bought.

UNBOUND' [of *un*, and prob. bonden, of bindan, *Sax.*] looſened, not tied up.

UNBOUND'ED [of *un* and *bornes*, F.] unlimited.

UNBRI'DLED [of *un* and bridelian, *Sax. debridé*, F.] without a bridle, *&c.* alſo unruly.

UNBRO'KEN [of *un* and bꝛecan, *Sax.*] whole.

To UNBUCK'LE [of *deboneler*, F.] to looſe a buckle.

UNBUI'LT' [of *un* and byꝛlian, *Sax.*] not builded.

To UNBUNG' [prob of *un* and bunȝ, *Sax. debondonner*, F.] to take out a bung.

UNBUR'IED [of *un* and býꝛiȝean, *Sax.*] not buried.

To UNBUR'THEN [of *un* and býꝛðen, *Sax.*] to eaſe of a burthen.

To UNBUT'TON [*debouttonner*, F.] to undo buttons.

UNCAL'LED [of *un* and halðer, *Dan.*] not called.

UNCANON'ICALNESS [of *un*, *canonicus*, L. and *neſs*] the not being canonical or conformable to the canons.

UNCA'PABLENESS [*incapacitas*, L.] incapacity.

To UNCASE' [of *un* and *caſſe*, F. of *caſa*, L. a cottage, *&c.*] to take out of the caſe.

UNCA'SING *of a Fox* [with *Sportſmen*] is the cutting it up, or ſleaing it.

UNCAUGHT' [prob. of *un* and *captatus*, L.] not caught.

UNCER'TAIN [*incertus*, L. *incertain*, F.] not certain, doubtful.

UNCER'TAINTY } [*incertitude*
UNCER'TAINNESS } F. of L.] dubiouſneſs.

To UNCHAIN' [*déchainer*, F.] to take off a chain.

UNCHANGE'ABLE [of *un* and *changeant*, F.] immutable.

UNCHANGE'ABLENESS [of *un*, *changeant*, F. and *neſs*] immutability.

UNCHAR'ITABLE [of *incharitable*, F.] not charitable, *&c.*

UNCHAR'ITABLENESS [of *incharitable*, F. and *neſs*] an uncharitable diſpoſition.

To UNCHAR'M [*déchármer*, F.] to undo or take away a charm.

UNCHAST' [of *un*, and *chaſte*, F. of *incaſtus*, L.] not endued with chaſtity.

UNCHAST'NESS [of *un*, *chaſteté*, F. *caſtitas*, L. and *neſs*] incontinency, lewdneſs.

UNCHEW'ED [of *un* and ceoꝛian, *Sax.*] not chewed.

UNCHRIST'ENED [of *un* and *chriſtian*] not baptized.

UNCHURCH'ED [of *un* and hiꝛche, *Teut.* cyꝛic, *Sax.*] diſſolved from being a church, excommunicated; alſo not churched, as a woman that has lain-in.

UN'CIAL [with *Antiquaries*] an epithet given to certain large ſized letters or characters, anciently uſed in inſcriptions, epitaphs, *&c.*

UNCIR'CUMCISED [*incircumciſus*, L.] not circumciſed.

UNCIRCUMCI'SION, an uncircumciſed ſtate.

UNCIR'CUMSPECT [of *un* and *circumſpectus*, L.] unwary.

UNCIRCUMSPEC'TION, uncircumſpectneſs, want of due care and caution.

UNCIVIL'ITY } [*incivilitas*, L. *in-*
UNCIV'ILNESS } *civilité*, F.] uncourteouſneſs, rudeneſs.

UNCLAD' [of *un* and claðian, *Sax.*] without clothes.

To UNCLASP' [of *un* and cleopan, *Sax.*] to unlooſe claſps.

UN'CLE [*avunculus*, L. *oncle*, F.] a father's or mother's brother.

UNCLEAN' [of *un* and clæne, *Sax.*] foul, polluted, *&c.*

UNCLEAN'NESS [of *un* and clænneꝛꝛe, *Sax.*] filthineſs, impurity.

UNCLEANS'ED [of *un* and clænꝛian, *Sax.*] not cleanſed.

UNCLEFT' [of *un* and cleopan, *Sax.*] not cleaved or ſplit.

To UNCLOSE' [of *un* and clýꝛan, *Sax.*] to open.

UNCOLLECT'ED [of *un* and *collectus*, L.] not gathered together.

UNCOMB'ED [of *un* and cæmban, *Sax.*] not combed.

UN-COME-AT-ABLE, not to be come at or gotten.

UN-COME-AT-ABLENESS, uncapableneſs of being come at or attained to.

UNCOME'LINESS, unbeſeemingneſs, undecentneſs, unbeautifulneſs.

UNCOME'LY, unſeemly, unhandſome.

UNCOM'FORTABLE [of *un*, Neg. *comfortare*, L. to ſtrengthen, and *able*] without comfort, eaſe, pleaſure, or ſatisfaction of mind.

UNCOM'FORTABLENESS [of *un*, *confort*, F. of *confortatio*, L. and *neſs*] uneaſineſs, unpleaſingneſs, unſatisfyingneſs.

UNCOM'MON [of *un* and *communis*, L.] unuſual, rare.

UNCOM'MONNESS, extraordinarineſs, *&c.*

UNCOMPLE'TE [of *un* and *completus*, L.] not finiſhed, imperfect.

UNCOMPOUND'ED [of *incompoſitus*, L.] not mixed, ſimple.

UNCOMPOUND'EDNESS [of *un* and *componere*, L.] ſimple nature or quality, a being without mixture.

UNCONCEIV'ABLE [*inconcevable*, F.] not to be conceived or imagined.

UNCONCEIV'ABLENESS, incomprehenſibleneſs.

UNCONCERN'ED [of *un* and *concerné*, F.] not concerned, *&c.*

UNCONCERN'EDNESS [of *un*, *concerné*, F. and *neſs*] indifference, regardleſneſs.

UNCONDEMN'ED [of *un* and *condemnatus*, L.] not condemned.

UNCONFORM'ABLE [of *un*, *conformare*, L. and *able*] that does not conform.

UNCONFORM'ABLENESS, the not conforming to, diſagreeingneſs.

UNCON'QUERABLENESS [of *un*, *conquerir*, F. *able* and *neſs*] invincibleneſs.

UNCON'SCIONABLE, unreaſonable, unjuſt, *&c.*

UNCON'SCIONABLENESS [of *un*, *conſcius*, L. *able* and *neſs*] want of conſcience, unreaſonableneſs.

An UNCON'STANT *Perſon* [*Hieroglyphically*] was repreſented by a ſeamew, that bird being ſo light that it is carried every way by the wind; and ſuch an one was alſo ſignified by a crab-fiſh, becauſe it goes not always in the ſame manner, but ſometimes forwards, and ſometimes backwards.

UNCONSTRAIN'ED [of *un* and *conſtraint*, F.] uncompelled.

UNCONSU'MED [*inconſumptus*, L. or *un* and *conſumé*, F.] not waſted, ſpent, *&c.*

UNCONTAM'INATED [*incontaminatus*, L.] undefiled.

UNCONTEMN'ED [*non contemptus*, L.] not deſpiſed.

UNCONTROL'LED [of *un* and *controlé*, F.] without controul.

UNCORD'ED [of *un* and *cordé*, F.] unbound, *&c.*

UNCOUR'TEOUSNESS [of *un* and *courtoiſe*, F.] unaffable, uncivil, unkind, ill-bred behaviour.

UNCORRECT'ED [*incorrectus*, L.] unpuniſhed, unmended.

UNCORRUPT'NESS, incorruption.

To UNCOV'ER [*decouvrir*, F.] to take off a cover, *&c.*

To UNCOUP'LE [*decoupler*, F.] to ſeparate.

UNCOUTH'NESS [of uncuðneſſe, *Sax.*] hardneſs to be underſtood, unuſualneſs, ſtrangeneſs, roughneſs, harſhneſs, barbarouſneſs.

UNCREA'TED [*increatus*, L. *increé*, F.] not created.

UNCROWN'ED [of *incoronatus*, L.] not crowned; alſo deprived of the crown, depoſed.

Extreme UNCT'ION [in the *Roman* Church] it is called extreme, becauſe it is the laſt adminiſtred of all ſacred unctions.

The *Roman Catholicks* call it, *the Sacrament of unction of the ſick and weak*: Or, *the Sacrament of ſuch as are departing.*

This is adminiſtred with more prayers than any other of the *Roman Catholick* Sacraments.

It is not then to be adminiſtred when the perſon lies ſenſeleſs; but when his mind and reaſon are vigorous enough to be fully ſenſible of what is doing.

The parts to be anointed are the eyes, the ears, the noſe, the mouth, the hand, the reins, and the feet, and if the ſick perſon recovers, this Sacrament may be repeated.

Before *Extreme Unction* the Sacrament of the *Euchariſt* and abſolution muſt be given; and it is not every prieſt, but only the pariſh prieſt, or one whom he ſhall depute, which is to adminiſter it.

The matter with which they anoint is plain oil, conſecrated by the biſhop, and whatever part of the body the

prieſt anoints; he ſays, *God forgive you by this unction, whatſoever you have ſinned thro' your eyes, ears*, &c.

UNC'TUOUSNESS [of *onctuoſité*, F. *unctio*, L. and *neſs*] oilineſs, greaſineſs.

UNCUL'TIVATED [*incultus*, L. *inculté*, F.] not tilled, &c.

UNCUR'ABLENESS [of *incurable*, F. and *neſs*] uncapableneſs of being cured.

UNCUS'TOMABLE [of *un coûtume*, F. and *able*] not liable to pay cuſtom.

UNDAUNT'ED [*indomitus*, L. *indomté*, F.] not diſheartened, intrepid.

UNDE'CAGON [ἑνδεκάγωνον, Gr.] a regular polygon of eleven ſides.

UNDECI'DED [*indecis*, F. of *un* and *deciſus*, L.] not determined.

UNDECLI'NED [*un* and *declinatus*, L.] not declined.

UNDEFACE'ABLE [of *un* and *defacer*, F.] that cannot be disfigured or eraſed.

UNDEFI'LED [of *un*, neg. and ƿaul, *Sax.* foul] unpolluted.

To UNDER-BID [of unden-biddan, *Sax.*] to bid leſs than the value.

To UNDER-BIND [of unden-bindan, *Sax.*] to bind underneath.

UNDER-FOOT [of unden-ƒot, *Sax.*] beneath the feet.

To UNDER-GIRD [of unden-ȝyrdan, *Sax.*] to gird underneath.

To UNDER-GO [of unden-ȝan, *Sax.*] to bear or ſuffer.

UNDER-HAND [unden-hand, *Sax.*] clandeſtinely.

To UNDER-LAY [of unden-lecȝan, *Sax.*] to put under.

UNDERMI'NED [of unden, *Sax.* and *miné*, F.] made hollow underneath; alſo circumvented.

UN'DERMOST [unden-mæſt, *Sax.*] the loweſt.

UNDERNEATH' [unden-beneoþ, *Sax.*] below.

UNDER-PIN'NING [in *Architect.*] a term uſed to expreſs the bringing up a building with ſtone under the ground ſels.

To UNDER-PROP' [*under-proppen*] to ſupport with a prop.

To UNDER-SELL [of unden and prob. ƿellan, *Sax.*] to ſell cheaper than the common price or value.

UNDER *the Sun Beams* [in *Aſtrol.*] is when a planet is not full ſeventeen degrees diſtant from the body of the ſun, either before or after it.

UNDERSTAND'ING, apprehenſion, knowledge.

UNDERSTANDING [in *Ethicks*] is defined to be a faculty of the reaſonable ſoul, converſant about intelligible things, conſidered as intelligible.

Active UNDERSTANDING, is that faculty of the ſoul, by which the ſpecies and images of intelligible things are framed on occaſion of the preſent phantaſms or appearances thereof.

Paſſive UNDERSTANDING, is that which receives the ſpecies framed by the active underſtanding, breaks forth into actual knowledge.

UNDERSTANDING [in *Hieroglyp.*] an underſtanding employed in the ſearch of ſublime myſteries, was, by the ancients repreſented by an eagle.

UNDER'TAKEN, enterpriſed; anſwered for another, &c.

To UNDERVAL'UE [of unden, *Sax.* and *valeur*, F. and *valor*, L.] to eſteem or account leſs than the worth, &c.

UNDERVALUE'MENT, a diſparagement.

UNDER-WRIT'TEN [of unden-ƿritan, *Sax.*] ſubſcribed.

UNDESERV'ED [of *un* neg. and *de* and *ſervi*, F.] unmerited.

UNDETERM'INABLE [of *un* and *determinare*, L.] that cannot be determined.

UNDETERM'INED [of *indeterminatus*, L. *indeterminé*, F.] not determined.

UNDIGES'TIBLE [of *un* and *digeſtibilis*, L.] that cannot be digeſted.

UNDIMIN'ISHED [of *un* and *diminué* F. of *diminutus*, L.] not leſſened.

UNDISCHAR'GED [of *un* and *decharge*, F.] not diſcharged.

UNDIS'CIPLINED [of *un* and *diſcipliné*, F.] uninſtructed or taught, &c.

UNDISMAY'D' [of *un* and *deſmayer*, Span.] not dejected, diſcouraged, diſheartened.

UNDISTIN'GUISHED [of *un* and *diſtingué*, F.] not diſcerned from others, &c.

UNDISTIN'GUISHABLENESS [of *indiſtinguibilis*, L. and *neſs*] uncapableneſs of being diſtinguiſhed.

UNDISTURB'ED [of *in* and *diſturbatus*, L.] not diſturbed, let alone, quiet.

To UNDO' *a Boar* [with *Hunters*] is to dreſs it.

UNDON'E [of undoen, *Sax.*] not wrought, performed, &c. alſo ruined.

UNDOUBT'ED [*indubitatus*, L.] certain.

UNDREAD'ED [of *un* and ðræd, *Sax.*] not greatly feared.

To UNDRESS' [prob. of *un* and *dreſſer*, F.] to pull off ones clothes.

UNDRESS, a diſhabille.

UNDRI'ED [of *un* and ꝺꝛıȝan, *Sax.*] not dried.

UNDU'E [*indue*, F.] not due, undeſerved.

UNDULA'TION [in *Phyſicks*] a kind of tremulous motion or vibration in a liquid, or ſort of wavy motion, whereby a liquid alternately riſes and falls like the waves of the ſea.

UNDULATION [in *Surgery*] a motion enſuing in the matter contained in an abſceſs upon ſqueezing it.

UN'DULATORY *Motion*, the ſame as *Undulation*.

UNDU'TIFULNESS [of *un* neg. *deu* of *devoir*, F. and *neſs*] diſobedience to parents, *&c.*

UNEARNED [of *un* and eaꝛnian, *Sax.*] not merited by labour.

UNEASINESS [of *un* neg. *aiſe*, F. and *neſs*] unquietneſs of mind, a being in pain.

UNEASY [*mal aiſé*, F.] pined, diſturbed in mind.

UNEFFECTUAL [of *inefficax*, L.] ineffectual.

UNELAS'TICK [of *un* and ἐλαστικός, Gr.] not having a ſpungy or elaſtick power.

UNEMPLOY'ED [of *un* and *employé*, F.] not uſed or employed.

UNENDOW'ED [of *un* neg. and *douairé*, F.] having no dowry.

UNEN'VIED [of *un* and *envié*, F.] not looked upon, *&c.* invidiouſly.

UNEQUALNESS [*inæqualitas*, L. *inegalité*, F.] inequality.

UNER'RING [of *un*, neg. and *errans*, L.] infallible.

UNESPY'D [of *un* and *eſpié* or *epié*, F.] not diſcovered by the ſight.

UNE'VENNESS [of *un*, æꝛen and neꝛꝛe, *Sax.*] unequalneſs, a not having plainneſs or ſmoothneſs.

UNEXAM'PLED [of *un* and *exemplum*, L.] of which there has been no example.

UNEX'ECUTED [of *un* and *executé*, F.] not executed.

UNEXPECT'ED [of *un* and *expectatus*, L.] not looked for.

UNEXPECT'EDNESS [of *un*, *expectatus*, L. and *neſs*] the not being looked for; ſurprizingneſs.

UNEXPE'RIENCED [of *un* and *experientia*, L.] not having tryed.

UNEXPERT'NESS [*inexpertus*, L. and *neſs*] unſkilfulneſs.

UNEXTING'UISHABLE [of *inextinguibilis*, L. *&c.*] unquenchableneſs.

UNFA'IR [of *un* and fæȝeꝛ, Sax.] unjuſt, diſhoneſt.

UNFAIR'NESS [of *un* and fæȝeꝛneꝛꝛe, Sax.] unjuſtneſs, diſhoneſty.

UNFAITH'FULNESS [*infidelité*, F. of L.] infidelity.

UNFASH'IONED [of *un façonné*, F.] unformed, *&c.*

To UNFAST'EN [of *un* and anfaſten, *Teut.*] to unlooſe or undo what was faſt.

UNFEATH'ERED [of *un* and fæꝺeꝛ, Sax.] not fledged or covered with feathers.

UNFED' [of *un* and feꝺen, *Dan.* feꝺan, *Sax.*] not fed.

UNFEIGN'ED [of *un feint*, F. of *fingere*, L.] ſincere.

UNFEIGN'EDNESS, ſincerity.

UNFET'TERED [of *un* and ȝefeꝛeꝛian, Sax.] without fetters, *&c.*

UNFIN'ISHED [of *un* and *fini*, F. of *finitus*, L.] not ended, *&c.*

UNFIT'NESS [prob. of *un fait*, F. and *neſs*] unaptneſs, unmeetneſs.

UNFIX'EDNESS [of *un*, neg. and *fixe*, F. of *fixus*, L. and *neſs*] an unfixed ſtate or temper, unſettledneſs.

To UNFOLD' [of *un* and fealꝺan, Sax.] to lay open, to explain.

UNFORBID' [of *un* and foꝛbeoꝺan, Sax.] not prohibited.

UNFOR'CED [of *un*, neg. and *forcé*, F.] unconſtrained.

UNFORESEEN' [of *un* and foꝛeſeon, *Sax.*] not ſeen beforehand.

UNFOREWARN'ED [of *un* foꝛe. and pæꝛnian, *Sax.*] not having caution given beforehand.

UNFOR'TIFIED [of *un* and *fortifié*, F.] not fortified.

UNFOR'TUNATE [of *unfortune*, F. of *infortunatus*, L.] unlucky, unhappy.

UNFOR'TUNATENESS [*infortunitas*, L. *infortune*, F. and *neſs*] unhappineſs, unluckineſs.

UNFOUND' [of *un* and fiꝺan, *Sax.*] not found.

UNFREQUENT'ED [of *un frequentatus*, L. *frequenté*, F.] not often gone to.

UNFRE'QUENTNESS [*infrequentia*, L.] ſeldomneſs.

UNFRIEND'LINESS [of *un* fꝛeonꝺlice, and neꝛꝛe *Sax.*] an unfriendly diſpoſition or treatment.

UNFRUIT'FULNESS [of *un fruit*, F. of *fructus*, L. and fullneꝛꝛe, *Sax.*] ſterility, barrenneſs,

UNFU'MED [of *un* and *fumeux*, F.] not artificially perfumed. *Milton.*

UNFUR'NISHED [of *un* and *fourni*, F.] without furniture.

UNGAIN'NESS, awkwardneſs.

UNGAR'NISHED [of *un* neg. and *garni*, F.] not ſet of with garniture.

UNGA'-

UNGA'THERED [of *un* and ȝaðe-rian, *Sax.*] not gathered.

UNGENTILE'NESS [of *un* and *gentilitas*, L. *gentileſſe*, F.] ungentility.

UNGENTLENESS [of *un* neg. and *gentilis*, L.] untameneſs, rudeneſs, the oppoſite to mildneſs.

To UNGIRD' [of *un* and ȝyrdan, *Sax.*] to looſen or untie a girdle, *&c.*

UNGIRT' [of *un* and ȝyrtel, *Sax.*] ungirded.

To UNGLUE' [of *un* and *glutinare*, L.] to unfaſten what is glued.

UNGOD'LINESS [of *un* ȝodlicneſſe *Sax.*] impiouſneſs, *&c.*

UNGOV'ERNABLENESS [of *un gouverné*, and *habilité* of *habilitas*, L.] an ungovernable temper.

UNGRA'CIOUS [*ungracieux*, F. of *gratioſus*, L.] void of grace.

UNGRA'CIOUSNESS [*un gracieuſité*, F. *gratioſitas*, L.] voidneſs of grace.

UNGRATE'FULNESS [of *ingratus*, L. and fullneſſe, *Sax.*] ingratitude.

UNGRACE'FUL [of *un grace*, F. and full, *Sax.*] not having a good or becoming aſpect, mien, air.

UNGUARD'ED [of *un* and *garde*, F.] not defended or kept by a guard.

UNGUILT'INESS [of *un* ȝyldan, *Sax.* to pay a fine, and neſſe, *Sax.*] innocent ſtate or condition.

UN'GULED [in *Heraldry*] the hoofs of tame beaſts, when of a different colour from the body, are ſaid to be *unguled*.

UNHAB'ITABLE [of *un* neg. and *habitable*, F. of L.] not capable or fit to be inhabited.

UNHAB'ITABLENESS, an uninhabitable quality, *&c.*

To UNHAFT' [of *un* and hæft, *Sax.*] to take off the haft of a knife, *&c.*

UNHAL'LOWED [of *un* and halȝian *Sax.*] unſanctified, prophane.

UNHAL'TERED [of *un* and halter, *Du.* halfter, *Sax.*] without a halter, *&c.*

UNHAND'INESS [of *un* and handig *Du.* and *neſs*] awkwardneſs.

UNHAND'SOMENESS [*incertæ Etym.* unleſs prob. of *un* neg. handſom and neſſe, *Sax. q. d.* not done by any artful hand] indecency, unbecomingneſs, rudeneſs.

UNHAP'PINESS [of *un*, neg. and prob. happus, *Brit.* and *neſs*] unfortunateneſs, wretchedneſs, *&c.*

To UNHAR'BOUR [of *un* and herbeȝa, *Sax.*] to diſlodge.

UNHARMO'NIOUS [of *in* and *harmonieux*, F.] not muſical, not agreeing one with the other.

To UNHAR'NESS [of *deſharnacher*, F.] to take off the harneſs.

To UNHASP' [of *un* and hæſp, Sax.] to undo a haſp.

UNHEALTH'FULNESS } [of *un*
UNHEALTH'INESS } hæl, and fullneſſe, Sax.] ſickleneſs, an unhealthful quality or condition.

UNHEARD' [of *un* and hyran, Sax. to hear] not heard.

UNHEED'ED [of *un* and heban, Sax.] not minded or regarded.

UNHEED'FULNESS [of *un* heban, and fullneſſe, Sax.] careleſneſs, regardleſneſs.

To UNHING'E [of *un* and hinge. *Du.*] to take off the hinges; to diſorder.

To UNHOARD' [of *un* and hord, Sax.] to take out of a hoard, to diſcloſe, to ſteal. *Milton.*

UNHO'LINESS [of *un* haliȝ, and neſſe, Sax.] unſanctifiedneſs, profaneneſs.

UNHOPE'FULNESS [of *un* hopefull and neſſe, Sax.] viciouſneſs.

To UNHOOD'WINK [of *un* hod and pincian, Sax.] to remove any thing that obſtructs the ſight.

To UNHOOK' [of *un* and hoce, Sax.] to take of from a hook.

To UNHORSE' [of *un* and horſe, Sax.] to pull off or from a horſe.

To UNHOSE' [of *un* and hoſa, Sax.] to pull off the hoſe or ſtockings.

UNHOSPITABLENESS [*inhoſpitalitas*, L.] inhoſpitable quality.

UNHU'MAN [*inhumanus*, L.] unkind, barbarous, cruel.

UNHURT' [of *un* and hyrt, Sax.] having received no injury, *&c.*

UNHUS'BANDED [of *un* huſ, an houſe, and bonda, *Sax.* a huſband] not managed with good huſbandry.

UNICAP'SULAR [of *unicapſularis*, L.] having but one ſingle ſeed veſſel.

UNICORN [of *unus* one, and *cornu*, L. a horn] is by ſome ſuppoſed to be a very rare and beautiful beaſt, like an horſe, having one long horn in the middle of the forehead twiſted. But this creature not being well atteſted to have been ſeen, may well be thought to exiſt rather from its being mentioned in ſcripture; ſome perſons ſuppoſe there muſt be ſuch a creature, and that it has long hair under the chin like a goat, and cloven feet; that its horn is an antidote againſt poiſon, and therefore it dips the ſame in the water before it drinks, and other beaſts for the ſame reaſon wait to ſee it drink firſt; and that it is wonderful fond of chaſte perſons, and therefore in order

to

to take it, a virgin is placed in its way, whom when the unicorn ſpies, he lies down by her, and lays his head on her lap, and ſo falls aſleep; when the virgin making a ſignal, the hunters come in and take the beaſt, which could never be caught any other way, becauſe it would rather caſt itſelf headlong from a rock and die.

Father *Jerome Lobo* ſays, that in *Ethiopia* there is an animal called *Arvochariſ*, which is extremely ſwift, has but one horn, and much reſembles a roe-buck. *John Gabriel* a *Portugueze*, tells us, that in the kingdom of *Damor*, he ſaw an unicorn which had a beautiful white horn on his forehead, of the length of a foot and a half: the hair of his neck and of his tail was black and ſhort, the animal was of the ſhape and bigneſs of a *Bayard*.

Vincent le Blanc relates, that he ſaw an unicorn in the ſeraglio of the king of *Pegu*, whoſe tongue was very long and rugged, its head was rather like that of a ſtag than a horſe.

Louis de Bartheme ſays, that at the ſoldans of *Mecca* in *Arabia* he ſaw two unicorns, that had been ſent for a preſent by a king of *Ethiopia*.

They were as large as a colt of 30 months old, of a dark colour, and had heads much like that of a deer, a horn of three fathoms long, ſhort manes, ſmall legs, the feet cloven, and hoofs like a goat.

It is ſaid alſo, that there are ſea unicorns, one of which came a ſhore in 1644 at the iſland of *Tortua*, near St. *Domingo*.

It follows plainly from all that hath been ſaid, either that the generality of ſuch accounts that mention unicorns muſt be falſe, or that travellers have blinded and confounded ſeveral ſpecies of animals into one.

To UNHUSK' [of *un* and huſche, *Du.*] to take off huſk or ſhell.

UNIFORM'ITY [*uniformitas*, L.] regularity, a ſimilitude or reſemblance as in figures of many ſides and angles reſpectively equal and anſwerable one to the other.

UNIFORMLY [*uniformiter*, L. *uniformement*, F.] after an uniform manner.

UNILA'BIATED [of *unus* one, and *labium*, L. a lip] having but one lip, ſpoken of flowers.

UNIMA'GINABLE [of *un* and *imaginable*, F.] not to be imagined.

UNIMMOR'TAL [of *un* and *immortalis*, L.] not immortal, mortal. *Milton*.

UNIMPLOYED' [of *un* and *employé*, F.] not made uſe of, &c.

UNINHAB'ITED [of *un* and *inhabitatus*, L.] not dwelt in.

UNINTEL'LIGIBLENESS [of *unintelligible*, F. of L. and *neſs*] uncapableneſs of being underſtood.

UNINTERRUPT'ED [of *un* and *interruptus*, L.] continual.

UNINTHRALL'D [of *un*, *in* and Þnæl *Sax.*] not enſlaved or brought in to thrall.

UNINVI'TED [of *un* and *invité*, F. of L.] not invited.

UNJOIN'ED [of *un* and *jointé*, F.] not joined together.

To UNJOINT' [*dejoindre*, F.] to put out of joint.

UNION, the combining or joining ſeveral things into one ſociety, concord, or agreement, eſpecially that which ariſes from ſolemn leagues, offenſive and defenſive, made by ſovereign princes and ſtates.

UNION [in an *Eccleſiaſtical Senſe*] is a combining or conſolidating of two churches into one.

UNION *of Aſcenſion*, is when the united benefice becomes a member and acceſſory of the principal.

UNION *by Confuſion*, is that where the two titles are ſuppreſſed and a new one created including both.

UNION [in *Architect.*] is the harmony between the colours in the materials of a building.

UNION [in *Metaphyſicks*] is the concourſe of many *Beings* in order to make one *Individual*.

Eſſential UNION [in *Metaphyſicks*] is when many *compleat Beings*, adapted to one another, concur to make one *Eſſential Individual*. Thus as in the compoſition of a body, matter and form are more *eſſentially* united; ſo the elements in all mixt bodies, are united by an *eſſential Union*.

Perſonal UNION [in *Metaphyſicks*] is when two natures are ſo united as to make one perſon. The union of the divine and human nature, in the perſon of our ſaviour Chriſt, is the only inſtance that can be given of this union.

Accidental UNION [in *Metaphyſicks*] is when many cauſes accidentially occur to make one thing by *Accident*.

Verbal UNION [in *Metaphyſicks*] conſiſts only in the bare agreement of words.

Real UNION [in *Metaphyſicks*] is the concourſe of many diſtinct *Beings*, in order to the forming one *Individual*.

UNION

UNION [in *Painting*] is the ſymmetry or agreement between the ſeveral parts of a piece of painting, ſo that they apparently conſpire to form one thing.

UNITARIANS, a name given to the *Antitrinitarians*; the *Socinians* are alſo ſo call'd; their firſt ſettlement is ſaid to have been in *Poland*, where they declared that they admitted of no other creed but that of the apoſtles, rejecting that of *Nice*, and in a word all thoſe that were drawn up by general councils, pretending they were not agreeable to the word of God; they deny the ſecond perſon in the Trinitry to be the ſupreme being; tho' they acknowledge him to be God; but hold him to be inferior to the father, as being produced by him and dependent on him.

UNITED *Provinces*. Thoſe countries lying about the mouths of the river *Meuſe* and *Rhine*, in the northern part of the *Low Countries*, between the territories of the king of *Spain* in *Flanders*, being ſeven in number, viz. *Holland*, *Zealand*, *Lower Guelderland*, and the county of *Zutphen*, *Friezland*, *Over-Yſſel*, the lordſhip of *Utrecht* and *Groeningen*, who being oppreſs'd by the tyrannical government of the king of *Spain* in *Flanders*, revolted in the 16th century, and uniting together form'd themſelves into a republick, perhaps the greateſt in the world. They are now generally called the States General.

Commerce and manufactures have rendred theſe people ſo powerful, that they have footing in all parts of the world. The province of *Holland* has two famous companies of merchants, the one for the *Eaſt*, and the other for the *Weſt-Indies*, and is grown very powerful, eſpecially by ſea.

U'NITY, it is the abſtract or quality that conſtitutes or denominates a thing *unum* or one.

UNITY [in *God*] is an incommunicable attribute by which he is one and no more.

UNITY [in *Metaphyſicks*] is the *Indiviſion* of any being, *i. e.* the diviſion of its eſſence, implying ſuch a contradiction, that, except a thing can be divided from itſelf, it is impoſſible to divide it.

Real UNITY [in *Metaphyſicks*] is that which, without any operation of the mind, is really in every particular being.

Rational UNITY [in *Metaphyſicks*] is that common nature that is diffus'd in all the particulars of any kind, yet by the operation of the underſtanding is made one.

UNITY *of Poſſeſſion* [in *Law*] a joint poſſeſſion of two rights by ſeveral titles; as when a man, holding land by leaſe, afterwards buys the fee-ſimple, which extinguiſhes his leaſe, and he is now become lord of the ſame.

UNITY [in *Dramatick Performances*] is three fold, of action, time, and place. Theſe unities have been eſtabliſhed by criticks, to bring the drama as near nature as is poſſible.

UNITY *of action*, is the firſt of the three unities appropriated to the drama; two actions that are different and independent will diſtract the attention and concernment of the auditors, and ſo of conſequence fruſtrate the deſign *of the Poet*, which is to move terror and pity.

U'NITY *and Wiſdom* [*Hieroglyphically*] were repreſented by the ſun and its beautiful beams.

UNJUDG'ED [of *un* and *judicatus*, L.] not judged or tried.

U'NIVALVE [of *unus* L. and *valva*, L.] having but one valve.

UNIVER'SALNESS [*univerſalité*, F. of L.] univerſality.

Metaphyſical UNIVERSALITY [with *Schoolmen*] is that which excepts nothing, as every man is mortal.

Moral UNIVERSALITY [with *Schoolmen*] is that which admits of ſome exception, as all men are ambitious.

UNIVER'SALS *in cauſing* [in *Logick*] are ſuch as are the common efficient cauſes of divers effects, as the *Sun*, &c.

UNIVERSALS *in diſtributing* [in *Logick*] are common or univerſal ſigns, as *all*, *none*, &c.

UNIVERSALS *in knowing* [in *Logick*] are ſuch as know all things, as the *Underſtanding*, &c.

UNIVERSALS *in repreſenting* [in *Logick*] are images or ideas of univerſal things, as a *Man*, a *Houſe*, &c.

UNIVERSALS *in ſignifying* [in *Logick*] common words that ſignify many things, as a *Stone*, an *Animal*.

UNIVERSALS *in being or exiſting*, [in *Logick*] are natures which exiſt in ſeveral, as humanity in *John*, *Thomas*, &c.

UNIVERSALS *in predicating* [in *Logick*] are ſuch as do exiſt in many things, and are ſeparately predicated of them all, as *unum*, *ens*.

UNI-

UNIVO'CAL *Generation* [in *Phyſicks*] the ancients held, that all perfect animals were produced by *Univocal Generation*, *i. e.* by the ſole union or copulation of male and female of the ſame ſpecies; and that inſects were produced by *Equivocal Generation* without any ſeeds, and merely by the corruption of the earth exhaled, and, as it were, impregnated by the rays of the ſun.

UNJUST' [*injuſtus*, L. *injuſte*, F.]

UNJUST'NESS [*injuſtitia*, L. *injuſtice*, F.] injuſtice.

UNKEMB'ED [of *un* and cemban, *Sax.* *incomptus*, L.] not combed.

UNKIND'NESS [of *un*, and prob. cyn, *Sax.* or kind, *Teut.* and *neſs*] unfriendlineſs.

To UNKING' [of *un* and cyngᵹe, or konnᵹ, *Sax.*] to depoſe a king, to deſpoil of royal authority.

UNKNIT' [of *un* and cnyttan, *Sax.*] not knitted.

UNKNOWN' [of *un* and cnapan, *Sax.*] not known.

UNLA'BOURED [*illaboratus*, L.] not having had pains taken about it.

To UNLA'DE [of *un* and hladan, *Sax.*] to unload.

UNLAMENT'ED [of *un* and *lamente*, F. of *lamentatus*, L.] not bewailed.

UNLAW'FULNESS [of *un*, laᵹa, law, and fulneſſe, *Sax.*] illegality illegitimateneſs.

UNLEARN'EDNESS [of *un*, leornian and neſſe, *Sax.*] voidneſs of erudition or learning.

UNLEAV'ENED [*ſans levain*, F.] not fermented with leaven.

UNLIBID'INOUS [of *un* and *libidinoſus*, L.] not luſtful, free from luſt, *Milton.*

UNLI'CENS'D [of *un* and *licence*, F.] not having allowance or permiſſion, *Milton.*

UNLIGHT'SOME, obſcure, *Milton.*

UNLI'KE [of *un* and ᵹelic, *Sax.*] not like.

UNLI'KELINESS, improbability.

UNLI'KENESS [of *un*, ᵹelic and neſſe, Sax.] diſſimilitude.

UNLIM'ITED *Problem* [in *Geom.*] is ſuch an one as is capable of infinite ſolutions; as to divide a triangle given into two equal parts, to make a circle paſs through two points aſſigned, *&c.*

To UNLOAD' [of *un* and hladan Sax.] to unburthen.

To UNLOCK' [of *un* and loc, of belucan, Sax.] to open or undo a lock.

UNLOOK'ED *for* [of *un* and locian, Sax.] unexpected.

To UNLOOSE' [of *un* and looſe, *Du.* leſan, Sax.] to looſen, to let looſe.

UNLOV'ELY [of *un* luſe and ᵹelic, Sax.] unamiable.

UNLOVE'LINESS [of *un* luſian and neſſe, Sax.] unamiableneſs, undeſervingneſs of love, unhandſomeneſs.

UNLUCK'INESS [of *un* luck, *Du.* and *neſs*] unfortunateneſs.

UNMA'DE [of *un* and macan, Sax.] not made.

To UNMAN' [of *un* and man] to deprive of manhood; alſo to behave unbecoming a man.

UNMAN'LINESS [of *un* Man and ᵹehcneſſe, Sax.] behaviour unbecoming a man.

UNMAN'NERLINESS [of *un* neg. *manieres*, F. and *likeneſs*] undecent behaviour.

UNMANU'RED [of *un* and *manouvrier*, F.] uncultivated, undunged.

UNMARK'ED, not taken notice of or obſerv'd, *Milton.*

UNMAR'RIED [*demarié*, F.] not married, *&c.*

To UNMAR'RY [*demarier*, F.] to diſſolve the matrimonial contract.

To UNMASK' [*demaſquer*, F.] to take off a maſk, to expoſe openly.

UNMAS'TERED [of *un* and *maitre*, F.] not overcome.

UNMAST'ED [*demâte*, F. or *un* and Mæſt, Sax.] without maſts.

UNMATCH'ED [of *un* and matt, *Du* Maca, Sax. a companion] not coupled, not paired, not equalled.

UNMEAS'URABLENESS [of *un meſurable*, F. and *neſs*] immenſeneſs, uncapableneſs of being meaſured.

UNMEET'NESS [of *un* Mæde and neſſe, Sax.] unfitneſs, *&c.*

UNMELT'ED [of *un* and mylᵹan, Sax.] not made fluid.

UNMER'CIFULNESS [of *un merci*, F. and *fulneſs*] cruelty.

UNMIND'FULNESS [of *un* ᵹemynbian, Sax. and neſſe] heedleſneſs, regardleſneſs.

UNMOLEST'ED [of *un moleſte*, F. of *moleſtatus*, L.] not diſturbed.

To UNMOOR' [*demarer*, F.] to weigh anchor.

UNMOV'ED [*immotus*, L.] not moved.

To UNMUF'FLE [of *un* muð, a mouth, and fealdian, Sax. to hide] to take off a muffler.

UNNA'TURALNESS [of *un* and *naturalis*, L. and *neſs*] repugnancy to nature; alſo an unnatural or inhuman behaviour or diſpoſition.

UNNE-

UNNE'CESSARY [of *un* and *neceſſaire*, F. of *L.*] not needful.

UNNUM'BERED [of *un* and *nombrè*, F. of *numeratus*, L.] not number'd.

UNOC'CUPIED [of *un* and *occupatus*, L. *occupé*, F.] unemployed, *&c.*

UNOPPO'S'D [of *un* and *oppoſé*, F.] without oppoſition, *Milton.*

UNORI'GINAL, not original, *Milton.*

To UNPACK' [of *un* and packen, *Du.*] to undo a pack or bundle.

UNPAID' [of *un* and *paye*, F.] not paid.

To UNPAR'REL *a Yard* [*Sea Phraſe*] is to take away the frames, called *Parrels*, which go round about the maſts.

UNPAR'ALLEL'D [of *un* and *parallelus*, L.] unequalled, unmatched.

UNPAR'DONABLE [*impardonnable*, F.] not to be forgiven.

UNPAWN'ED [of *un* and pfanden, *Teut.*] not put to pawn or pledge.

UNPEACE'ABLE [of *un* and *paiſable*, F.] unquiet, troubleſome.

UNPEACE'ABLENESS, unquietneſs, troubleſomeneſs.

UNPE'OPLED [*depeuplé*, F. *depopulatus*, L.] diſpeopled.

UNPERCEIV'ABLE [*imperceptible*, F. of *L.*] not to be perceived.

UNPERFORM'ING [of *un* and *performans*, L.] not performing, inefficacious.

UNPER'ISHABLE [of *un* and *periſſible*, F.] not capable of periſhing.

To UNPIN' [of *un* and pinban, Sax.] to take out a pin.

UNPLEAS'ANT [*deplaiſante*, F.] diſpleaſing.

UNPLEAS'ANTNESS [*qualité deplaiſantè*, F.] unpleaſingneſs.

UNPLEAS'ING [*deplaiſant*, F.] diſpleaſing.

UNPLEAS'INGNESS [of *un plaiſant*, F. and *neſs*] diſagreeableneſs.

UNPLOW'ED [of *un* and Plog, *Dan.*] not ploughed.

UNPOL'ISHEDNESS [*impoliriſſe*, F. *impolitia*, L.] roughneſs.

UNPOL'LED [of *un* and Pol, *Du.* a head] the hair being uncut.

UNPOLLU'TED [*impollutus*, L.] undefiled.

UNPRE'JUDICED [*non præjudicatus*, L.] free from prejudice.

UNPRE'CEDENTED } having no
UNPRES'IDENTED } precedent or example.

UNPREMED'ITATED [of *un præmeditatus*, L.] not deſigned.

UNPREPA'RED [*imparatus*, L.] unready.

UNPREVENT'ED, not prevented. *Milton.*

UNPROF'ITABLE [of *un* and *profitable*, F.] yielding no profit.

UNPROF'ITABLENESS [of *un profitable* and *neſs*] vainneſs, uſeleſneſs.

UNPROP'ERNESS [of *un propre*, F. or *improprietas*, L.] impropriety.

UNPROPOR'TIONATE, not proportional.

UNPROS'PEROUS [of *improſperus*, L.] unſucceſsful.

UNPROVI'DED [*depourveu*, F.] not furniſhed with, unready.

UNPUN'ISHED [*impunis*, L. *impuni*, F.] not puniſhed.

UNPU'RG'D, not clean's'd. *Milton.*

UNQUAIL'ED [of *un* and cpellan, Sax.] not quelled, overcome, brought under, conquered.

UNQUENCH'ABLE [of *un* cpencan, Sax. and *habilis*, L.] that cannot be quenched.

UNQUES'TIONABLE [of *un quæſtio* and *habilis*, L.] undoubted.

UNQUIE'T [*unquiet*, F. of L.] troubleſome, diſquiet.

UNQUIE'TNESS [of *inquieté*, F. of *inquietudo*, L.] diſturbance.

UNRAV'ELLED [of *un* and rabelen, *Du.*] to enſnare, or diſentangle a thing that is entangled; alſo to undo what has been done.

UNREAD'INESS [of *un* and rhwydd, *Brit.* or Zepeda and nerre, *Sax.*] unpreparedneſs.

UNRE'AL [of *un* and *realis*, L.] not real. *Milton.*

UNREA'SONABLENESS [of *deraiſonable*, F. and *neſs*] the being out of or contrary to reaſon; injuſtice, *&c.*

UNREBU'KABLE [prob. of *reboucher*, F.] not capable of, or not deſerving reprehenſion.

UNRECLAIM'ED [of *un* and *réclamatus*, L. or *reclamé*, F.] not called off from or reformed from ill habits, vices, *&c.*

To UNRE'VE *a Rope* [*Sea-Phraſe*] to pull a rope out of a block or pulley.

UNRE'COMPENSED [of *un* and *recompenſé*, F.] unrewarded, not made amends for.

UNREDEEM'ABLE [of *un* and *redimer*, F. of L.] that cannot be redeemed.

UNREFORM'ABLE [of *un reformatus*, &c.] not to be reformed.

UNREGARD'ED [of *un* and *regardé*, F.] not heeded.

UNREGARD'FUL, heedleſs.

UNREIN'ED [of *un* and *régere*, L.] not held in or govern'd with reins *Milton.*

UNRELENT'ING [of *un* and *relentant*, F.] impenitent.

UNREMIT'TABLE [of *un* and *remittere*, L.] that cannot be remitted or forgiven.

UNREMIT'TED [of *un* neg. and *remitto*, L.] not remitted or forgiven.

UNREMOV'ED [of *un* and *remué*, F. *immotus*, L.] not taken out of its place.

UNREPAIR'ED [of *un* and *reparatus*, L.] not put into good repair.

UNREPRIEV'ED [of *un* and *reprendre*, F. of L.] not reprieved, not reſpited for a time, *Milton*.

UNREPROV'ABLE [of *un reprouver*, F. and *able*] unblameable.

UNRESOL'VED [of *irreſolu*, F.] not determined or anſwered.

UNRESIST'ED [of *un* and *reſiſté*, F. of L.] not oppoſed.

UNRES'PITED [of *un* and *repit*, F.] not having any reſpit given, *Milton*.

UNREST' [unꝛeꝛt, *Sax.*] want of reſt or ſleep, diſquiet, waking. *Milton*.

UNRESTO'RABLE [of *un* and *reſtaurare*, L.] that cannot be rendred back again.

UNRESTRAIN'ED [of *un* and *reſtraint*, F. of L.] not limited.

UNREVEN'GED [of *un re* and *vangé*, F.] not avenged.

UNREVO'K'D [of *irrevocatus*, L.] not recalled. *Milton*.

UNREWARD'ED [of *un* and *re* peanb, *Sax.*] not recompenced.

UNRID'DLE [of *un* and aꝛeban, to read] to explain or expound a riddle.

UNRIG'GED [of *un* and pihtan, *Sax.*] not having rigging, undreſs'd.

UNRIGHT'EOUSNESS [of *un* pihtpiꝛe and neꝛꝛe, *Sax.*] injuſtice, iniquity.

UNRIPE'NESS [of *un* ꝛipe and neꝛꝛe, *Sax.*] immaturity.

To UNRIV'ET [of *un* and *riveter*, F.] to undo a rivet.

UNRI'VAL'D [of *un* and *rivalis*, L.] not outdone, *&c.*

UNROL'LED [*derolé*, F.] opened from a roll.

To UNROOST' [of *un* and hꝛoꝛtan, *Sax.*] to diſturb or take from the rooſt.

UNRU'LINESS [*irregularité*, F. of L.] ungovernableneſs.

To UNSAD'DLE [*un* and ſaðel, *Brit.* ꝛaðl, *Sax.*] to take off a ſaddle.

UNSA'FE [of *un* and *ſauf*, F. of *ſalvus*, L.] liable to danger.

UNSAID' [of *un* and ꝛæȝan, *Sax.*] not ſpoken.

UNSALE'ABLE [*incertæ deriv.*] not fit for ſale.

UNSALT'ED [of *un* and *ſali*, of *ſalitus*, L.] not ſalted.

UNSALU'TED [*inſalutatus*, L.] not ſaluted.

UNSANCT'IFIED [of *un* and *ſanctifié* F. of L.] unholy, not conſecrated.

UNSATISFAC'TORINESS [of *un ſatisfactoire*, F. of L. and *neſs*] unſatisfying quality.

UNSA'VORINESS [of *un ſavoureux*, F. of *ſaporus*, L. and *neſs*] inſipidneſs.

To UNSAY' [of *un* and ꝛæȝan, *Sax.*] to ſay to the contrary of what one has ſaid.

UNSCA'LED [*écaillé*, F. or *un* and ꝛceale *Sax.*] not having the ſcales ſcraped off.

To UNSCREW' [of *un* and *écrou*, F. ſchroeue, *Du.*] having the ſcrew looſened.

UNSCRIP'TURAL [of *un* and *ſcripturalis*, L.] not founded on the ſcripture.

UNSEAL'ED [of *un ſeellé*, F. of *ſigillatus*, L.] having no ſeal, *&c.*

UNSEARCH'ABLENESS [of *un rechercher*, F. *able* and *neſs*] inſcrutableneſs.

UNSEA'SONABLENESS [of *un ſaiſon*, F. *able* and *neſs*] the not being in proper time.

UNSEA'SONED [of *un* and *aſſaiſonné*, F.] not ſeaſoned.

UNSEEN' [of *un* and ꝛeon, *Sax.*] not viſible.

UNSEN'SIBLENESS [*inſenſibilité*, F. of L.] inſenſibillty.

UNSEP'ARABLENESS [of *inſeparabilis*, L. and *neſs*] an inſeparable quality.

UNSER'VICEABLENESS [of *un ſerviable*, F. and *neſs*] unprofitableneſs.

UNSET'TLEDNESS [prob. of *un* ꝛettan or ꝛetl. *Sax.* a bench, *&c.* and *neſs*] an unſettled ſtate, *&c.*

To UNSEW' [of *un* and ꝛiepan, *Sax.*] to undo what was ſewn.

UNSHA'DY [of *un* and ꝛceapiȝ, *Sax.*] having no ſhade, open.

UNSHA'KEN [of *un* and ꝛceacan, *Sax.*] not ſhaken.

UNSHA'PEN [of *un* and ꝛcapen, *Sax.*] unformed.

UNSHA'VEN [of *un* and ꝛceaꝛan, *Sax.*] not ſhaved.

UNSHEATH'ED [of *un* and ꝛceað, *Sax.*] drawn out of the ſheath.

UNSHAR'D' [of *un* and ꝛcyꝛian, *Sax.*] not divided into ſhares.

UNSHOD' [of *un* ꝛceo ð, *Sax.*] not having the ſhoes on.

UNSHORN' [of *un* and ꝛceaꝛan, *Sax.*] not having the wool clipp'd off.

UNSHUT' [of *un* and ꝛcyttan, *Sax.*] not cloſed up, *&c.*

UN-

UNSIGHT'LY [of *un* and ȝeſıȝðe, *Sax.*] not pleaſant or beautiful to the ſight.

UNSKIL'FULNESS, ignorance, unexperiencedneſs.

To UNSLOUGH' *a boar*, to rouze him out of his harbour.

UNSO'CIABLE [*inſociabilis*, L.] not a good companion, *&c.* F.

UNSO'CIABLENESS, an inſociable humour.

UNSOUGHT' [of *un* and ȝeſecan, *Sax.*] uot ſought or looked for.

To UNSOL'DER [*deſſoudre*, F.] to take off ſolder.

UNSO'LED [*deſſolé*, F.] having the ſoles taken off.

UNSOL'ID [of *un* neg. and *ſolidus*, L.] hollow.

UNSOUND' [of *un* and ſunð, *Sax.*] not ſolid, unhealthful, *&c.*

UNSOUND'NESS [of *un* ſunð and neſſe, *Sax.*] unhealthineſs; alſo the not being ſolid, right, or true.

UNSPA'RING [of *un* and ſpaȝnian, *Sax.*] free, liberal, generous, bountiful.

UNSPEAK'ABLE [of *un* ſpæcan, *Sax.* and *able*] unutterable.

UNSPOT'TED, having no ſpots, *&c.*

UNSTAI'EDNESS [of *un* and *etayé*, F. and *neſs*] want of ſedateneſs, gravity, *&c.* levity.

UNSTAIN'ED [of *un* and *diſteint*, F.] having no ſtain, immaculate.

UNSTANCH'ED [of *un* and *etanché*, F.] (of blood) not ſtopped.

UNSTEAD'INESS } [of *un* and
UNSTED'FASTNESS } ſtæðneſſe, *Sax.*] unconſtancy, want of fixedneſs and reſolution.

UNSTED'FAST [of *un* and ſtæðiȝ, *Sax.*] unfixed, irreſolute, *&c.*

UNSTIR'RED [of *un* and ſtyrian, *Sax.*] unmoved.

To UNSTITCH' [of *un* and ſtice, *Sax.*] to pick out ſtitches.

To UNSTOCK *a Gun*, is to take off the ſtock from the barrel.

To UNSTOP' [of *un* and ſtopper, *Dan.* or *entouper*, F.] to open a ſtoppage.

UNSTRUNG' [of *un* and ſtrenȝ, *Sax.*] not furniſhed with ſtrings.

UNSUBDU'ABLE [of *un* neg. and *ſubdere*, L. and *able*] that cannot be ſubdued.

UNSUBDU'ED [of *un* and *ſubditus*, L.] not brought under.

UNSUCCES'SFUL [of *un ſuccez*, F. of *un ſucceſſus*, L. and *full*] not ſucceeding well.

UNSUF'FERABLY, intolerably, unbearably, *&c.*

UNSUIT'ABLE [of *un ſuite*, F. and *able*] diſagreeable.

UNSUIT'ABLENESS [of *un ſuite*, of *ſuivre*, F. *able* and *neſs*] a diſagreeable quality, *&c.*

UNSUL'LIED [of *un* and *ſali*, F.] not ſoiled, the luſtre not impaired.

UNSUPPORT'ED [of *un ſupporté*, F. of L.] not born up by any thing underneath, or by any aid or aſſiſtance.

UNSURMOUNT'ABLE [of *un ſurmonter*, F. *&c.*] not to be ſurmounted or gotten over.

UNSURPAS'SABLE [of *un ſurpaſſer*, F. &c.] that is not to be exceeded or gone beyond.

UNSUSTAIN'ED [of *un* and *ſuſtentatus*, L.] not born or held up.

To UNSWAD'DLE [of *un* and ſpeðele, *Sax.*] to unlooſe ſwaddling cloths.

To UNSWATH'E [of *un* and ſpeðan, *Sax.*] to undo ſwathes of childrens rollers.

UNSWORN' [of *un* and ſpeꝛnian, *Sax.*] not depoſed upon oath.

UNTAINT'ED [of *un* and *teint*, F. or q. *attinctus putredine*, L.] not corrupted.

UNTA'KEN [of *un* and *taget*, *Dan.*] not apprehended, *&c.*

UNTA'MED [of *un* neg. and tamian, *Sax.*] not made gentle, *&c.*

To UNTAN'GLE [prob. of *un* and tanȝl, *Sax.*] to undo an entanglement.

UNTAN'NED [of *un* and ȝetannan, *Sax.*] not tanned.

UNTAST'ED [of *un* and taſten, *Teut.* or *taſte*, F.] not taſted.

UNTAUGHT' [of *un* and tæcan, *Sax.*] not taught.

UNTEACH'ABLENES [of *un* tæcan, *Sax. able* of *habilis*, and neſſe, *Sax.*] uncapableneſs of being taught.

UNTE'NABLE [of *un* and *tenable*, F. of *tenere*, L.] that cannot be held or kept.

UNTHINK'ING, without thought.

UNTHINK'INGNESS [of *un* ðincan, *Sax.* and neſſe] thoughtleſneſs.

UNTHOUGHT' [of *un* ðoht, *Sax.*] not thought of.

UNTHRIFT'INESS [of *un* ðuꝛtiȝ, and neſſe, *Sax.*] waſtefulneſs, prodigallity.

To UNTHRONE' [of *un* and *throuus*, L. *dethroner*, F. of *L.*] to dethrone.

To UNTI'E [of *un* and tian, *Sax.*] to looſen what was tied.

UNTIL'LED [of *un* and tilian, *Sax.*] uncultivated.

UNTIME'LINESS [of *un* timelic and neſſe, Sax.] the being out of proper time.

UNTI'RED [of *un* and tiɲian, *Sax.*] unwearied.

UNTO [unto, *Sax.*]

UNTOLD' [of *un* and tellan, *Sax.*] not ſaid or numbred.

UNTOUCH'ED [of *un* and *touché*, F.] not touched or meddled with.

UNTOW'ARDLINESS [of *un* to-pandlic, and neꝛꝛe, *Sax.*] diſobedience, ſtubbornneſs, naughtineſs.

UNTRAC'TABLENESS [of *intractabilis*, and *neſs*] want of capacity or inclination to be managed, *&c.*

UNTRI'ED [prob. of *un* and *tentatus* L.] not eſſayed.

UNTRIM'MED [of *un* and ȝetꝛymmed, *Sax.*] not adorned, unhaven.

UNTROD' [of *un* and tꝛeden, *Sax.*] not trodden upon.

UNTRUE' [of *un* and tꝛipe, Sax.] falſe.

UNTRUST'INESS [of *un* tꝛeope, and neꝛꝛe, *Sax.*] unfaithfulneſs.

UNTRUTH' [of *un* and tꝛeoꝺðe, *Sax.*] falſity,

To UNTUCK', to undo or looſen that which was tucked up.

To UNTWIST' [of *un* and ȝetpiꝛan, *Sax.*] to undo what is twiſted.

To UNVAIL' [of *devoiler*, F. *develare*, L.] to uncover, *&c.*

UNVAL'UABLE [of *un valeur*, F. *valor*, L. and *able*] ineſtimable.

UNVAN'QUISHED [*invaincu*, F.] unconquered.

UNVA'RIABLE [*invariabilis*, L.] not to be, or that cannot be varied.

UNVINCIBLE [*invincibilis*, L.] unconquerable, not to be overcome.

UNVIS'ITED [of *un* and *viſité*, F.] not viſited or gone to ſee.

UNU'NIFORM [of *un* neg. and *uniformis*, L.] not uniform.

UNU'SUALNESS [of *un uſualis*, L. and *neſs*] rareneſs, uncommonneſs.

UNUT'TERABLE [of *un* uttep, *Sax.* and *able*] unſpeakable.

UNWAL'LED [of *un* and pall, *Sax.*] without walls.

UNWAR'LIKE [of *un* and pæɲlic, *Sax.*] not like a warrior.

UNWA'RINESS [of *un* pæniȝ, and neꝛꝛe, *Sax.*] uncautiouſneſs.

UNWARN'ED [of *un* and peꝛnian, *Sax.*] not having had warning.

UNWAR'RANTED [of *un* and pæɲian, *Sax.*] not ſecured by authority, *&c.*

UNWASH'EN [of *un* and pæcꝛan, *Sax.*] not waſhed.

UNWATCH'ED [of *un* and peccian, *Sax.*] not guarded by a watch, *&c.*

UNWA'TERED [of *un* and pæteꝛ, or pætꝛian, *Sax.*] not moiſtened, *&c.* with water.

UNWEAN'ED [of *un* and aneneð, *Sax.*] not taken from the breaſt.

UNWEAR'IED [of *un* and peꝛiȝan, *Sax.*] untired.

To UNWEAVE' [of *un* and peaꝛan *Sax.*] to undo what was woven.

UNWED'DED [of *un* and peddian, *Sax.*] unmarried.

UNWEL'COMENESS [of *un* pilcumian and neꝛꝛe, *Sax.*] diſagreeableneſs to.

UNWHOL'SOMENESS [of *un* hælꝛom and neꝛꝛe, *Sax.*] unhealthineſs, *&c.*

UNWIELD'INESS [of *un* pealdan and neꝛꝛe, *Sax.*] unmanageableneſs, or unhandineſs by reaſon of great bulk.

UNWIL'LINGNESS [of *un* pillunȝ, of pillan, and neꝛꝛe, Sax.] an unwilling temper.

To UNWIND' [of *un* and pindan, Sax] to undo what was wound.

UNWISH'ED [of *un* and ȝepiꝛcian, Sax.] not deſired, *&c.*

UNWIT'TING [of *un* andpittan, Sax.] not knowing.

UNWON'TED [of *un* and punian, Sax.] unaccuſtomed.

UNWORK'MANLIKE [of *un* peꝛcman and ȝelic, Sax.] bungling, not artificial.

UNWORN' [of *un* and peꝛan, Sax.] not worn.

UNWORTH'INESS [of *un* pyꝛðic, and neꝛꝛe, Sax.] undeſervingneſs.

UNWOUND' [of *un* and apindan, Sax.] not wound up.

UNWO'VEN [of *un* and peaꝛan, *Sax.*] not weaved.

UNWOUND'ED [of *un* and pundian, *Sax.*] having received no wound.

UNWREATH'ED [of *un* and pꝛeoðian, Sax.] having the wreath untwiſted; alſo without a wreath.

To UNWRINK'LE [of *un* and pꝛinclian, *Sax.*] to ſmooth out wrinkles.

UNWRITH'EN [of *un* and pꝛiðan *Sax.*] unwreathed, untwiſted, ſtraightned.

UNWRIT'TEN [of *un* and pꝛitan, *Sax.*] not written.

UNWROUGHT' [of *un* and peoꝛcian, *Sax.*] unworked.

To UNYOK'E [of *un* and ȝeoc, *Sax.*] to ſet free from the yoke.

VOCAB'ULARY [*vocabulaire*, F. of L.] a word-book, a little dictionary containing a collection of words.

VO'CALLY [of *vocaliter*, L.] with the voice.

VO'CAL-

VO'CALNESS [*vocalitas*, L.] a vocal quality.

VOCA'TION, a calling, an employ, a courſe of life to which one is appointed, *F.* of *L.*

VOCA'TION [in *Theology*] the grace or favour which God does any one in calling him out of the way of death, and putting him into the way of ſalvation.

VOICE *in general*, ſignifies a ſound or noiſe, but in *Muſick* more particularly a human voice. *Ital.*

VOCIFERA'TION, a bawling or crying out a loud, *L.*

VOICE [*vox*, L. *voix*, F.] a ſound proceeding out of the mouth, a cry; alſo a vote; alſo the right of voting upon any occaſion.

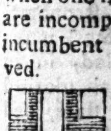
VOICE *of God* [in a *Spiritual Senſe*] the divine command.

Articulate VOICES, are ſuch, ſeveral of which conſpire together to form ſome aſſemblage or little ſyſtem of ſounds, as in expreſſing the letters of the alphabet, ſeveral of which joined together form words.

Inarticular VOICE, are ſuch as are not organized or aſſembled into words, as the barking of dogs, the braying of aſſes, the lowing of oxen, the ſinging of birds, the hiſſing of ſerpents, *&c.*

VOID'ABLE, that may be voided.

VOID'ANCE [in the *Canon Law*] the want of an incumbent upon a benefice, and it is two-fold, either *de juré*, as when one holds ſeveral benefices, which are incompatible, or *de facto*, when the incumbent is dead and actually deprived.



VOID'ED [in *Heraldry*] is when an ordinary has nothing to ſhew its form, but an edge, all the inward part being ſuppoſed to be evacuated or cut out, ſo that the field appears through it, as a croſs voided. See the eſcutcheon.

VOID'ER [in *Heraldry*] one whoſe figure is much like that of the flaſk, or flanch, only that it doth not bend ſo much

A VOIDER, a table baſket for plates, knives, *&c.* alſo a painted or japanned veſſel to hold ſervices of ſweet-meats.

VOID'ING [*vuidant*, F.] diſcharging or throwing out by ſtool, urine, or vomit.

VOID'NESS [of *vuide*, F. and *neſs*] emptineſs.

VOL [in *Heraldry*] ſignifies both the wings of a fowl.

Un demi VOL [in *Heral.*] ſignifies one wing.

VOLA'CIOUS [of *volare*, L.] apt or fit to fly.

Camp VOLANT, a flying camp. *F.*

VOL'ATILENESS [of *volatile*, F.] a volatile nature, fleetingneſs; alſo a property of bodies whoſe particles are apt to evaporate with heat.

VOLATILIZA'TION [in *Chymiſtry*] the act of rendring fixed bodies volatile; or of reſolving them, by fire into fine ſubtil vapour or ſpirit, which eaſily diſſipates or flies away.

VOL'LEY [prob. of *voluntarius*, L. willing, free] a diſcharge of muſquets by a whole company, *&c.* or a party at once.

Revers'd VOLT [with *Horſemen*] is a tract of two treads, which a horſe makes with his head to the centre, and his croup out; ſo that he goes ſideways upon a walk, trot, or gallop, and traces out a ſmall circumference with his ſhoulders, and a larger one with his croup.

Demi VOLT, is a demi round of one tread or two, made by a horſe at one of the angles of the volt, or elſe at the end of the line of the paſſade, ſo that being near the end of this line, or elſe one of the corners of the volt, he changes hands to return by a ſemi-circle, to regain the ſame line.

To make VOLTS } [in the
To manage upon VOLTS } *Academies*] ſignifies to make a gate of two treads, by the horſe going ſide-ways round the centre, in ſuch a manner, that theſe two treads make parallel tracts, the larger by the fore feet, and the ſmaller by the hinder feet, the croup approaching towards the center, and the ſhoulders bearing outwards.

Demi VOLTS, *of the length of a horſe*, are ſemi-circles of two treads, which a horſe traces in working ſide-ways, the haunches low, and the head high, turning very narrow; ſo that having formed a demi-round, he changes the hand to make another, which is again followed by another change of hand, and another demi-round that croſſes the firſt, and may be compared to a figure of 8.

VOL'UBLENESS [*volubilitas*, L.] an aptneſs to roll.

VOL'UME [*volumen*, of *volvere*, L. to roll] becauſe the ancients uſed to write on rolls] a book of a reaſonable ſize

ſize fit to be bound up by itſelf; alſo a part of a large book. *F.*

VOLUM'NUS [among the *Romans*] 2 deities, who as they imagined, governed the wills and paſſions of men and women, and inclined them to virtue. They were adored the one by the men, and the other by the women, as favourable to matrimony, in maintaining a good correſpondence between the huſband and wife.

VOLUNTEER'S, gentlemen who, without having any certain poſt or employ in the army, go upon warlike expeditions, and run into dangers only to gain honour and preferment.

VOLUP'IA [with the *Romans*] the goddeſs of *Pleaſure*, to whom they built a temple, and repreſented her like a young woman prettily dreſt and treading upon virtue.

VOLUP'TABLE [*voluptabilis*, L.] delightful, pleaſurable.

VOR'TEX [in *Meteorology*] a ſudden, rapid, violent motion of the air, in gyres or circles, *L.*

VO'TING [*votant*, F.] giving his vote, or ſuffrage at the election of a magiſtrate, or making a law, *&c.*

VO'TIVE [*votivus*, L.] of or belonging to a vow.

VOTIVE *Medals*, [with *Antiquaries*] thoſe whereon the vows of the people for the emperors or empreſſes are expreſſed.

VOUCH'ER, a perſon vouched at law, or a perſon who is to warrant or vouch for another, who in reſpect hereof is called a *Voucher*.

VOUCHER' [in *Law*] the tenant who calls another perſon into court, bound to warranty him, and either to defend the right againſt the demandant, or to yield him other lands, *&c.* to the value.

Foreign VOUCHER [in *Law*] is when the tenant being impleaded in a particular juriſdiction, as at *London* or elſewhere, vouches one to warranty, and prays he may be ſummoned in ſome other county, out of the juriſdiction of that court.

VOUCHER, a ledger-book, or book of accompts, wherein are entred the warrants for the accomptants diſcharge.

VOUCHSA'FING [of *vouchant*, of *voucher*, and *ſauf*, F.] condeſcending graciouſly, granting.

VOUSSOIR'S [in *Architect.*] the ſtones, that form the arch. *F.*

VOY'AGING [*voyageant*, F.] travelling or going by ſea.

UPBRAID'ING [of up-ȝeþæban, *Sax.*] twitting, reproaching.

UPHOLD'ERS were incorporated a maſter, 3 wardens, 31 aſſiſtants, 121 on the livery; for which the fine is 4*l.* 10*s.* and the ſtewards 11*l.* Their arms are on a chevron, between 3 tents as many roſes. Their hall is in *Leaden-hall-ſtreet*.

UPLAND'ISH [of *up* and land, *Sax.*] belonging to the uplands or high-grounds.

UP'PISHNESS, elevatedneſs of mind.

UP'RIGHT [with *Heralds*] is a term uſed of ſhell-fiſhes, when they ſtand ſo in a coat of arms; for, becauſe they want fins, they cannot properly be ſaid to be hauriant, becauſe that term properly belongs to ſcaly fiſhes. See the *Eſcutcheon*.

UP-SIDE [of *up* and ȝiꝺe, *Sax.*] the higher ſide.

UPSTAID' [of *up* and *etaye*, F.] ſupported or born up, *Milton*.

UPTURN'S [of *up* and ƿẏnnan, *Sax.*] turns up, *Milton*.

UPWHIRL'D' [of *up* and hƿẏrfan, *Sax.*] whirled upwards.

URA'NIA [of *ὐρανὸς*, Gr. Heaven] the daughter of *Jupiter* and *Mnemoſyne* (according to the poets) to whom is attributed the invention of aſtronomy.

URA'NIA [in *Painting*, &c.] is repreſented as a beautiful lady in an azure robe, having her head adorned with a coronet of bright ſtars, and holding in her right-hand the celeſtial globe, and the terreſtrial in her left.

URBA'NE [*urbanus*, L.] courteous, civil.

URBANE'NESS [*urbanitas*, L.] courteſy, civility, civil behaviour, good manners or breeding.

URDA'E [in *Heraldry*] as a *Croſs Urdæ*, is a croſs that terminates in the manner of a lozenge, as in the eſcutcheon.

URIM *and* THUMMIM. *Spencer* is of opinion that theſe were two little golden figures, which gave reſponſes, which were ſhut up in the pectoral, as in a purſe, and which anſwered with an articulate voice, to all ſuch queſtions as were put to them by the high prieſt.

He

He ſupports his opinion by the authority of St. *Jerome* and of *Cedrenus*, among the ancients, and of ſome *Rabbins*; of *Cornelius a Lapide*, and of *Louis de Dieu* among the *Moderns*. *Plato* ſeems to have had the ſame thought: He ſays there were upon the breaſt-plate two figures in embroidery of great virtue; one of which repreſented *Truth*, and the other *Manifeſtation*.

Mr. *Le Clere* will have it, that *Urim* and *Thummim* were the names of ſome precious ſtones, that compoſed a great collar, which hung down upon the breaſt of the high prieſt, which might be imitated from the *Egyptians*, among whom the chief officer of juſtice wore about his neck a figure of *Truth*, engraven upon precious ſtones, and hanging on a golden chain.

Peter Vallenſis, in a letter written from *Cairo*, ſays, that he ſaw in *Egypt* a very ancient mummy, with a great collar hanging upon its breaſt, at the end of which was a tablet of gold, whereon might be perceived the image of a bird engraven.

It is not eaſy to ſay, whether the *Hebrews* had imitated this from the *Egyptians*, or whether the *Egyptians* had taken their model from the *Hebrews*; but it may be conjectured, that the *Urim* and *Thummim* of the *Hebrews*, might have ſome relation to the image of *Truth* of the *Egyptians*.

However, it is not probable, that *Moſes* repreſented either in relief or embroidery, or engraving any figure of a man or other animal: But no ill conſequence can follow from ſuppoſing that he might repreſent there ſome myſterious figure or hieroglyphick, ſuch as the Cherubims were.

U'RINE [*urine*, F. of *urina*, L. of οὖρον, Gr.] by chymical writers it is expreſs'd by this character ⚍.

UR'NA [with the *Romans*] a veſſel uſed to draw out of it the names of thoſe who were firſt to engage at the publick plays; alſo into which they threw notes, by which they gave their votes in publick aſſemblies and courts of juſtice.

Sepulchral URNS [among the *Romans*, &c.] veſſels of earth commonly in the form of an oil jarr, in which were put the aſhes of the dead after the bodies had been burnt, theſe were ſometimes depoſited under tomb ſtones, or within vaults or graves; and ſometimes they were kept in houſes by relations of the deceaſed; tho' theſe urns were generally made of earth, yet ſome great perſons have had them made of gold, ſilver, marble, *&c.*

UR'SA *major*. *Heſiod* tells us, ſhe was the daughter of *Lycaon*, and dwelt in *Arcadia*, and was ſo devoted to the ſtudy of hunting, as to be one of the companions of *Diana*, in ranging the mountains. And that after ſhe had been debauched by *Jupiter*, ſhe concealed it from the goddeſs; but her belly growing big, ſhe being near her time, *Diana* diſcovered it, as ſhe was bathing herſelf, and being angry at her, transformed her into a bear, and ſhe brought forth *Arcas*. And that ſhe, wandring on the mountains, was found by ſome ſhepherds, and brought to her father *Lycaon*, together with her infant, for a preſent. Some time after ſhe entered the temple of *Jupiter*, which was unlawful for her to do; and when her ſon *Arcas* and the *Arcadians* followed her to kill her, for violating the law, *Jupiter*, mindful of the converſation he had had with her, ſnatched her away and placed her among the ſtars, and called her *Urſa*, on account of what had happened.

URSA *major* [in *Aſtron.*] the great Bear, a conſtellation in the northern hemiſphere, containing, ſome ſay, 35, others 36, but according to the *Britannick* catalogue 215 ſtars.

USE *and Cuſtom* [in *anc. Law*] is the ordinary method of acting or proceeding in any caſe, which by length of time has obtained the force of a law.

U'SES *and Cuſtoms* [in *Maritime Affairs*] are certain maxims, rules, or uſages, which make the baſe or groundwork of maritime juriſprudence, by which the policy of navigation and commerce of the ſea are regulated.

USH'ERSHIP [of *huiſſier*, F.] the office of an uſher.

USUFRUC'TUS } [in the *Civil*
US'UFRUI'T } *Law*] is the enjoyment or poſſeſſion of any effect, or the right of receiving the fruits and profits of an inheritance or other thing, without the faculty of alienating or damaging the property thereof. *L.*

USU'RIOUSNESS [of *uſurarius*, L. and *neſs*] an uſurious or extortioning quality or diſpoſition.

USU'RIOUS *Contract* [in *Law*] a bargain or contract, whereby a man is obliged to pay more intereſt for money than the ſtatute allows.

USURP'ER [*uſurpator*, L. *uſurpeur*, F.] one who wrongfully ſeizes that which is the right of another.

UT-

UT'MOST [uttemeſt, *Sax.*] the greateſt power of ability; alſo the fartheſt diſtance, *&c.*

UT'TERABLE [of uttep, *Sax.* and *able*] capable of being uttered.

VUL'CAN [ſo called of *volando* flying, and *candens* growing hot, or of *majore vi ignis*, and *fulgere*, q. *Fulganus*, *Varro*] according to the poets, was the god of fire, and the ſon of *Jupiter*, by his wife *Juno*, but being very deformed, when *Jupiter* ſaw how ill-ſhapen and ugly he was, he kicked him down from Heaven, and by falling upon the earth; the poor babe broke one of his legs, whereof he halted ever after. But *Thetis* and the nymphs took pity of him, and nurſed him up: And when he came to be of years he followed the trade of a blackſmith, and wrought for the reſt of the gods, eſpecially for *Jupiter*, for whom he made thunderbolts; for that purpoſe he had ſeveral forges or ſhops in the iſles of *Lemnos*, *Lipara*, and in mount *Ætna*. He had aſſiſtants or journeymen, that were called *Cyclops*, becauſe they had but one great eye in the middle of their forehead; the moſt noted of which were *Brontes*, *Steropes*, *Pyracmon*. *Vulcan* had two wives, *Aglaiæ* and *Venus*; but *Venus* had no kindneſs for him, by reaſon of his deformity; and therefore ſought ſatisfaction ſomewhere elſe, and readily accepted of the embraces of *Mars*: But *Apollo* gave notice of their meeting to *Vulcan*, who found a way to ſurprize *Mars* in the embraces of his wife, and ſpreading his net all over the place, caught them together; and to put them to the greater ſhame, he ſent for all the gods to be witneſſes of their diſhoneſty and his diſhonour. To *Vulcan* is aſcribed the making the chariot of the ſun, and the armour of the gods and the heroes. His feaſts were named *Protervia*, in which the *Romans* ran about with lighted torches in honour of him. At the foot of mount *Ætna* there was a temple erected, and a grove planted in honour of him, which was kept by a dog, who (it is ſaid) would tear the vicious in pieces (if they offered to approach) but would fawn upon ſuch as were virtuous and good. By *Vulcan* is underſtood to be meant natural heat; and therefore the *Egyptians*, in their *Hieroglyphicks*, repreſented *Vulcan* by an egg, proceeding out of the mouth of *Jupiter*. There were ſeveral *Vulcans*; the firſt was the ſon of *Cælus*, the ſecond of *Nilus*, named *Otas*, the third of *Jupiter* and *Juno*, and the fourth the ſon of *Mænalius*, who dwelt near *Sicily*, in the iſlands called *Vulcaniæ Inſulæ*. The ancients painted him in a ſcarlet robe, having an anvil ſtanding by him.

VUL'GATE, a name given to a *Latin* tranſlation of the bible, which is ſaid to have been made from the *Hebrew* about *A. C.* 400, which was approved and authorized by the council of *Trent*, as the only true verſion, and the Popes, *Sixtus* V. and *Clement* VIII. took much care to have it publiſhed correct in the year 1590. Nevertheleſs upon examination many imperfections were diſcovered; upon which another edition was publiſhed in 1592, which is looked upon to be the model of all the editions that have been publiſhed ſince; and this edition is held as authentick by the church of *Rome*; but notwithſtanding this, it is not denyed by the moſt learned and ſkilful *Roman Catholick* divines, that there are many faults yet remaining in it; but they ſay, that the correctors had good reaſon not to amend them at that time.

VUL'NERABLENESS [of *vulnerare*, L. *able* and *neſs*] capableneſs of being wounded.

VULN'ING [in *Heraldry*] wounding, a term uſed of a pelican.

VUL'TURE [*Hieroglyphically*] was by the *Egyptians* uſed to repreſent nature; they having this notion, that this bird does not conceive according to the uſual manner, by copulating with a male, being all females; and that they brought forth eggs by receiving into their bodies the northern or weſtern wind, which cauſed them to conceive. The *Vulture* was alſo an emblem of mercy; for the Naturaliſts ſay, that ſhe never ſeeks any prey, nor flies from her neſt, until the young ones come to a conſiderable bigneſs, and in the mean time nouriſhes them with her blood, which they ſuck out of her thighs and breaſt.

VUL'VA [with *Phyſicians*] the *Uterus*, the womb or matrix; alſo the paſſage, or neck of the womb, *&c.* L.

UXO'RIOUS [*uxorioſus*, L.] overfond of, or doting upon a wife.

UXO'RIOUSNESS [of *uxorius*, L. and *neſs*] over-fondneſs of a wife.

UXO'RIUM [among the *Romans*] a mulct or forfeit paid for not marrying; alſo money exacted by way of fine from thoſe who had no wives.

W

W, *Roman*; *w*, Italick, ꝟ ꝟ, *Engliſh*; Ƿ ƿ, *Saxon*; is the 21ſt letter of the alphabet; it is a letter not uſed by the ancients, either *Aſiaticks*, *Grecians*, or *Romans*; but it was by the northern nations, the *Teutones*, *Germans*, *Saxons*, &c. and at this day is not uſed by the *French*, *Spaniards*, *Portugueſe*, or *Italians*. It is compounded of two V conſonants. It loſes its ſound after *o*, as *cow*, *how*, &c. and before *r*, as *wrath*, *wretch*, *write*, *wrong*, *wrung*, &c.

WAG'GING [of paȝian, Sax.] moving, ſtirring, ſhaking.

WAG'GONAGE, waggon-money, money paid for the hire of driving waggons.

WAKE [*Sea Term*] the ſmooth water that runs from a ſhip's ſtern when ſhe is under ſail; a ſhip is ſaid *to ſtay to the Weather of her Wake*, when in her ſtaying ſhe is ſo quick, that ſhe does not fall to the leeward upon a tack; but that when ſhe is tack'd, her *Wake* (*i. e.* the ſmooth water a ſtern) is to the leeward, which is a ſign that ſhe feels her helm very well, and is quick of ſteerage.

WAKES [of pacian, Sax. to keep awake, becauſe on the vigils of thoſe feaſts the people were wont to awake from ſleep, at the ſeveral vigils of the night, and go to prayers. But *Spelman* rather derives them of ȝac, drunkenneſs, becauſe in celebrating them, they generally ended in drunkenneſs] they are vigils or country feaſts, uſually obſerved on the ſunday next after the ſaint's-day to whom the pariſh church was dedicated, in which they uſed to feaſt and dance all night. They took their original from a letter that *Gregory the Great* ſent to *Melitus* the abbot, who came into *England* with St. *Auſtin*, in theſe words. "It may therefore "be permitted them on the dedication "days, or other ſolemn days of mar-"tyrs, to make them bowers about "the churches, and refreſhing them-"ſelves, and feaſting together after a "good religious ſort; kill their oxen "now to the praiſe of God and in-"creaſe of charity, which before "they were wont to ſacrifice to the "devil, *&c.*" But now the feaſting part is all that is retained.

A Cock's WALK, a place where fighting cocks are kept ſeparate from others.

WALK [with *Horſemen*] is the ſlowaſt and leaſt raiſed goings of a horſe; which the duke of *Newcaſtle* deſcribes by the two legs diametrically oppoſite in the air, and two upon the ground at the ſame time, in the form of St. *Andrew's* croſs; but other authors ſay, it is a motion of two legs of a ſide, one after the other, beginning with the hind-leg firſt.

WALLOON *Language*, is ſuppoſed to be that of the ancient *Gauls*. The language ſpoken by the *Walloons*, the inhabitants of a conſiderable part of the *Spaniſh* Low countries, *viz.* thoſe of *Artois*, *Hainault*, *Namur*, *Luxemburg*, and part of *Flanders* and *Brabant*.

WAN'NESS, pale-facedneſs.

WANT'ING [of panian, Sax.] deficient, needy, *&c.*

WAN'TONNESS [*incertæ etymologiæ*, but perhaps of wenteln, *Du.* to turn round about, wanton folks being friſky, unleſs you had rather, with *Minſhew*, derive it of *want one*, i. e. *to want one to play withal*] waggiſhneſs, friſkineſs, laſciviouſneſs.

WA'PENTAKES [prob. of pæpen, armour, and ȝetæcan, Sax. to give up or ſurrender, it being a cuſtom for the inhabitants to preſent their weapons to their lord, in token of ſubjection; or a cuſtom, that when he that came to take the government of a hundred, was met by the better ſort of people, they touched his weapon or lance with their ſpears, by which ceremony they were united together, and entred into a mutual aſſociation] the ſame as an hundred or diviſion of a county.

WAR *no more* [*Sea Phraſe*] is a direction to him at the helm, to keep the ſhip as near the wind as poſſible.

WAR. The *French* are ſaid to be like a flea, quickly ſkipping into a country, and ſoon leaping out again. The *Spaniard* like a crab, creeping into a place ſlowly, and not to be expelled without great violence. The *German* like a louſe, ſlowly maſtering, and as ſlowly driven out

Holy WAR, a war anciently maintain'd by leagues and croiſades, for the recovery of the holy land.

Civil WAR } is that between ſub-
Inteſtine WAR } jects of the ſame realm, or parties in the ſame ſtate.

Place of WAR, is a place fortified on purpoſe to cover and defend a country, and ſtop the incurſion of an enemies

army: alſo a place wherein are the magazines of proviſions or ſtores of war, for an army encamped in the neighbourhood, or to repair to for winter quarters.

Council of WAR, is an aſſembly of great officers call'd by a general or commander, to deliberate with him on enterprizes and attempts to be made.

WARD-*Hook* [with *Gunners*] a rod or ſtaff with an iron end, turned in a ſerpentine manner, to draw the wads or oakam out of a gun, when it is to be unloaded.

WARD'ENSHIP, the office of a warden of a company, *&c.*

WARP'ED [ȝepeꝛpeꝺ of peoꝛpan, Sax.] caſt or bent, as boards not well dry'd; alſo drawn out, as a weaver's warp.

WAR'PEN [of paꝛ and penniȝ, Sax.] a contribution in the *Saxon* times towards war, or for providing arms.

WAR'RANT [with *Horſemen*] a jockey that ſells an horſe is by an inviolable cuſtom to warrant him, and in caſe he ſold him under ſuch infirmities that are not obviouſly diſcovered, and ſo may eſcape the view of the buyer, as purſineſs, glanders, unſoundneſs, *&c.* he is obliged in nine days, to refund the money, and take back the horſe; but he does not warrant him clear of ſuch infirmities as may be ſeen and diſcerned.

WAR'RANTABLENESS [of *warrant*, *Brit.* or penꝛian, Sax. to defend, or of *garantir*, F. *able* and *neſs*] juſtifiableneſs, *&c.*

WAR'RANTED [*garanti*, F.] ſecured by covenant; promiſed to be ſecured or maintained, *&c.*

WAR'RANTERS [*garandees*, F.] thoſe that promiſe or covenant to ſecure a thing purchaſed to the purchaſer.

A WASH-BOWL [pæcȝe-bolla, Sax.] a veſſel to waſh in.

WASHING [with *Goldſmiths*, &c.] are the lotions whereby they draw the particles of gold and ſilver out of the aſhes, earth, ſweepings, *&c.*

WASHING [in *Painting*] is when a deſign, drawn with a pencil or crayon, has ſome one colour laid over it with a pencil as *Indian Ink*, *Biſtre*, or the like, to make it appear the more natural, by adding the ſhadows of prominences, apertures, *&c.*

WASP'ISHNESS [pæȝp, Sax. *veſpa*, L. a waſp] peeviſhneſs, fretfulneſs, angrineſs.

WAS'SEL *Bread*, cakes and white bread that were ſopp'd in the *Waſſel Bowl* of wine that uſed to be ſet by the abbots of St. *Albans*, to drink an health to his fraternity.

WATCH *and Ward*, the cuſtom of keeping watch and ward in the night, in towns and cities, was firſt appointed in the reign of *Henry* III. in the 13th century.

WATER [pæteꝛ, Sax.] one of the four elements, a congeſted maſs of particles which are very thin, ſmooth, and very flexible, diſpoſed to bend and yield every way; alſo a certain luſtre on ſilks, *&c.* imitating waves: alſo a certain luſtre of diamonds, *&c.*

WA'TERAGE, money paid for paſſage by water.

WA'TER-*Budget* [in *Heraldry*] a ſort of budget anciently uſed by ſoldiers to fetch water to the camp, they were different in form, one of which, is as repreſented in the eſcutcheon, annexed.

WA'TER [with *Jewellers*] a certain luſtre of pearls, diamonds, and other precious ſtones; thus called, becauſe they were ſuppoſed by the ancients to be formed or concreted of water.

WATER-*Betony*, creſſes, *&c.* herbs.

WATER-*Gage*, a ſea wall or bank to keep off the current or over-flowing of the water.

WATERMEN, this company is very ancient, though we find it not incorporated till the reign of *Philip* and *Mary*: to theſe the *Lightermen* have been added. They are governed by eight rulers for the former, and three for the latter, three auditors of accounts, and ſixty aſſiſtants, but no livery, this company having no freedom in the city. Their hall is in *Cole-Harbour*. Their arms are *Barry Wavy* of 6 *Argent* and *Azure*, a boat *Or*, on a *Chief* of the 2d, a pair of oars *ſaltire ways* of the 3d, between two cuſhions of the 1ſt; the creſt a hand proper, holding an oar, as the former; the ſupporters two dolphins proper; the motto, *At command of our Superiors.*

WATER *of ſeparation* } [with *Refi-*
WATER *of depart* } *ners*] *Aqua Fortis*, ſo denominated, becauſe it ſeparates gold from ſilver.

WA'TERISH [pæteꝛliс, Sax.] like, or as having water.

WA'TERISHNESS, wateriſh or watery quality, *&c.*

WATER-

WATERING [of *Manufactures*] is the giving ſilks, tabbies, mohairs, ſtuffs, *&c.* a wavy luſtre, by wetting them lightly and then paſſing them thro' a preſs or calender, whether hot or cold.

WAT'TLED [of ꝓaꝛelaꝛ, *Sax.*] made with wattles or hurdles.

A WAVE [in *Phyſicks*] a cavity in the ſurface of water or other fluid, with an elevation on the ſide thereof.

WA'VERING [of ꝓaꝛian, *Sax.*] being in uncertainty or unreſolved, fluctuating in mind.

WA'VY [of ꝓaꝛian or ꝓaꝛian, Sax.] like waves of the ſea.

WAVY [in *Heraldry*] ſignifies repreſenting the waves rolling, which the *French* call *Ondée*, and the *Latins*, *undulatus*, *undoſus*, &c. See the eſcutcheon.

WAX [ꝓeax, Sax. ᵬaꝛ, *Dan.*] a ſoft, yellowiſh matter, wherewith the bees form cells to receive their honey; the artificial wax is of ſeveral ſorts, as *Sealing-Wax*, *Shoemakers Wax*, &c. By chymical writers is expreſs'd by this character.

WAX-*Chandlers*, were incorporated the 2d of *Richard* III. in the year 1484. they are a maſter, 2 wardens 23 aſſiſtants, 71 liverymen, and about 150 the whole company: their hall is in *Maiden Lane*. Their arms are *Azure* on a chevron *Argent*, between 3 lamps *Or*, as many roſes *Gules*.

WAY'D *Horſe* [with *Horſemen*] is one who is already backed, ſuppled and broken, and ſhews a diſpoſition to the manage.

WAY-*Layer*, a lyer in wait.

WAY'WARDNESS, obſtinacy, frowardneſs, *&c.*

WAY'WOD, a governor of a chief place in the dominions of the *Czar* of *Muſcovy*.

WEALD, WALD, WALT } [ꝓealꝺ, Sax.] either ſingly or at the head of names ſignify wood, foreſt or grove, and ſignify that the places either are or were formerly ſtocked with wood.

WEAP'ONLESS [of ꝓæꝓen and leaſ, Sax.] having no weapon.

WEARD [of ꝓeaꝛꝺan, Sax. to guard or keep] in compoſition of proper names, initial or final, ſignifies watchfulneſs or care.

WEAR'IED [of ꝓeꝛꝛigan, Sax.] tired.

WEAR'ING [ꝓeoꝛnian, Sax.] decaying.

WEAR'ING [of ꝓeꝛan or ꝓeꝛian, *Sax.* to wear] being clothed with, or cloathing, as *wearing Apparel*.

WEAR'ISOM [of ꝓeꝛꝛig and ſom, *Sax.*] fatiguing, tireſome.

WEAR'ISOMNESS [ꝓeꝛꝛig-ſomneſſe, *Sax.*] tireſomeneſs.

WEATH'ER [ᵬeᵭeꝛ, *Dan.* ꝓeꝺeꝛ, *Sax.*] the diſpoſition of the air or ſeaſon; the ſtate and diſpoſition of the atmoſphere, with reſpect to moiſture or drought, heat or cold, wind or calm, rain, hail, ſnow, fog, froſt, *&c.*

WEATH'ER *Boarding* [in *Carpentry*] is the nailing of boards againſt the outſide of a building; alſo the boards themſelves.

To WEATH'ER *a Point* [*Metaphorically*] is to overcome a difficulty.

WEATH'ER *Tiling*, is the covering the upright ſides of a houſe with tiles.

WEAV'ERS, were incorporated in the time of *Henry* II. they are 2 bailiffs, 2 wardens, 16 (more) aſſiſtants, and an 186 livery, *&c.* the fine is 6*l.* 8*s.* 4*d.* their hall is in *Baſing-lane*. They bear for their arms *Azure* on a chevron *Argent*, between three leopards heads, having each a ſhuttle in his mouth *Or*, as many roſes *Gules*, ſeeded proper; their creſt a leopard's head, crowned with a ducal coronet, and a ſhuttle as before; the ſupporters two weeverns *Ermin*, winged *Or*, membered *Gules*; the motto, *Weave truth with truſt*.

Silk WEAVING, the deviſing and bringing to perfection, the making all manner of tufted cloth of tiſſue, velvets, branched ſattins, and other kinds of curious ſilks, was firſt performed by an *Engliſhman*, *John Tyce* in *Shoreditch*.

WEED [among *Miners*] the degeneracy of a load or vein of fine metal into an uſeleſs marcaſite.

WEEN'ING [of penan, *Sax.*] thinking, ſuppoſing. *&c.*

WEEP'ING [of ꝓeoꝓan, Sax. to weep] ſhedding tears.

WEIGHT [ꝓigꝛt or ȝeꝓihꝛ, Sax.] the ponderoſity or heavineſs of a thing; a quality in natural bodies, whereby they tend downwards towards the earth; alſo the momentarineſs or worth of a thing.

WEIGHT [in *Mechanicks*] any thing that is to be ſuſtained, raiſed or moved by a machine, or any thing that in any manner reſiſts the motion that is to be produced.

To WEIGH *Anchor*, is to draw up the anchor out of the ground it had been caſt into, in order to ſet ſail, to quit a port, road, *&c.*

To WEILD' [of pealban, Sax.] to rule, manage, govern, *&c.* as to *weild a Sword, Scepter*, &c.

To give one a WEL'COME [pilcumian, Sax.] to bid one welcome.

WELD'ING-*Heat* [with *Smiths*] a degree of heat that they give their iron in the forge, when they have occaſion to double up the iron.

WELL-*hole* [in a *Building*] the hole left for the ſtairs to come up.

WENCH'ING, following wenches, whoring.

WE'SAND. See *Weaſand.*

WEST'ERLY } [of peꝛ̄ꝛepanblice,
WEST'ERN } Sax.] towards the weſt, on the weſt part, *&c.*

WEST'ERLINESS, the being, or being ſeated towards the weſt.

WET'TISH [of pæt, Sax.] ſomewhat wet.

WET'SHOD [pet-ꝛceob, Sax.] with ſhoes taking water.

WHALE, a fiſh of a monſtrous ſize, the largeſt of all ſea animals, caught chiefly for the ſake of their oil and fins, they have for the general no teeth, but only beards and whiſkers on the throat about 9 inches broad, which terminate in fringes like the briſtles of a hog, which at top are ſet in the palate, and ranged in order according to their ſize, and which extend and contract the cheeks of the fiſh.

The female is ſaid to keep its young always under its fins, till it is weaned, and tho' it has no udder, yet it has nipples which the young ſuck, and which afford ſo great plenty of milk, that the quantity of 2 hogſheads have been drawn at one time.

Whales are not all alike, but there are different ſorts in different ſeas. Thoſe of *Greenland* have black backs and white bellies; ſome have teeth and no beards. Thoſe in the ſeas of *Japan* are generally of the largeſt ſize, and have two great holes over their muzzles, through which they take in and blow or ſpout out a great quantity of water.

A WHEEDLE, a flattering, cajoling expreſſion.

WHEEL'ER [of hpeeȝul, *Sax.*] a wheelwright, *&c.*

WHEEL'WRIGHT [of hpeol and pꝛyhta, *Sax.*] a maker of wheels of carts, waggons, *&c.*

WHEEL, a puniſhment which is inflicted on great criminals, and eſpecially on aſſaſſines, parricides, and robbers on the highway in *France, Holland, Germany*, &c. they have their bones firſt broken with an iron bar, on a ſcaffold, and then are placed on the circumference of a wheel, and left there to expire, ſometimes their bones are broken on the wheel, *&c.*

WHEEZ'ING [of hpeeꝛan, *Sax.*] making a noiſe in the throat, as one that has a cold.

WHELPISH [hpelpiꝛc, *Sax.*] like or pertaining to a whelp.

WHEN [among *Logicians*] is the eighth of the categories, and is what anſwers to queſtions relating to time, as, *When did he? Did he do it twenty years ago? When was that done? Yeſterday.*

WHENSOEVER [of hpune-ꝛpæꝛ̄ne, Sax.] at any time.

WHERE [with *Logicians*] is the ſeventh of the categories, and is what anſwers to queſtions that relate to place, as to be at *Rome*, at *Vienna*, at *Paris*, *in the Cloſet*, *in a Chair*, &c.

WHERE'AS [of hpæꝛ̄ and aꝛ, Sax.] ſeeing that.

WHERE'BY [of hpæꝛ̄ and bi, Sax.] by or with which.

WHERE'FORE [of hpæꝛ̄ and ꝛoꝛ, Sax.] for which cauſe.

WHERE'IN [of hpæꝛ̄ and in, Sax.] in which.

WHEREOF' [of hpæꝛ̄ and oꝛ, Sax.] of which.

WHERESOEV'ER [of hpæꝛ̄, ꝛpa and aꝛ̄ne, Sax.] in any place.

WHERETO' [of hpæꝛ̄ and to Sax.] to what or which.

WHEREUPON' [of hpæꝛ̄ and upon, Sax.] upon or after which.

WHEREWITH' [of hpæꝛ̄ and piþ, Sax.] with which.

WHET'TING [of hpættan, Sax.] ſharpening.

WHILST [hpile, Sax.] during the time; alſo until.

WHIM-WHAM [prob. of *Whimſy*] a gew-gaw, a bauble, a toy to play withal.

WHIP'PING [of hpoupan, Sax.] ſcourging, laſhing; alſo ſewing after a particular manner; alſo joining or clubbing, as *whipping a Six pence*, &c. *at the tavern*, &c.

A WHISK, a quick motion of a twig *&c.*

To

To WHISK [prob. of *biſcher*, *Dan.* or *whiſcher*, *Teut.*] to give a ſlight bruſh by a ſwift motion, as a fox with her tail, a woman with her petticoats.

WHITE-LIVERED [qu. *white-leathered*] envious.

A WHITE-HEAT [with *Smiths*] a degree of heat leſs than a *Welding-heat*, given to iron in the forge, when it hath not got its form and ſize.

WHITENESS [hpitanerre, Sax.] according to the hypotheſis of Sir *Iſaac Newton*, is what is the reſult of the mixture of all ſorts of rays together. But the opinion of Mr. *Boyle* is, that it chiefly depends upon this. That the ſurfaces of white bodies are ſeparated into innumerable ſuperficies, which being of a nature meerly ſpecular, are ſo placed, that ſome looking one way and ſome another, do reflect the rays of light falling on them, not towards one another, but outwards towards the ſpectators eye.

WHITISH [of hpita, Sax.] inclining to white.

WHITH'ER [hpæðen, Sax.] to what place.

WHITH'ERSOEVER [hpaðen-ſpa æren, Sax.] to what place ſoever.

The WHOLE, is that which is made up of parts united in due order or diſpoſition.

WHOLE [among *Logicians*] is twofold, one compoſed of ſeveral parts really diſtinct, which in *Latin* is called *Totum*, and the parts of it are termed *integral Parts*, as the *Apartments* of a houſe, the *Precincts* of a city or town, the *Provinces* of a kingdom: the other *Whole* is called in *Latin Omne*, and the parts of it are termed *ſubjective* or *inferior*, becauſe this *Whole* is a common term, and its parts are comprized within its extent, as the word *Animal* is a *Whole* of its nature; the inferiors of which, as *Man* or *Beaſt*, which are comprized within its extent, are its *ſubjective Parts*.

An Eſſential WHOLE [in *Metaphyſ.*] is that which conſiſts of ſuch parts as compleat the eſſence of that being; as man is made of ſoul and body.

Integral WHOLE [in *Metaphyſ.*] is that which has the ſame nature with its parts, ſo every ſingle drop of water is water.

WHOM'SOEV'ER [hpa-ſpa-æren, Sax.] any or every one.

A WHORE [*Hieroglyphically*] was by the ancients repreſented by a lion with a woman's head, becauſe her countenance is fair, her ſpeech pleaſant, and her allurements powerful, but her nature fierce and cruel, and preys upon both body and eſtate.

WHORE'MONGER [of hure and Manzere, Sax. a merchant or trader] one who follows whores.

WHORISH, inclinable to play the whore, laſcivious.

WHORISHNESS, whoriſh inclinations and practices.

WI [pi, Sax.] in compoſition in proper names ſignifies *holy*, as *Wimund*, holy peace, *&c.*

WICK'LIFFITES, the followers of *John Wickliff* of *Merton* college in *Oxford*, where he took his doctors degree with great reputation. King *Edward* III. ſent him ambaſſador to the pope.

He preached againſt the real preſence, pilgrimages, purgatory, *&c.* ſo ſtrenuouſly at *Oxford*, that the monks prevailed upon *Simon Sudbury*, arch-biſhop of *Canterbury*, to ſilence him.

He was rector of *Lutterworth* in *Lieceſterſhire*, and was much favoured by the great men of his time, and may juſtly be reckoned the firſt reformer.

His fame reached to *Rome*, and gave occaſion to Pope *Gregory* the XIth, to write to King *Richard* the IId. to aſſiſt the biſhops in ſuppreſſing *Wickliff* and his followers.

In the reign of King *Henry* IV his books were condemned at *Oxford*; and at laſt, when the council of *Conſtance*, met about the year 1428, they condemned him with this ſentence, "that *John* "*Wickliff*, being a notorious heretick "and obſtinate, and dying in his hereſy, "his body and bones, if they may be "diſcerned, from the bodies of other "faithful people, ſhould be taken up "out of the ground, and thrown away "far from the burial of the church.

This ſentence was executed by the biſhop of *Lincoln*, 41 years after his burial, and his aſhes caſt into a neighbouring brook, called *Swift*.

The notions of *Wickliff* and his followers were, that the ſcriptures ought to be in the vulgar tongue, that they contained all things neceſſary to ſalvation, that they may be underſtood by every well diſpoſed perſon.

He declared againſt traditions; the Popes authority; their power over the temporalities of Kings; and he pronounced the Pope to be the chief Antichriſt.

He taught that the church of *Rome* may err, he rejected merit of works; and tranſubſtantiation; he owned but

two

two Sacraments, was againſt images, auricular confeſſion, pardons, indulgences, monaſtick vows, and approved of the marriage of prieſts.

WIE } [of pic, Sax. a bay, bank,
WICH } or crooked turning of a river, alſo a caſtle or fortreſs] in compound proper names or places is to be underſtood to ſignify one of thoſe things before mentioned.

WIELD'Y, eaſy to be managed or governed by the hand.

WIG [*ignotæ Etym.*] a cap of hair for the head; alſo a ſort of bun or cake.

A WILD, a wilderneſs, *Milton.*

WILD'NESS [pilo-neyre, *Sax.*] untamedneſs, furiouſneſs, uninhabited.

A WILD-*Boar* is the emblem of warlike fury, and mercileſs brutality, as making havock whereſoever it comes: It is often uſed in Heraldry in ſeveral poſtures, and its head ſingly.

WILL [pilla, Sax.] a certain faculty of the ſoul, or the act of it, *&c.*

WILL is taken in three ſenſes: Firſt For the power or faculty of *willing*. Second, For the act or exerciſe of the power, as when we ſay, *No man wills Injury to himſelf.* Third, For the habit or a conſtant diſpoſition or inclination to do any thing, as *Juſtice* is a conſtant *will* to give every one what belongs to him.

The WILL [with *Moraliſts*] is defined to be the internal guide of a man's actions, ſo that when the objects are propoſed and known, this power can, by an intrinſick principle, and without any phyſical neceſſity, move itſelf towards them, and chuſe that which ſeems moſt agreeable and convenient, and reject that which appears unſuitable and incommodious.

WIL'LING [of pillan, Sax. to will] diſpoſed in mind to.

WIL'LINGNESS, readineſs or diſpoſition of mind.

WIN } pin, Sax. war ſtrength
WINE } pine, Sax. beloved dear } the names of men beginning or ending with theſe ſyllables, ſignify, either from *Win*, the martial temper of the man, or from *Wine*, that they were the favourites of the people, *&c.*

WIND [pind, *Dan.* pind, Sax.] the current or ſtream of the air, together with ſuch vapours as the air carries along with it, or wind may be defined to be a vapour agitated and rarified, which paſſing from a narrow place, wherein it was pent, into one more large and wide, drives the air before it; if it chance that there be a meeting of many vapours together, then, according to the quantity of the matter, this wind is ſo much the greater.

To have the WIND *of a Ship* [*Sea Phraſe*] is to be to the windward of her.

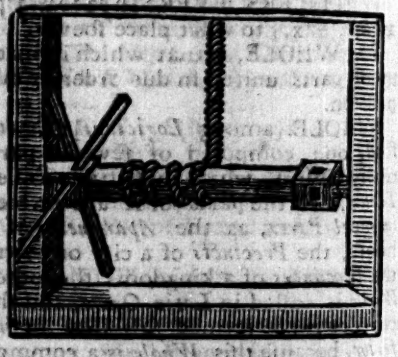
To WIND [with *Hunters*] to ſcent the game as dogs do.

Large WIND, a fair wind.

To carry in the WIND [with *Horſemen*] is ſaid of a horſe that carries his noſe as high as his ears, and does not carry handſomly.

WIND *Beam* [in *Carpentry*] the ſame as *Collar Beam.*

WIND'LASS } a machine uſed to
WIND'LESS } raiſe huge weights withal, as guns, ſtones, anchors, *&c.* alſo to wind up, or draw things out of a well. It is a roller of wood ſquare at each end, through which is either croſs holes for hand-ſpikes, or ſtaves acroſs, to turn it round; by this means it draws a cord, one end of which is faſtened to ſome weight which it raiſes up. They are uſed in *Gins*, and about *Dutch Mortars*, to help to elevate them. See the figure.



Trade WINDS, are winds which blow conſtantly from the eaſt, between the latitude of 30 degrees north and ſouth, in the *Atlantick*, *Ethiopick* and *Pacifick* oceans.

Coaſting-Trade WINDS, are ſuch as the ſoutherly and ſoutherly weſt winds, which blow conſtantly all along the coaſts of *Africa*, on the ſouthward of the *Equator*, within the trade-wind limits; and the northerly and northweſterly winds on the north ſide of the *Equator*, blowing on the ſame continent.

Shifting-Trade WINDS, are the ſame as monſoons, and are periodical winds in the *Indian* ſea, that blow for half a year one way, and the other half upon the oppoſite points: And thoſe points and times of ſhifting are different in different

different parts of the ocean. And in ſome places the wind is conſtant for three months one way, then three months more the contrary way, and ſo all the year.

WIND'WARD [of wind and ȝeapd, Sax.] towards the wind.

Natural WINE, is ſuch as it comes from the grape without any mixture or ſophiſtication.

Adulterated WINE, is that wherein ſome drug is added to give it ſtrength, fineneſs, flavour, briſkneſs, or ſome other qualification.

Prick'd or Eager WINE, is that turned ſouriſh.

Sulphur'd WINE, is that put in caſks wherein ſulphur has been burnt, in order to fit it for keeping, or for carriage by ſea.

Colour WINE, is wine of a very deep colour, ſerving to dye thoſe wines that are too pale.

Chip WINE, is that pour'd on chips of beech wood to fine or ſoften it.

Rape WINE, is wine put into a caſk of freſh grapes picked, in order to recover the ſtrength, briſkneſs, *&c.* that it had loſt.

WING'ED *Seeds* [in *Botany*] are ſuch as have down or hairs on them, whereby the wind taking hold blows them at a diſtance.

WINGS [in *Heraldry*] are borne without the body of the fowl, and ſometimes ſingle, and ſometimes double; when they are double, they are called *Conjoined*; when the tips are upwards, they are called *Elevated*; when downwards, *Inverted*. See the *Eſcutcheon*.

WINGS [with *Gardeners*] are ſuch branches of trees or other plants, as grow up aſide of each other.

WINT'ER *Solſtice* [with *Aſtronomers*] happens on the eleventh of *December*, when the ſun comes to the tropick of *Capricorn*, the day being at that time ſhorteſt, and the night longeſt, that is to ſay, in northern countries.

WIS'DOM [pirdom, *Sax.*] knowledge of high matters; alſo diſcretion, judgment.

WISDOM [with *Moraliſts*] is defined to be ſuch a diſpoſition of the mind, by which a man is firmly inclined to have right ſentiments of things that occur to his perception, and to make a juſt examination of the actions that belong to his life.

WISDOM [in *God*] is a communicable attribute, and conſiders the relation of things one towards another, under the notion of means and ends, and of their fitneſs or unfitneſs, for the various purpoſes to which they are deſigned.

WISDOM [*Hieroglyphically*] was repreſented by the *Egyptians*, as a beautiful woman with four ears and four hands, and but one tongue, hid within her lips that were ſhut cloſe.

WISDOM [in *Painting*, *&c.*] is repreſented in white robes, with a blue mantle ſeeded with ſtars.

WIT [according to Mr. *Lock*] is diſtinguiſhed from judgment, and he defines it to be a quick and ready gathering of ideas, and putting thoſe together with great eaſe and variety, in which can be found any agreeableneſs or reſemblance, ſo as to make up delightful images, and pleaſing pictures in the fancy.

WITH'ER-BAND, is a piece of iron or band, laid underneath a ſaddle, about four fingers above the withers of a horſe, to keep the two pieces of wood that form the bow tight.

WITH'ER-WRUNG [with *Horſem.*] a horſe is ſaid to be wither-wrung, when he has gotten a hurt in the withers.

WITHIN' [piðin, Sax.]

WITHOUT' [piðoutȝ, Sax.] on the outſide.

WITHOUT-BOARD [*Sea Term*] without, or out of the ſhip.

WIT'TINESS [pittiȝneſſe, Sax.] fulneſs of wit.

WI'VERN [in *Heraldry*] an animal with the wings and feet like a bird, but the tail, *&c.* like a ſerpent, or a ſort of flying ſerpent; the upper part reſembling a dragon, and the lower a ſerpent.

WOAD [pod, Sax.] an herb uſed in dying blue, and with which the ancient *Britains* painted their bodies, eſpecially their faces, with frightful figures, to make them look terrible to their enemies.

WO'DEN [poden, Sax. *i. e.* fierce or furious] was the firſt or chief god of the ancient *Teutones*, *Germans*, *Saxons*, and other northern nations: He was, according to their notions, to be appeas'd by ſacrifices no leſs than human, and to be made propitious by many barbarous rites. To him they paid their devotions and made their prayers before a battle; and when they had obtained victory, they ſacrificed ſuch priſoners to him as they had taken

taken in battle. From this idol the fourth day of the week received its name of Wodenſ-dæg, which we now call *Wedneſday*. This *Woden* was the father of *Thor*, or *Jupiter* (according to ſome) and the *Mars*, or as others ſay, the *Mercury* of the *Romans*.

WOLD [polo, Sax.] a champain land free from wood, a down. Hence, in compoſition in proper names, it denotes a prefect or governour, as Bepc polo, *Berewold*, an illuſtrious governor, *&c.* alſo an herb.

WOLF, is a fierce creature, abiding in foreſts, an enemy to cattle, ravenous, greedy, crafty, of an exquiſite quickneſs of ſmell, having an head ſomething ſquare, and his hair inclined to gray. It is commonly ſaid, that what makes him ſo voracious is, that he has but one ſhort gut, in which his food ſtays but a ſhort time. But this is a popular error. His guts are as long as other animals, or as a dog's, he being himſelf a kind of a wild dog. There are ſeveral kinds of wolves, as the morning wolf, that lives only on carrion; the hare-wolf that lives upon the prey that he catches by his ſwiftneſs; the deer-wolf, which ſome confound with the *Lynx*, and others with the wild cat. Dogs carried from *Europe* into new *Spain*, are ſaid to degenerate into wolves.

WOLF [pulf, Sax.] is a cruel, bloody, ravenous and watchful creature, able to endure hunger longer than any other beaſt; but when preſt by it, breaks out and tears the firſt flock it meets with; and is therefore compared to a reſolute commander, who having been long beſieged, being at laſt reduced to famine, makes a deſperate ſally upon his enemies and drives all before him, and having vanquiſhed his oppoſers, returns into his garriſon laden with honour, plunder and proviſions. The ancients, who believed the tranſmigration of ſouls, thought that thoſe of men given to rob and plunder, at their death, paſs'd into wolves.

The old notion that it is a good ſign to have a wolf croſs the way that one is walking, and a bad one, if a hare croſs it, has no other reaſon for its original, than that it may be eſteemed fortunate to eſcape the firſt, and a loſs to let the ſecond eſcape us.

WOLF [*Hieroglyphically*] was by the ancients uſed to ſignify the ſhameful manners of a whore. Hence *Lupa*, L. a ſhe wolf] ſignifies an whore or impudent woman; and thence bawdy-houſes are called *Lupanaria*.

A WOLF *held faſt by the Ears*, was an emblem of a man encompaſſed with difficulties and troubles.

WOLVES. This land was anciently very much infeſted with wolves; but king *Edgar*, in the year 959, impoſing on the *Welſh* a tribute of 300 wolves, *i. e.* that they ſhould kill ſo many yearly, in time the land was cleared of wolves.

WOL'VISHNESS, ravenouſneſs.

WOM'ANLINESS, woman-like behaviour.

WON [of pinnan, Sax.] did win, *&c.*

WONDERS *of the World*. Theſe are generally accounted ſeven in number.

1. The *Walls of Babylon*, and the pleaſant penſil gardens planted on them by *Semiramis*, built of a fat clay, only found near the river *Euphrates*, and was very large and high. *Pliny* ſpeaks of 200 feet in height, and ſome 250; but the common opinion is, that they were 50 cubits high, and ſo broad, that two or three chariots might go upon them in a breaſt without danger, the compaſs of them about, is ſaid to be about 22 *Engliſh* miles; 300000 men

are

are ſaid to have been employed, in making this wall, many years; but ſome ſay it was made in one year.

2. The *Labyrinth* of *Egypt*. See in letter L.

3. The *Pyramids* of *Egypt*. See *Pyramids*.

4. The *Mauſoleum* of *Caria*, which queen *Artemiſia* built as a ſepulchre for her deceaſed huſband, tho' he was not depoſited there; for the queen had ſo endeared affection for him, that ſhe cauſed the aſhes of his conſumed body to be put into a cup of wine and drank them, to give him a lodging in her heart. See *Mauſoleum* in letter M.

5. The *Coloſſus* of *Rhodes*. See *Coloſſus*.

6. *Jupiter Olympius*, is ſaid to have been the neateſt of all theſe works, made by *Phidias*, of 150 cubits high. The head was of pure gold, but the body was of braſs. It was erected by the *Eleans*, a people of *Greece*, and placed in a temple dedicated to *Jupiter* which was enriched afterwards with many curious repreſentations and excellent ſtatues. This ſtatue of *Jupiter* was ſitting in a chair half naked; but from the girdle downwards he was covered; in the right hand he held an eagle, and in the left a ſcepter. The upper part being uncovered, intimated how he was known to the angels; and the lower parts being covered, ſignifies how God hides himſelf in his works from the inferior creatures. The emperor *Caligula* endeavoured to tranſport this ſtatue to *Rome*; but thoſe that were employed about it, were frighted from their enterprize by ſome unexpected accident.

7. The Temple of *Diana* at *Epheſus*, an incomparable work, ſupported by 120 large pillars, every one the ſole enterprize and work of a king, who was reſolved to make his piety and magnificence appear upon his pillar. See *Diana*.

WONDERS *of the Peek* [in *Derbyſhire*]

The firſt of theſe wonders is *Chatſworth-Houſe*, &c. the noble ſeat of the duke of *Devonſhire*, where, beſides the ſtateline's of the edifice, and curioſities within it, too many here to be deſcribed, there are pleaſant gardens adorned with exquiſite water works. 1. *Neptune* with his ſea nymphs, which ſeem to ſport themſelves in the waters, which appear to fall upon ſea-weeds. 2. A pond, where ſea-horſes continually do roll. 3. A tree, exactly reſembling a willow, made of copper, of which (by turning a cock) every leaf continually diſtils drops of water, and ſo lively repreſents a ſhower of rain. 4. A grove of cypreſs and a caſcade, at the top of which ſtand two ſea nymphs, with each a jar under her arm, from whence the water falling upon the caſcade, produces a loud rumbling noiſe, like the *Egyptian* or *Indian* cataracts. 5. At the bottom of this caſcade is another pond, in which is an artificial roſe, thro' which the water aſcends and hangs ſuſpended in the air, in the figure of that flower. 6. There is another pond, where there is *Mercury* pointing at the gods and throwing up water. 7. There are ſeveral fine ſtatues of gladiators, and other curioſities.

The 2d is the mountain called *Mam Tor*, which is almoſt continually ſhivering down earth and great ſtones, in ſuch plenty, and with ſo great a noiſe, as often to frighten the neighbouring inhabitants, and to be heard at ſome miles diſtance, yet never viſibly grows leſs, tho' it has thus continued for ſeveral generations.

The 3d is *Elden-Hole*, a wide and terrible chaſm, about fourteen yards in length, and ſeven in breadth. The mouth of it craggy, but the inward receſſes contracted and intricate. It is accounted bottomleſs, becauſe it could never yet be fathom'd by any art of man, tho' divers attempts have been made; tho' it has been plumbed to the depth of 884 yards, 80 of which ſunk into the water; and the earl of *Leiceſter* hired a man to go down in a baſket of ſtones who was let down 300 ells, and being pulled up, was both ſpeechleſs and ſenſeleſs, and died within eight days of a phrenſy. It is uſual for thoſe that go to ſee it, to throw down ſtones, and lay their ear to the mouth of the pit, which make a great rattling and noiſe for a long time, which is leſſened by degrees, till it gets beyond the ſphere of hearing.

The 4th is *Buxton-Wells*, in number nine, the water of which is hot, ſulphurous and ſaline, yet not fetid, but very palatable. They ſpring out of a baſs like marble, and it is pleaſant to ſee the ſulphurous halitus break out in bubbles, and impregnate the water. Theſe waters are very ſalutiferous.

The 5th is *Weeding Wall* or *Tides-Well*, a ſpring that ebbs and flows like the ſea, ſometimes two or three times in an hour; and upon the ſinking of the water makes a guggling noiſe, like

the pouring of liquors out of bottles, but much louder. The diameter of the ſpring is about a yard, and the depth much the ſame, and the water riſes and falls about three quarters of a yard.

The 6th is a remarkable cave, the entrance of which is at the foot of a large mountain, called *Goitmoſs*, by a ſmall arch, ſo low, for ſeveral paces, that thoſe who go into it are forced to creep upon all fours for a while; but then it opens a conſiderable height, not unlike to the roof of a large cathedral. On the right hand is an hollow cavern called *Pool's Chamber*, whereby ſtriking a ſtone upon the wall, a noiſy echo rebounds. Hence your guide conducts you, with a candle, over ridges and rocks of ſtone, and ſhews you many repreſentations of art and nature, produced by the petrifying water continually dropping from the roof and ſides of the rock. There are the repreſentations of the moſt curious fret-work, organ and choir-work, and in other places the figures of animals, as the body of a man, a lion, a dog, and many other beaſts, which a pregnant fancy readily ſuggeſts, as alſo a chair, flitches of bacon, a lanthorn, and many other varieties. A little farther is a pillar, called *the Queen of* Scot's *Pillar*, clear and bright as alabaſter; and beyond that a ſteep aſcent of near a quarter of a mile high, which terminates near the roof in a hollow called *the Needles Eye*, in which when the guide places his candle, it repreſents a ſtar in the firmament. A piſtol being fired off, near the queen of *Scot*'s pillar, gives a report near as loud as a cannon. You return back a different way, paſſing ſeveral currents of water. Some ſay this cave takes its name of one *Pool*, a notorious robber and outlaw, who fled from juſtice; others, that he was ſome hermit, who there lived a retired life. A little diſtance from *Pool's Hole*, is a ſmall clear brook, memorable for its compoſition of hot and cold water, ſo united in the ſame ſtream, that you may at once put the finger and thumb of the ſame hand, the one into the hot, and the other into the cold.

The 7th is the *Devil's Arſe* or *Peak's Arſe*, a wide ſubterraneous cavern, running under the hill near *Caſtleton*, the entrance of which is large, but the farther you go, the narrower it grows: The top of it is very high, and appears to the eye to be a moſt graceful arch, chequered with a diverſity of coloured ſtones, from which continually drops a ſparry water that petrifies. Within this arch are ſeveral ſmall buildings, which are inhabited by poor people, who lie there ready to attend travellers who have the curioſity to come to ſee theſe rarities. This cave, after you are gotten a little way in it, is very dark and ſlippery, by reaſon of a current of water that runs along it, and you are forced to ſtoop, becauſe the rock hangs ſloping ſo low; but having paſſed this place, and a brook adjoining (which is not to be waded ſometimes) the arch opens itſelf again, and brings you to a ſecond current, with large banks of ſand in and by it. This current is paſſable; but in a little time you come to a third current that is impaſſable, and then the rock cloſes.

WOO'ING [of ꝑoꝛan, Sax.] courting or making love to.

WOOD, by microſcopical obſervations, appears to be only an aſſemblage of infinitely minute canals or hollow fibres, ſome of which riſe from the root upwards, and are diſpoſed in form of a circle; and the others, which are called *inſertions*, tend horizontally from the ſurface to the center; ſo that they croſs each other, and are interwoven like the threads of a weaver's web. Dr. *Grew*.

WOOD'EN [of ꝑuꝺu, Sax.] made of wood.

WOOD'Y [ꝑuꝺiȝ, Sax.] full of woods or trees.

WOOL'LY [ꝑulliȝ, Sax.] made of wool, *&c.*

WOOL'LINESS, woolly quality.

WORD'Y [prob. of ꝑoꝛꝺiȝ, Sax.] abounding in words, *&c.*

WORD'INESS, talkativeneſs, *&c.*

To WORK *a Horſe*, is to exerciſe him at pace, trot or gallop, and to ride him at the manage.

To WORK *a Horſe* [in *Horſemanſhip*] upon *Volts*, or *Head*, and *Haunches*, in or between two heels, is to paſſage him, or make him go ſide-ways upon two parallel lines.

WORK'ING [of ꝑeoꝛcan, Sax.] labouring, taking pains; alſo fermenting, as beer, *&c.*

WORK'MANLIKE [of ꝑeꝛc-man and ȝelice, Sax.] artificially.

WORK'MANSHIP [of ꝑeꝛc-man and *Ship*, prob. of ꝛcype, Sax.] the thing produced by the artificer; alſo art or artificialneſs.

WORLD [ꝑoꝛlꝺ, Sax.] the univerſe; alſo the generality of the people; the

the vulgar, in diſtinction to the more knowing, learned or noble.

WORLD. The greateſt part of the ancient nations and kingdoms of which we have any monuments remaining, differ from each other concerning the duration of the world.

The *Chaldeans*, the *Egyptians*, the *Chineſe*, the *Greeks*, the *Hebrews* have all different ways of computing the years of the world; even the *Chronologers* who follow the *Hebrew* text, and the *Vulgate*, are not agreed among themſelves. It is known that the *Hebrew* text of the *Jews*, and that of the *Samaritans* differ from each other, and that the copies of the *Septuagint*, which are no other than tranſlations of the *Hebrew* text, are however very different from that text.

According to the computation of *Uſher*, which is now generally received and followed from the beginning of the world to the birth of *Chriſt*, we reckon juſt 4000 years. To this preſent year 1737 we reckon 5736 years compleat; but the moſt ſkilful *Chronologers*, judging that the birth of *Chriſt* is here put three years too late we muſt reckon it 5739 years compleat.

As to the duration of the world from this time to its final determination or diſſolution, this is ſtill muchmore doubtful or uncertain. The *Egyptians* were of opinion that after a revolution of 36525 years all the planets would be found in the ſame point, and that then the world would be renovated, either by a deluge or an univerſal conflagration. They had a notion that the world had been ſeveral times renewed after this manner, and this ſentiment was even common among the *Greeks* too: But they were not agreed about the number of years, that this great year or one intire revolution would take up.

Ariſtarchus aſſigned it 2484 years, *Aretes* of *Dyrachium* 5552 years, *Heraclitus* and *Linus* 10800 years, or according to others 18000, *Dion* 10881, *Orpheus* 100020 years, *Caſſander* 3600000 years. *Plato* and his whole ſchool, as alſo *Origen* were perſuaded that after a certain number of years there was to a ſucceſſion of new worlds.

The *Jews* had an ancient tradition which they ſay they had from *Elijah* not the great Prophet; but another of that name who lived after the captivity of *Babylon*, and 154 years after the building of the ſecond temple: According to this tradition the world was to continue 6000 years, 2000 years in the ſtate of nature before the law, 2000 under the law, and 2000 under the *Meſſiah*. This tradition has been adopted by many of the ancient fathers.

According to this opinion, the world muſt endure no longer than 260 years.

The WORLD [*Hieroglyphically*] was by the ancients repreſented by a round temple, becauſe the divine majeſty hath created it for his own glory, to receive in it the reſpects of all creatures, and becauſe it appears like a large and beautiful edifice, excellently well adorned, ſupported by the power of God, covered with the Heavens, and diſtinguiſhed into ſeveral apartments. See *Serapis*.

WORLD, the harmony of it [*Hieroglyph.*] or the rare coreſpondency that is in the world between the ſeveral parts that compoſe it, was repreſented by the image of the god *Pan*, with two horns upon his head, and a rank of ſeven ſlender pipes in his hand, ſo joined together that their muſick could make an harmonious conſort. The two horns were an emblem of the ſun; he had alſo a leopard's ſkin about his ſhoulders, which repreſented the beautiful variety of the ſtars.

WORLD [*Hieroglyph.*] the common hieroglyphick of it, was a globe, on which was repreſented the circles of the *Zodiack*, with the ſigns in it, and round about a multitude of ſtars. This globe being ſupported on the ſhoulders of a man upon his knees (called *Atlas*) his knees being covered with his long garment, intimates that the world is upheld by the power of God, who ſeems to be covered to the lower ranks of creatures, with divers emblems and dark ſhadows.

WORLDLY-MINDED [of ꝑoꝛlꝺ and ȝemiꝺe, Sax. the mind] having the mind fixed on the profits or pleaſures of the world; covetous.

WORM-EATEN [of ꝑyꝛm and æꝛan, Sax] eaten with worms.

WOR'SHIPFUL [ꝑeoꝛꝛp-ꝛcyꝑeꝛfull, Sax.] worthy of worſhip.

WORST [ꝑyꝛꝛꝛ, Sax.] the moſt bad.

WORTH'LESNESS, the being of no value.

WO'VEN [of ꝑeaꝛan or ȝeꝑeꝛꝛoꝺ, Sax.] weaved.

WOUN'DY, extreme, very great exorbitant.

WRAP'PER, a coarſe cloth in which bale goods are wrapped, &c.

WRAP'PED } [prob. of hpeoppian,
WRAPT } *Sax.* according to *Skinner*] infolded, incloſed.

WRATH'FULNESS, extreme anger.

WREAK'ING [of pnæcan, *Sax.*] diſcharging, venting.

WREATH [in *Heraldry*] the repreſentation of a roll of fine linnen or ſilk like that of a *Turkiſh* turbant, conſiſting of the colours borne in the eſcutcheon, placed in atchievements between the helmet and the creſt, and immediately ſupporting the creſt.

WREST'LING [pnæptlunz, Sax.] ſtriving, ſtruggling earneſtly to get the maſtery; a kind of combat or engagement between two perſons unarmed, body to body, to prove their ſtrength and dexterity, and to try which can throw the other to the ground.

WRIG'GLING [prob. of wicelian, Sax.] turning this way and that way, as a ſnake, eel, *&c.* ſcrewing or inſinuating into favour, *&c.*

WRING'ING [prob. of pninzunz, of pninzan, Sax.] preſſing or ſqueezing hard, pinching or griping.

WRINK'LED [of pnincl, prob. of pninclian, Sax.] creaſed or rumpled into creaſes, folds, *&c.* as a garment, the ſkin, *&c.*

WRITH'EN [of pnyðan, Sax.] wrung, twiſted, wreſted.

WROTE [of apnitan, Sax.] did write.

WRUNG [of pninzan, Sax.] ſqueezed, griped, pinched, twiſted, *&c.*

WYCHE, a ſalt ſpring.

X

X, *Roman*; *X x*, Italick; **X x**, *Engliſh*; is the twenty ſecond letter of the alphabet, and Ξ ξ, the fourteenth of the *Greek*, and the *Hebrews* have it not; it is a compound letter of *c* and *ſ*.

X in numbers ſtands for ten.

X with a daſh over it ſignified 10000.

XISUTHRUS } a name ſuppoſed to
SISUTHRUS } be given by the *Babylonians* to *Noah*, who ſeemed to have had ſome knowledge of the deluge, and that this Patriarch was known to them by the name of *Siſuthrus*.

They ſay that *Saturn* appeared in a dream to *Siſuthrus*, and informed him that all mankind was to periſh by a flood.

He commanded him to write down the originals, the progreſs and the completion of all things, and to bury them in the ground in the city of *Sipharis*, and to build a veſſel to go therein with his relations and friends and to put out into the deep ſea.

Siſuthrus followed his orders, loaded his veſſel with all ſorts of proviſions, and cauſed all ſorts of animals to go in along with him. They ſay his veſſel was 5 ſtadia or 625 paces long and 2 ſtadia or 250 paces wide.

When the deluge came all thoſe were drowned, who were not with *Siſuthrus*; when he perceived the waters to abate, he let go a bird, which finding no food, nor reſting place, returned to him again. Some time after he ſent out others, which returned with their legs dawbed with mud. Laſtly, a good while after he let others go, which did not return any more.

Then he underſtood that the earth was quite dry, he broke up his veſſel and went out with his wife, his daughter, and the pilot,

He went up into a mountain where he worſhipped, erected an altar and ſacrificed to the gods. After this he appeared no longer upon the earth, neither himſelf nor thoſe who went out of the ark with him.

The others who continued in the ark getting out likewiſe, ſought every where for *Siſuthrus* to no purpoſe, and having called him ſeveral times, they heard his voice, recommending piety to them, and the worſhip of the gods. Theſe and ſome others ſeem to have great conformity to *Noah*.

XYLOPHORI'A, a feaſt of the *Hebrews*, in which they brought wood into the temple with great ſolemnity, for the ſupport of the ſacred fire, that was continually burning upon the altar of burnt ſacrifices. *Selden* ſays, this proviſion was laid up in the month *Ab*, anſwering to our *July*; others ſay it was in *Elul*, i. e. *Auguſt*. The Rabbins tell us, that they prepared the wood that was to be burnt upon the altar with great care, that they made it very clean, and permitted no rottenneſs, corruption, or mouldineſs to be amongſt it.

XYNOE'CIA [of ξυνόω, Gr. to unite] an *Athenian* feſtival, obſerved in commemoration of *Theſeus*'s uniting all the petty communities of *Attica* into one common-wealth.

XYS'TUS } [ξυστὸς, Gr.] an open
XYS'TUM } walking place, where the *Romans* made entertainments; a long iſſue

iſle or portico, ſometimes roofed over and at other times open, and ranged on each ſide with trees, forming an agreeable place for people to walk in; a knot, garden or parterre.

Y

Y y, *Roman*; Y y, Italick; Ꝝ ꝝ, *Engliſh*, Ƴ ƴ, *Sax.* is the 23d letter of the alphabet; Υ υ, *Greek* the twentieth, and the *Hebrews* have not this letter. Y has the ſound of *i* or *ie*, and is a conſonant before a vowel, as *Year*, *Youth*, &c and a vowel after a conſonant, as *Phyſick*, *Synagogue*, &c. and is uſed in words of a *Greek* derivation, and at the end of *Engliſh* ones, as *by*, *cry*, *ſly*, &c.

Y was a numeral letter with the ancients, and ſignified 150, and

Y̅ with a daſh at the top, ſignified 150000.

YACHT [of *yacht*, F.] a pleaſure boat, or ſmall ſhip with one deck, carrying four, eight or twelve guns, and thirty or forty men, and are in burden from 30 to 160 tuns; contrived and adorned, both within ſide and without, for carrying ſtate paſſengers, and for ſwiftneſs and pleaſure.

YATCH, See *Yacht*.

YAWN'ING, gaping, oſcitation, an involuntary opening of the mouth, occaſioned by a vapour or ventoſity endeavouring to eſcape, and indicating an irkſom wearineſs or inclination to ſleep.

YEAR [ȝeap, Sax.] that ſpace of time that the ſun is ſuppoſed to take up in his paſſage thro' the ſeveral ſigns of the zodiack, and with us conſiſts of 12 unequal kalender months, which contain 365 days, and once in 4 years 366, which day is intercalated between the 23d and 24th of *February*, St. *Mathias*'s day, or feſtival, being ordinarily obſerved the 24th of *February*, but in the leap year on the 25th, the 24th being the day added; ſo that *February* has that year 29 days, but in common but 28 days. The beginning or firſt day of the year has been very different, ſome beginning on *March* the 1ſt, ſome on *December* the 25th, ſome *January* the 1ſt, and ſome *March* the 25th, and *April* the 25th, and theſe were obliged to add for before or after *Eaſter*, to ſignify or determine the beginning or end of the year; theſe ſeveral differences were principally among the *French*, to determine which *Charles* IX. in 1564 publiſhed an arreſt, the laſt article of which ordered the year for the time to come to be conſtantly and univerſally begun, and wrote on from *January* 1ſt. The *Engliſh* began their year the 25th of *December* till *William* the Conqueror's time, and now on the 25th of *March* in the eccleſiaſtical and civil courts; the Aſtronomers of later years have more preciſely determined the quantity of time in the year, *viz.* from the ſun's departing from an aſſigned point of the equator to his coming to the ſame point again, to be 365 days, 5 hours, 49 minutes.

The *Egyptian* year was *Solar*, conſiſting of 12 months of 30 days each month, and we find the *Hebrew* year the ſame. *Maimonides* ſays, that the years of the *Jews* were *Solar*, and their months *Lunar*. Since the compleating of the *Talmud*, they have made uſe of years that are purely *Lunar*, having alternately a full month of 30 days, and then a defective month of 29 days; and to accommodate this *Lunar* year to the courſe of the ſun, at the end of three years they intercalate a whole month after *Adar*, which intercalated month they call *Veadar*.

The civil year of the *Hebrews* was always begun at autumn, at the month they now call *Tizri*, which anſwers to our *September*, and ſometimes enters into *October*, according as the lunations happen. But their ſacred year, by which their feſtivals, aſſemblies, and all other religious acts were regulated, begin in the ſpring at the month *Niſan*, which anſwers to *March*, and ſometimes takes up a part of *April*, according to the courſe of the moon.

Nothing is more equivocal among the ancients than the term *Year*. Some think, that from the beginning of the world to the 160th year of *Enoch*, they reckoned only by weeks, and that it was the angel *Uriel*, who revealed to *Enoch*, the uſe of months, years, the revolutions of the ſtars, and the return of the ſeaſons.

Some people heretofore made their year to conſiſt of one month, others of 4, others of 6, others of 10, others of 12.

Some have di ided one of our years into two, and have made one year of winter and another of ſummer.

Formerly the *Egyptians* allow'd but one month to their year; then two, then four months, and laſtly twelve months.

We

We do not know the form of the ancient *Chaldean* year, becauſe their ancient hiſtory is unknown. They boaſted formerly of a prodigious antiquity, and pretended to have aſtronomical obſervations for 472000 according to *Diodorus Siculus*, or 470000 according to *Cicero*, or for 720000 according to *Epigenes*.

But when *Caliſthenes* was at *Babylon*, and very inquiſitive to know the truth of this, he ſent word to *Ariſtotle*, that he could find no obſervations that were beyond 1903 years, which proceeding backwards would bring us nearly to the time of the building of *Babylon*.

The *Grecians* at the beginning had no fixed years, ſeveral people of *Greece* made their year of four months, thoſe of *Arcadia* firſt made it of one month, only afterwards of three months. Thoſe of *Caria* and *Acarnania* made it ſometimes of one mouth, and ſometimes of 6, but from the time of *Homer* it appears to have been ſettled at 12 months.

Jubilee YEAR, was every ſeventh Sabbatick year, or the 49th year.

Platonick YEAR, a ſpace of time, at the end whereof all the planets and fixed ſtars return to the ſame point from whence they ſet out, and have the ſame aſpects and configurations one upon another, which ſome affirm to be in 15000 common years, others in 36000; the ancient Heathens were of opinion, that when this period was compleated, the world would be renewed again; and the departed ſouls re enter their bodies again, and go thro' a ſecond courſe.

The Sydereal YEAR, is that time in which the ſun, departing from any fixed ſtar, comes to it again; and this is in 365 days, 6 hours, and almoſt ten minutes, or (according to Sir *Iſaac Newton*) 365 days, 6 hours, 9 minutes, and 14 ſeconds.

The Climacterical YEAR, is the 63d year, which is accounted a dangerous year. The opinion proceeds from a belief that the years of men are uſually caſt up by *Septenaries*, and every ſeventh year is conceiv'd to carry ſome altering character with it; as alſo the moon (which governs man's body) is ſuppos'd to be meaſured by ſevens, and ſo the numbers 7 and 9 which multiply'd into one another make 63, which is commonly call'd the *Grand Climacterick*.

This notion is very ancient, *Philo* the *Jew* having written ſeveral pages with things relating to this number, and *Pythagoras* and *Plato* have been great maintainers of it, in their numerical computations.

YEL'LING [ſome derive it of ſchellen to ſound; others of ghillen, *Du.* to make a noiſe] making a horrible howling noiſe.

YEL'LOWNESS [ȝealepe of ȝealla, Sax. the gall] the being of a yellow colour.

YEO'MAN [ſome derive it of Ȝemana, fellowſhip or company, or Leonȝ Man, a young man; others of Læmene, a commoner, others of Ȝeoman, Sax. a ſhepherd; But others define a *Yeoman*, to be a free born *Engliſhman*, who may lay out of his own free land in yearly revenue to the ſum of 40 *s.*] a freeholder who has land of his own, the firſt degree of commoners.

YEOMAN *of the Guard*, a ſort of foot guards to the king's perſon, of larger ſtature than ordinary, every one being required to be ſix foot high; they are in number 100 in conſtant duty, and 70 not in duty; the one half wear harquebuſes, and the other partuiſans; their attendance is on the ſovereign's perſon both at home and abroad; they are clad after the manner of king *Henry* VIII's. time.

YERK'ING [*Minſhew* ſuppoſes it to be from gercaen, *Gothick*] throwing out the hind legs, as a horſe; a term uſed in the academy, of a leaping horſe, when he flings and kicks with the whole hind quarters, ſtretching out the two hinder legs near together and even, to their full extent.

YES'TERNIGHT [ȝeoſtepnihꝛ, *Sax.*] the night before the preſent day.

To YIELD [with *Horſemen*] is to ſlack the hand, *i. e.* to ſlack the bridle, and to give the horſe his head.

YIELD'INGNESS [prob. of ȝilbunȝ, and nerꝛe, *Sax.*] ſubmiſſiveneſs, pliableneſs, *&c.*

YOKE [*Metaphorically*] ſignifies bondage or ſlavery.

Sea YOKE [with *Sailors*] is a term uſed when the ſea is ſo rough, that the men cannot govern the helm with their hands, and then they ſieze two blocks to the end of the helm, one on each ſide, and reeving two ſmall ropes thro' them, which are made faſt to the ſides of the ſhip, by having ſome men at each tackle, they govern the helm according to direction.

YOUL. It has been, and it is ſuppos'd ſtill is a cuſtom on *Malvernes* hills in

in *Worceſterſhire*, when people fan their corn and want wind, they cry *youl! youl! youl!* to invoke it, which word Mr. *Gadbury* ſays is no doubt a corruption of *cÆolus*, the heathen god of the wind.

YPSILOI'DES [on account of its reſemblance of Y, the *Greek Upſilon*] the third genuine ſuture of the cranium; alſo a certain bone at the root of the tongue.

YULE-*Batch*, a *Chriſtmaſs-Batch*.

YULE-*Block*, a *Chriſtmaſs-Block*.

YULE-*Games*, *i. e. Chriſtmaſs-Games* or gambols, have it is highly probable taken their original from *cÆolus*, becauſe about *Chriſtmaſs* time the *Eaſtern* winds, ſaid to be governed by *cÆolus*, are then moſt prevalent.

Z

Z z, *Roman* and *Saxon*; Z z, Italick, Ʒ ʒ, *Engliſh*, is the laſt letter of the alphabet; Z ζ, *Greek*, is the ſixth, and ז; the ſeventh of the *Hebrew*; it has the ſound of *ſ*, but is ſeldom uſed.

Z was a numeral letter ſignifying 2000.

Z with a daſh at the top, ſignified 2000 times 2000.

ZAIRAGI'AH [with the *Arabs*] a kind of divination, performed by divers wheels or circles concentrick to each other, and noted with divers letters, which are brought to anſwer to each other, by moving the circles according to certain rules.

ZEALAND, an iſland in *Denmark* of a circular form, containing about 18 *Engliſh* miles in circumference, having no bread corn in it but rye, has no rivers, but about half a ſcore ſmall brooks, but a great number of fine lakes well ſtored with fiſh; the air but indifferent, eſpecially about *Copenhagen*, occaſioned by the frequent fogs, and its low ſituation; it has no ſea ports but *Copenhagen*, nor does it want any, having no commodities for exportation; the cattle are generally ſmall and lean, being forced to be kept houſed about eight months in the year; they have but two ſeaſons in their year, *viz.* ſummer and winter; for a ſpring is never known, and autumn very rarely; you immediately paſs from extremity of heat to extremity of cold, and when winter's over from cold to heat. Alſo the name of one of the *United Provinces* lying between *Holland*, *Flanders*, *Brabant*, and the *German Sea*; the inhabitants are great traders, and fiſh much; the princes of *Orange* are hereditary governors of this iſland.

ZEDOA'RY, a ſpicy plant ſomewhat like ginger in its leaves, but of a ſweeter ſcent, and not ſo biting.

ZELOTS, i. e. *Zealots*, a name given to certain *Jews*, who appeared in *Judea*, about the year 66 of the vulgar *cÆra*, and 4 or 5 years before the taking of *Jeruſalem* by the *Romans*.

They had the name of *Zealots* from that furious and mad zeal, they pretended to have for the liberty of their country. They had alſo at the ſame time the name of *Sicarii* or *Aſſaſſines*, becauſe of the frequent butcheries they commited with their ſhort daggers, call'd in *Latin*, *Sica*.

ZEM'BLIANS, a people that inhabit the northern part of the world about the ſtraights of *Waigates*, of a ſmall ſtature, but have great heads, large faces, and ſmall eyes, ſome without beards, their hair generally black, and their ſkin ſwarthy; they adore the ſun and moon, and images in the ſhape of men, which they carve out of the ſtumps of trees.

ZE'NITH [with *Aſtronomers*] the vertex or point in the heavens, directly over one's head. If we conceive a line drawn thro' the obſerver and the centre of the earth, which muſt neceſſarily be perpendicular to the horizon, it will reach to a point among the fixed ſtars, called the *Zenith*. Arab.

ZENSUS [with *Arithmeticians*] a ſquare number or the ſecond power.

ZIZ'ITH [ציצית, *Heb.*] a name which the *Jews* give to the tufts or fringes, that they wore heretofore at the four quarters of their upper garments, and which now they only wear under their clothes, fixed to a ſquare piece of cloth, which repreſents the garment they anciently wore in their own country, before their diſperſion.

The *Zizith* of the modern *Jews* is a tuft made of 8 threads of yarn, ſpun on purpoſe for this uſe, each having 5 knots, which take up half the length; that which is not knotted being frizzled out, makes a kind of tuft or fringe.

ZEUG'MA [ζευγμα of ζευγνύω, Gr. to join] a figure in *Grammar*, when a verb agreeing with divers nouns, or an adjective with divers ſubſtantives, is referred to one expreſsly, and to the other by ſupplement, as *Luſt overcame Shame*, *Boldneſs Fear*, and *Madneſs Reaſon*.

ſon. If the verb be expreſſed in the beginning, it is called *Protozeugma*, as *we went both I and he*, and if in the middle, *Meſozeugma*, as *he went and I*, and if in the end, *Hypozeugma*, as *I and he went*. And the like is to be underſtood of the adjective, *Zeugma*; which is alſo made three ways; 1. in perſon as *I and you learn*, 2 in gender, as *herus, & hera eſt irata*: 3. in number, as *hic illius arma, hic currus fuit*.

ZOC'CO } [in *Archit.*] a ſmall ſort
ZO'CLE } of ſtand or pedeſtal, be-
SO'CLE } ing a low, ſquare piece or member, ſerving to ſupport a buſto, ſtatue, or the like, that needs to be raiſed.

ZOO'PHORICK *Column* [*Architecture*] a ſtatuary column, or a column which bears or ſupports the figure of an animal.

ZO'PATA [of *zapata*, Span. a ſhoe] a feſtival or ceremony obſerved in *Italy* in the courts of certain princes on St. *Nicholas*'s day, wherein perſons hide preſents in the ſhoes and ſlippers of thoſe they do honour to, in ſuch manner as may ſurpize them on the morrow when they come to dreſs. This is done in imitation of the practice of St. *Nicholas*, who uſed in the night time to throw purſes in at the windows of poor maids, to be marriage portions for them.

ZOROASTER, the learned are much divided as to the time when *Zoroaſter* lived. The book of the philoſopher *Giamaſb* ſays, that in the year 1300 after the deluge *Zoroaſter* began to appear, and to inſtruct men in the worſhip and adoration of fire; that after his death *Kiſtab* king of *Perſia* embraced his religion, and continued firmly attached to it; under the reign of this prince, liv'd the great philoſopher *Giamaſb* ſurnamed the *Magian*, who in his book of the great conjunctions ſays, that during the great conjunction which happened 1300 years after the deluge, in the month *Schebat* under the reign of *Feredoun* king of *Perſia* of the firſt dynaſty, God ſent the Prophet *Verdaſchc* or *Zoroaſter*.

He adds after *Zoroaſter* and ſince the building of the *Pyræa* or temples appointed for the worſhip of fire, there happened the ſecond conjunction called a very great one, and there came then out of the mountains of the third climate a perſon named the maſter of the Virgin (meaning *Moſes*) who founded another religion differing from that of *Zoroaſter*.

From this Book, which is not accounted ſuperſtitious, and by another, which is aſcribed to *Zoroaſter* himſelf, which bears the name of *Keſabal-Keranat*, it is obſerved as well as the firſt, that the *maſter of the Virgin* or *Moſes* appeared under the ſecond great conjuction of the planets; and they agree in this with the ſentiments of the ancient *Perſians*, who all contend that *Zoroaſter*, was more ancient than *Moſes*.

ZUINGLIANS [ſo called of *Hudric Zinglius*] a branch of ancient Reformers or Proteſtants.

A COLLECTION of WORDS and PROPER NAMES, which occurred too late to be inſerted in their proper Places.

CEIL'ING [prob. of *cælum*, L.] the upper part of a room, *&c.*

COMET'ICAL [of *cometa*, L.] of or pertaining to a comet.

COMPAN'IONABLE [of *compagnon*, F.] ſociable, fit to be kept company with.

COM'PASSINGS [with *Vintners*] are the tranſmutations or ſophiſtications of wines.

COTE [with *Vintners*] wine boiled to the conſumption of half.

The DISPER'SION is uſed emphatically to ſignify the ſeparation of the deſcendants of *Noah* after the flood, in the time of *Peleg* or *Heber*, and their departure from the plain of *Shinaar*, ſettling themſelves in diſtant places, and planting colonies according to their families.

DISRUP'TION a burſting aſunder, *L.*

HIE'ROPHANT [ἱεροφάντης of ἱερος ſacred, and φαίνω, Gr. to ſhew] an officer that ſhews ſacred places, reliques or myſteries.

IMMISCIBIL'ITY [of *in* and *miſceo*, L.] that cannot be mixt with others.

IMPERVES'TIGABLE [of *im* neg. and *perveſtigo*, L.] that cannot be ſearched, or traced out by the foot-ſteps.

INATTEN'TION, want of attention or application, heedleſneſs, *F.*

INCRIM'INATING [of *incriminor*, L.] recriminating.

INO'DOROUSNESS [of *inodorus*, L.] unſavourineſs.

The LOUVRE at *Paris*, was formerly the royal ſeat of the kings of *France*, the front is of maſonry, ſo enriched with pillars, freezes, architraves and all the arts of architecture, that the beauty and ſymmetry of it, is fitter to be admired than exactly ſet forth by words.

It was begun by *Francis* I. finiſhed by *Henry* his ſon, augmented by *Francis* II. and farther compleated with a moſt beautiful gallery (a wonder of itſelf) by *Henry* IV.

The Houſe of NERO, called by him *Aurea Domus*, had in its porch a ſtatue of *Nero* 120 foot in height, and contain'd 3 galleries, each gallery a mile in length.

Within it was a ſtanding pool, like a ſea, ſurrounded with buildings, in the form of a city, it contained alſo gardens, vineyards, fields and grotto's, and multitudes of all, or at leaſt moſt kinds of beaſts; all the parts were adorned with gold and precious ſtones.

His ſupping room was roofed with planks of ivory, made moveable for the caſting down ſweet flowers, and a conveyance by pipes, for ſprinkling of odorous ointments; and this roof was made round, with ſuch artful contrivance, that in imitation of the Heaven, it continually wheeled about.

NEU'TRAL *Salts*, are fixed alkaline ſalts, compleatly ſaturated with an acid one.

OR'GANISM, organical nature, aſſemblage, compoſition or conſtruction.

O'RUS, an *Egyptian* deity, he is often confounded with *Apollo*; he was the ſon of *Iſis* and *Oſiris*, and was generally repreſented as a child wrapped up in ſwaddling clothes; and ſometimes by thoſe of *Coptos*, as holding in one hand the privities of *Typhon*.

OS'IRIS, a famous god of the *Egyptians*, which was ſaid to be the ſon, the brother, and the huſband of the goddeſs *Iſis*. There is ſome reaſon to believe, that the *Hebrews* paid divine worſhip to this deity, in the wilderneſs.

Oſiris is ſaid to have been the ſon of *Jupiter* and *Niobe*, the daughter of *Phoroneus*. He reigned at firſt in *Argos*, but being diſcontented with his ſubjects, he left his crown with his ſon *Ægialus*, and went into *Egypt*; there he reigned with great equity and mildneſs, and compil'd very good laws for his ſubjects.

He married *Io* whom the *Egyptians* called *Iſis*.

It is ſaid that he was pulled in pieces by his enemies, and that his wife *Iſis* gathered all his parts together; buried them honourably, and procured divine honours to be paid to her huſband.

It is pretended, that he was tranſformed by the gods into an ox, and that it is he whom the *Egyptians* adored under the name of *Apis* and *Serapis*.

Hence proceeds the great veneration that the *Egyptians* ſhew'd to a bull, and the worſhip of the golden calf by the *Iſraelites* in the deſart, and by the ſubjects of *Jeroboam* in the kingdom of the 10 tribes.

Hence the images of *Oſiris* with horns, or with the head of an hawk, &c. becauſe it was pretended he was the ſun.

The *Egyptians* gave the name of *Oſiris* to the *Nile*, and paid divine honours to it, as being the author of all the fertility of *Egypt*.

It is ſaid, that *Oſiris* taught the *Egyptians* agriculture, and many other uſeful arts, which were the cauſe he was ſo much honoured by them.

Hellanicus ſays, that the proper name of this god was *Arſaphes*, and that the prieſts gave him that of *Oſiris*. Sir *John Maſham* thinks *Oſiris* was *Menes* or *Ham*, and *Voſſius* takes him to be *Mizraim* the ſon of *Ham*, and father of the *Egyptians*. He has been taken for the ſun, for the planet *Jupiter*, for *Apis*, for *Athis*, for *Adonis*, for *Pluto*, for *Titan*, for *Apollo*, for *Mithras*, for *Typhon*, for the *Ocean*, &c.

OS'SIFRAGA or OS'PREY [ſo call'd of *Oſſa* bones and *fraga* of *frango*, L. to break, becauſe it is reported to break the bones of animals to come at the marrow.] It is thus deſcrib'd, its beak is exceeding crooked, and in the place where it is hooked it is two fingers broad, and about an handful long. Its colour is like brown horn, inclining to a dark blue.

The opening of its beak is about an hands breadth, the tongue is like that of a man and broad at the end, and on the two ſides it has two hooks, made like fiſh hooks. Its head and neck are covered with long, narrow feathers, and from its chin hang down ſmall hairs, like a beard. The ground of its plumage is diverſified with three colours, whitiſh, dark and ruddy; the great feathers are of a brown colour, a little inclining to cheſnut.

The 12 feathers of its tail are a little reddiſh, and ſpotted with black and white. Its legs are covered with dark feathers a little ruddy, ſo that there remains but a ſmall part of the legs uncovered, of about the breadth of two fingers.

This part that is uncovered, is of a very fine yellow. Its talons are black and ſhining.

It is ſaid to dig up bodies in church-yards or burying places, to eat what it finds in the bones.

PE'DANTISM, pedantry, pedantickneſs.

PERSPI'RATIVE [of *perſpirare*, L.] of or pertaining to perſpiring or breathing through.

PER'TINENCY [of *pertinens*, L.] pertinentneſs, aptneſs to the purpoſe.

St. PETER'S Church at *Rome*, is a moſt noble ſtructure, to which you aſcend by 24 marble ſteps, all the length of the frontiſpiece of the church is wide, there are five doors, which give an entrance into the porch; each door checked with vaſt round pillars, 24 foot in compaſs, and 86 high.

Over theſe pillars runs the architrave, and over that the lodge, or great balcony where the pope is crowned, and gives his benediction on *Eaſter day*.

Over the lodge is a row of rails, on which ſtand 13 vaſt ſtatues, of our Saviour and his apoſtles, cut in ſtone.

The porch is in length 289 feet, in breadth 44, and in height 133. Againſt the five doors of the porch are the five doors of the church, one of which is call'd *Porta Sancta*, which is only open in the *Jubilee* year; the two principal doors are call'd *Valvæ Sancti Petri*, and are 45 foot high, and 13 foot wide.

The church is built croſs-wiſe, 520 foot long, and 385 broad, excelling the temple of *Solomon* in length, which was but 60 cubits long, and the temple of *Diana*, which was 425; the roof of the church is arched with great ſquares, each ſquare adorned with a large gilded roſe, and born up by pillars, 105 feet in compaſs, and 40 diſtant from each other, cruſted over (or to be done) with white marble, on that ſide that is next to the body of the church; on the other ſide covered with a reddiſh marble, beſet with the heads of the primitive martyred popes, held up by two angels, and with the pigeon of *Innocent* X.

In the middle of the croſs building is mounted the great *Cupola*, ſupported by four large pillars, from which it riſes into ſuch a high vault, as if it ſeemed to penetrate the ſky, and carries the compaſs of 170 paces: Under the *Cupola* is the high altar; the inſide of the *Cupola* is curiouſly painted with pictures in *Moſaic* work; and this *Cupola* is eſteemed the boldeſt piece of architecture, that perhaps the world has ſeen, and was built at the charge of *Sixtus Quintus*; the four pillars upon which it reſts, are each 120 feet in compaſs, and capable of having ſtairs within them: and ſacriſties for *Roman* reliques above.

Over the altar, which ſtands upon the tomb of *St. Peter*, are four ſtately braſs

braſs ſerpentine pillars, which bear up a canopy fringed round all of the ſame metal; over the corners of the canopy ſtand four large angels of braſs gilded, and in the midſt is mounted high, having a croſs of the ſame metal upon it.

The *Piliſtri* or four pillars of braſs are each as thick as three men, 50 feet high from the ground, and weigh each of them 25000 pound.

Before the church is an obeliſk (a large ſquare ſtone, in the ſhape of a pyramid) erected on a baſis, and pedeſtal 26 foot high, conſiſting of one intire ſtone, weighing 400 tuns, which perhaps is the greateſt weight in one maſs, that has been raiſed by the art of man.

POLYGONAR [of πολυγωνος, Gr.] having many corners or angles.

PRISCIL'LIANISTS [ſo called of *Priſcillian* a noble *Spaniard*, of a pregnant wit, much learning and eloquence] a ſect of Chriſtian hereticks, in the 4th century. *Mark* an *Egyptian* having diſſeminated the errors of the *Gnoſticks* in *Gaul*, travelled into *Spain* and there likewiſe divulging his doctrine, the principal articles of which were pleaſure, he ſoon drew after him many diſciples, the chief of which was *Priſcillian*, who cloaking his vanity under the appearance of a profound humility; he taught beſides the doctrines of the *Gnoſticks*, that the ſoul, was of the ſame ſubſtance with God, and that deſcending to the earth thro' 7 Heavens, and certain other degrees of principality it fell into the hands of the evil one, who put it into the body, which he made to conſiſt of 12 parts, over each of which preſided a celeſtial ſign; he condemned marriage and the eating of the fleſh of animals, and cauſed women to ſeparate from their huſbands without their conſent.

And according to his doctrine, the will of man was ſubject to the power of the ſtars. He counfounded the perſons of the Trinity after the manner of *Sabellius*, commanded his followers to faſt upon Sunday and *Chriſtmaſs* day; becauſe he pretended *Jeſus Chriſt* had not aſſumed true fleſh. He tolerated lying. There was by them a volume compoſed, call'd *Libra*, becauſe in the 12 queſtions in it, as in 12 ounces of the pound *Troy*, the ſum of their doctrine was explain'd.

PRISMAT'ICAL, of or pertaining to, or like a priſm.

PROCLI'ANITES, a ſect of Chriſtian hereticks in the 4th century, who denied the incarnation of *Jeſus Chriſt*, the reſurrection of the body, and the laſt judgment.

PROPUL'SION, a driving forward, or keeping off. *L.*

PROOF *Spirit* [with *Diſtillers*] is a mixture of about equal parts of totally inflammable ſpirit and water.

PROY'NING, pruning, picking, ſetting and trimming the feathers, ſpoken of birds.

PSEUDOSTO'MATA [ψευδόστομοι, of ψευδος falſe, and στόμα, Gr. mouth] falſe mouths or openings, eſpecially where rivers diſembogue or empty themſelves.

PUDICI'TIA [i. e. *Chaſtity*] a heathen goddeſs, adored in the ſhape of a woman veiled, of an exceeding modeſt countenance.

She had 2 temples erected to her at *Rome*, the one belonging to the *Roman* ladies, and the other to women of a meaner quality, who worſhipped her in them.

The PYRAMIDS of *Egypt* were many in number, but 3 of them of chief note. The principal of which ſtands ſouth of the city of *Memphis*, and weſt of the river *Nile*.

It is ſquare at the bottom, and is in compaſs 8 acres of ground, each ſquare ſide being 300 paces long, having on the out-ſide an aſcent of 225 ſteps: (being hollow within) each ſtep being three foot high. The top conſiſts but of three ſtones; but theſe large enough to hold 60 men ſtanding, and is drawn into ſo narrow a compaſs in reſpect of the whole, that the ableſt archer cannot ſhoot beyond the verge of the foundation or loweſt ſtep.

None of the ſtones are ſmall enough to be carried or borne by our *Engliſh* carriages, yet were they all brought notwithſtanding from the mountains of *Arabia*.

This is one of the ſeven wonders of the world, and was built by *Cheops* an *Egyptian* king, who employed in it daily 366000 men for 20 years, and is related to have proſtituted his daughter, exacting a ſtone of every man who enjoyed her, towards the building of

It is ſtill ſtanding, being the ſepulchre of the *Egyptian* kings. And it is alſo related, that his daughter by the like exaction built a ſecond, not much unequal to the firſt.

QUAL'LY [with *Vintners*] a term us'd of wine, when it is turbulent and foul.

RE'FLUENT [*reſluens*, L.] flowing back.

RHEA, called alſo *Aſtarte*, *Ops*, *Peſſimuntia*, &c. feigned to be the daughter of *Numa* and a *Veſtal* virgin, in whoſe perſon the ancients confounded ſeveral heathen goddeſſes; tho' *Apuleius* will have them to be rather a multitude of names, than a multiplicity of deities, and ſhe was indeed the *Iſis* of the *Egyptians*; tho' *Diodorus* makes *Oſiris* or *Iſis* to be deſcended of her and *Saturn*.

To RUCKLE, to make a ſort of ruckling noiſe, as the water in the ſea.

SALINOMETAL'LIC, of a compoſition of ſalt and metal, or ſomething of a metallic quality.

SALINOSAPONA'CIOUS, of a compoſition of ſalt and ſoap, or ſome thing of a ſoapy quality.

SAMAR'ITANS, a ſort of *Jewiſh* ſect, who retained only the 5 books of *Moſes*, and adhering to the written word, rejected all traditions. The chief difference between them and the *Jews*, was about the place of worſhip, which the *Jews* contended was at *Jeruſalem*, but the *Samaritans* held to be on mount *Gerizzim*.

The *Jews* likewiſe accuſed the *Samaritans* of two pieces of idolatry, the one of which was, that they worſhipped the image of a dove; and the other, that they paid adoration to certain *Teraphims* or idols, hidden in their mountain.

For the firſt, they deſcending from the *Aſſyrians*, who worſhipped a dove, gave them this handle of calumny.

The ſecond was that *Shechem*, being ſuppoſed to be at the foot of mount *Gerizzim*, where *Jacob* buried *Rachel's Teraphim* under the oak, they ſuggeſted that they worſhipped there on account of thoſe idols.

But both theſe charges were mere calumnies, for after that the laws of *Moſes* were brought among the *Samaritans*, they became worſhippers of the true God, and as great abhorrers of idolatry as the *Jews*, and in their religious ceremonies, differ very little from them, tho' the *Jews* would have no dealings with them.

SANCTUS, SANCUS, SANGUS } [among the *Sabines*] a deity which they communicated to the *Romans*. St *Auſtin* thinks him to have been the firſt king of the *Sabines*, whom they deified after his death, others ſuppoſe him to have been the ſame as *Hercules*. *Ovid* calls him *Semo*, *Sanctus* and *Fidius*.

SA'TURN, has ſeveral ſtrokes of reſemblance to the patriarch *Noah*, and as ſeveral falſe gods mentioned in ſcripture are the ſame as *Saturn*, according to the opinion of ſeveral learned men, it will not be amiſs to give this particular account of him.

It has been thought that *Baal*, that *Moloch*, that *Rephaim* were the ſame as *Saturn*, that the cuſtom of ſacrificing human victims was derived from *Saturn*, that he was confounded with *Abraham* and with *Iſrael*.

The ancients ſpeak of *Saturn* the *Phœnician*, *Saturn* the *African* or *Carthaginian*, and of *Saturn* the *Egyptian*.

As to theſe marks of reſemblance between *Noah* and *Saturn* they are very evident. He is repreſented with a ſcythe, as the inventor of agriculture. *Noah* is ſaid to have began firſt to till the ground.

The *Saturnalia* that were celebrated with wine and licentiouſneſs, and where maſters became equal to their ſervants, ſhew the drunkenneſs of *Noah*, and the curſe that made *Canaan* ſubject to his brethren, tho' he was their equal by birth.

Saturn is ſaid to have devoured all his children except *Jupiter*, *Neptune* and *Pluto*. *Noah* ſaw the waters of the deluge deſtroy all the men of his time, many of which were his relations, and younger than himſelf.

Jupiter they ſay, made his father an eunuch. And *Ham* ſaw *Noah's* nakedneſs, and did not cover him.

Shem, *Ham* and *Japhet* are very plainly *Typhon* or *Pluto*, *Jupiter* and *Neptune*.

Ham or *Jupiter* had *Africa* for his portion. *Japhet* or *Neptune* had the ſea or iſlands. *Shem* or *Pluto* had *Aſia*.

SCENT'LESS [prob. of *ſentire*, L.] having no ſmell.

SEMIFLU'ID [of *ſemi* and *fluide*, F. of *fluo*, L.] half fluid.

SERA'PIES [among the ancient *Egyptians*] a ſort of houſhold gods, ſome of whoſe idols they placed in their magnificent pyramids, they ſuppoſing their office to be to preſerve the corps depoſited there, and to tranſport the ſouls to Heaven.

Theſe images were engraven from top to bottom with *Hieroglyphicks*, which were accounted ſacred by the *Egyptians*.

SE'RAPIS, a god of the *Egyptians*. Some pretend that the *Egyptians* adored the Patriarch *Joſeph* under the name of *Serapis*.

This opinion is found in ſome ancient

cient authors, as *Julius Firmicus* and *Rufinus*, and has been embrac'd by ſome learned moderns, as *Voſſius Onzelius*, *Spencer*, and ſome others.

They found their opinion upon ſeveral ſeeming coincidences between *Joſeph* and *Serapis*. It is ſaid, that *Serapis* had merited divine honours in *Egypt*, for having delivered the country from a grievous famine; he is repreſented in painting and ſculpture with a baſket and ears of corn upon his head.

They will have it, that *Serapis* is the ſame as *Apis*, and that there is no more difference between them, than between an ox alive, and an ox dead, and put into a coffin.

While the bull *Apis* was alive, he was worſhipped by the name of *Apis*; but he was no ſooner dead than they gave him the name of *Serapis*, which is as much as to ſay in *Greek*, *Apis en Soro*, i. e. *Apis* in his coffin, or *Soros Apidis* the coffin of *Apis*.

Serapis was alſo confounded with *Pluto*, with *Jupiter*, with *Oſiris*, with the *Sun*, with *Eſculapius*. Beſides they gave him an *Hebrew* etymology, which is ſtill more conformable to the character of *Joſeph*, *Sar*, שר, in *Hebrew* ſignifying a prince; *Apis*, the bull *Apis*; or *Sar Abir*, the powerful prince. And as between *Joſeph* and *Apis*, or *Oſiris*, there are ſtill found other ſtrokes of reſemblance, they are perſuaded that the *Egyptians* intended to honour *Joſeph* under the names of theſe deities.

But others again endeavour to ſubvert this whole *Hypotheſis*; affirming that *Serapis* was but an upſtart deity in *Egypt*.

Tacitus relates the hiſtory of his tranſlation from *Sinope*, a city of *Pontus*, to *Alexandria*, by *Ptolemy* the firſt king of *Egypt*. And *Origen* ſpeaking of this god, ſays he was but a new comer into *Egypt*, and that his ſtory was long and of little credit, and that he was not in vogue till, *Ptolemy* brought him in, who attempted to introduce his worſhip into his kingdom, ſo that *Joſeph* being more ancient by ſeveral ages than this *Serapis*, it cannot be affirmed that the *Egyptians* intended to pay adoration to *Joſeph* under the name of *Serapis*.

But then again, ſome ſay that there were two *Serapis*'s acknowledged in *Egypt*, one more ancient, known long before him who was brought from *Sinope*, ſince he is the ſame as *Apis* and *Oſiris*; but the other more modern.

And *Tacitus* clearly diſtinguiſhes theſe two deities, when he ſays that king *Ptolemy* caus'd a magnificent temple to be built to *Serapis* at *Rachotis*, a place where formerly was a chapel conſecrated to *Serapis* and *Iſis*; but then again ſome imagine that *Tacitus* has put *Serapis* and *Iſis* inſtead of *Oſiris* and *Iſis*.

SETHIANS. The Hereticks called by this name, believed that *Seth* was the *Chriſt*, and that *Jeſus Chriſt* was no other than this patriarch, who after having been tranſported out of the world, did at laſt return into it again in a miraculous manner, and was named *Jeſus*.

They did not acknowledge his birth of the Virgin *Mary*; but pretended he appeared again in the world, in a manner that was altogether miraculous.

Several impertinent books have been aſcrib'd to *Seth*. It is known what *Joſephus* ſays of the two columns erected before the deluge, by the children of *Seth*: one was of brick to withſtand the fire, and the other of ſtone to withſtand the water, upon which they deſcribed their diſcoveries in *Aſtronomy*.

Lambecius, cites a manuſcript in the emperor's library, call'd the aſtronomy, delivered by an angel to the patriarch *Seth*.

Epiphanius ſays, that the *Gnoſticks* and *Sethians* had ſeveral books that bore the name of *Seth*.

The *Mahometans* ſay, that God ſent *Seth* not leſs than 50 volumes, which were brought him from Heaven.

The *Arabians*, the *Ethiopians*, and the *Samaritans*, pretend alſo to have the books of this ancient patriarch.

SIBYLS. *Suetonius* ſays, that in the time of *Vepaſian*, there was a conſtant and general opinion propagated through the whole eaſt, that fate had decreed, that about that time ſhould come forth out of *Judea* thoſe who ſhould obtain the empire of the world.

Joſephus the hiſtorian, who is known to have lived in the time of *Veſpaſian*, quotes in his hiſtory a paſſage from the *Sibyls*, that mentioned the deluge.

Clemens Alexandrinus aſſures us, that St. *Paul* in his preaching, ſometimes cited the *Sibylline* books, and referr'd the Gentiles to them.

The ancient fathers of the church, ſuch as *Juſtin Martyr*, *Athenagoras*, *Theophilus* of *Antioch*, *Tertullian*, *Lactantius*, *Euſebius*, St. *Jerom*, St. *Auſtin*, and

and others, made good uſe of them againſt the *Pagans*; and the frequent uſe they made of them, occaſioned the name of *Sibylliſts* to be applyed to them.

She that was moſt famous of them all, was that to whom the *Greeks* gave the name of *Erythræa*, becauſe ſhe was born in *Erythra* in *Ionia*; and becauſe ſhe left her country, and came to ſettle at *Cumæ* in *Italy*, the *Latins* gave her the name of *Cumana*.

Juſtin Martyr ſays, that it was pretended that ſhe was by extraction of *Babylonia*, and daughter to *Berofus* the *Chaldean* hiſtorian; who coming, it is not known how, into *Campania*, there ſhe gave forth her oracles.

At a city called *Cumæ*, about ſix miles from *Baiæ*, I have ſeen the place (adds he) which is a large oratory, cut out of a rock, which muſt have coſt much labour to make; for it is very well wrought, and very capacious.

There this *Sibyl* gave out her reſponſes, as I am (ſays he) informed by the inhabitants of the place, who preſerve the tradition from father to ſon.

In the middle of the grotto they ſhew'd me three hollow places, which were alſo cut out of the rock, where they ſaid ſhe uſed to bathe herſelf when filled with water. After ſhe had dreſſed herſelf, ſhe withdrew into the moſt remote apartment of the grotto, which was a kind of cell, cut alſo out of the rock; and there placing herſelf upon an elevated ſeat, which jutted out into the middle of the cell, ſhe there pronounced her oracles.

Some authors aſſert, that it was ſeen in the ſame condition till the year 1539, at which time there was a great earthquake, that ſhook the whole country of *Campania*, and at *Puteoli* threw out from the bottom of the ſea great mountains of ſand, gravel and bituminous matter, which quite overwhelmed this cave of the *Sibyl*.

Several authors relate, that under the reign of *Tarquinius Superbus* there came a ſtrange woman to *Rome*, who offered the king nine volumes of the ſibylline oracles, for which ſhe demanded 300 pieces of gold, *Tarquin* refuſed to give her this ſum, upon which ſhe preſently burnt three of the nine volumns, and for the remaining ſix ſhe aſked the ſame ſum.

Tarquin continuing to refuſe her with great deriſion, ſhe burnt three more of them in his preſence, and ſtill inſiſted upon having 300 pieces of gold for the three volumns.

This extraordinary proceeding made *Tarquin* ſuſpect, that there muſt be ſome myſtery in it, he therefore ſent to inquire of the *Augurs*, who anſwered him that they found by certain ſigns that what he had ſo deſpiſed, was a preſent ſent unto him by the gods; and urged him to give the woman what ſhe aſked for the three volumes. He did ſo, the woman delivered him the three, and adviſed that they might be carefully preſerved, as containing the future deſtiny of *Rome*. After this ſhe withdrew, and it was not known what became of her.

Tarquin cauſed theſe three books to be ſhut up in a kind of ſtone cheſt, and to be put into a ſubterraneous vault in the temple of *Jupiter Capitolinus*, and committed the care of it to two perſons of the firſt quality in *Rome*, with a charge to let no body read them, or take a copy of them, without expreſs orders from the king.

After the abolition of kingly government at *Rome*, they continued to have the ſame regard for theſe books as before, and the *Romans* made of them one of their greateſt ſecrets of policy, making the people believe what was proper to do was taken out of theſe books, which were never conſulted or opened, but by an expreſs order of the ſenate.

While the civil war raged between *Marius* and *Sylla*, the fire by chance took hold of the capitol, and the *Sibylline* books were conſumed by the flames.

After ſome years, when the capitol was rebuilt, *Scribonius Curio* the conſul propoſed to the ſenate, to reſtore the verſes of the *Sibyls*.

They were inform'd that there were ſome verſes of the *Erythrean Sibyl* remaining in the city of *Erythra*, the place of her nativity.

Three ſenators were deputed to go thither, who there made a collection of about a 1000 *Greek* verſes, which paſs'd for the prophecies of this *Sibyl*.

They brought them to *Rome*, and at the ſame time made ſeveral other collections from ſeveral other places. The whole were laid up in the capitol, inſtead of thoſe which the fire had conſumed.

But there being ſeveral copies of theſe verſes to be found, and as every private perſon made ſuch additions to his own copy as he thought fit; to preſerve the credit of theſe books, the *Romans* forbid all perſons upon pain

pain of death to keep any copies of them at all.

These orders were but illy observ'd, and *Augustus* at the commencement of his office of *Pontifex Maximus*, renew'd the former prohibitions, and having made a diligent search after those copies, and examined them strictly, he caus'd all those to be burnt that appear'd to be corrupted, and deposited the others in the capitol, with those that were there before.

Afterwards *Tiberius* made a new review of them, and condemned several volumes to the flames, and these *Sibylline* oracles were still in vogue, till about the year 399, when they were intirely destroy'd.

That which gave occasion to this event was this. Sometime before a prophecy was handed about in *Rome*, taken as they pretended out of the books of *Sibyls*, in which it was foretold, that the *Christian Religion* being founded on the magical sorceries of *Peter*, should not continue above 365 years, after which time it should sink intirely.

This period fell upon the year 398 of *Jesus Christ*, yet the Christian religion continued then to be as prosperous as ever.

The emperor *Honorius* therefore taking occasion from this piece of *Pagan Malice*, gave orders to *Stilico* the year following, to cause all the books of the *Sibyls* to be burnt, which was executed in the year 399. And they pull'd down the temple of *Apollo* to its very foundation, wherein these pretended prophesies were us'd to be kept.

Yet this has not prevented the appearing of a collection of *Greek* verses in eight books, which are now to be seen under the title of the oracles of the *Sibyls*.

But this is neither the old book of the *Sibyls*, known at *Rome* from the time of *Tarquin*, nor the collection made a little after the civil wars of *Marius* and *Sylla*, nor that reform'd and purified by *Augustus*.

That which we have at present, includes a part of the *Sibylline* oracles, as in the time of *Augustus* and afterwards; but the rest is a rhapsody put together by some Christian, who had a mind to impose upon the publick, by the name of the ancient *Sibyls*; but he has perform'd it with so little wit and discretion, that the imposture stares one in the face every moment.

As for example, he makes the *Sibyl* say, that she was a wife to one of the three sons of *Noah*, and that she had liv'd with him in the *Ark*, during the whole time of the deluge.

The author declares himself to be a *Christian*, in a passage which begins with these words; *Nos igitur Christi de stirpe creati*. He speaks of the Incarnation, the Birth, of the Circumcision, of the Resurrection, of the Ascension of *Jesus Christ*, with as much accuracy as the *Evangelists*.

And many other articles there are which prove, that these books in the state we now have them, were compos'd about the middle of the second age of the church.

SIDEROXY'LIS [of σίδηρος, iron, and ξύλον, Gr. wood] irony wood, a wood used by the *Indians*, which being briskly rubb'd on another piece of the same, yeilds sparks of fire, both more readily and plentifully than our flint.

SIMILAR'ITY [of *similaris*, L.] likeness.

St. SOPHIA'S *Temple*, built in *Constantinople*, by the emperor *Justinian*; of which a *Greek* historian has written after the following manner; 'the most 'splendid and august temple of *St.* 'Sophia, is the church of my God, a 'terrestrial *Paradise*, which I believe 'the *Seraphims* themselves with admi'ration admire, and if God vouchsafes 'to reside in works, rendred as polite 'as possible by the hands of men, cer'tainly he resides here or no where.

'This church being divinely built, 'the ornament of the whole earth, 'most gloriously shines like another 'sun, &c.

On the pedestal, in the midst of the imperial fountain, before the church, *Justinian* caused the statue of *Solomon* to be erected, as gazing on it, and holding his finger in his mouth, as tho' owning himself far exceeded in this structure of the new *Jerusalem*. Yet however the temple is adorn'd, it is but a trifle, if compar'd as to bigness, with the ancient temple of *Jerusalem*, that was destroy'd by *Titus*.

But for the beauty and elegancy of the building, it is thought by some to exceed all the fabricks in the world, yet it is not above 300 foot long, and 200 broad, built of an oval form, surrounded with pillars of admirable workmanship, adorn'd with spacious and beautiful galleries; roofed all over with *Mosaick work*, and the very doors curiously wrought and plated; one of which is believ'd by the superstitious

ſtitious people, to have been made of the planks of *Noah*'s ark.

It is now converted into a *Turkiſh* moſque.

To SPECIF'ICATE, to diſtinguiſh or render a thing a ſpecies of ſome genus.

STIMULATOR, a pricker or urger of any motion or action, *L.*

TAR'TAR, the pure eſſential ſalt of wine. We find it delivered by *Moſes*, that the earth was curſed after the fall of *Adam* and *Eve*; but more particularly the vegetable kingdom thereof, that is, ſays *Paracelſus*, all manner of vegetable ſubjects had then a force given them far ſuperior to, or unconquerable by that of animal bodies; whence it became impoſſible for us to digeſt and aſſimilate ſome one part of them into our own nature: and obſerving that there was a certain ſtone contained in, or afforded by all kinds of wine, or fermented vegetable juices, not eaſily diſſolvable in any common liquor, he would needs have this ſtony matter to be the *Curſe*, and accordingly called it *Tartarus* or *Gehenna* or *Hell*, at the ſame time aſſerting it to be the immediate cauſe of the *Gout*, *Stone*, all obſtructions of the *Viſcera*, and other diſorders.

THEODOTION, was according to ſome of *Synope* in *Pontus*, and according to others of *Epheſus*; he lived in the reign of *Commodus*, about the year of Chriſt 175. He firſt made profeſſion of Chriſtianity, and was a diſciple of *Tatian*. Then he fell into the hereſy of *Marcion*, and afterwards being at variance with the *Marcionites*, he became a *Jew*. Having learned the *Hebrew* tongue, he undertook to tranſlate the Old Teſtament into *Greek*, and his tranſlation is the third from that of the *Septuagint*, that of *Aquila* is the ſecond and that of *Symmachus* the fourth.

Theodotion undertook his tranſlation in oppoſition to the *Marcionites*, whom he had lately quitted. He obſerves a middle way between the *Septuagint* and *Aquila*. He doth not keep ſervilely to the words, as *Aquila* had done, nor taken the latitude of *Symmachus*, who rather made a pharaphraſe than a tranſlation. He adheres chiefly to the *Septuagint*, ſays whoſe ſimple manner of tranſlation is imitated. He ſtudied to expreſs the ſenſe of the text in *Greek* words, anſwering to thoſe of the *Hebrew*, as far as the genius of the 2 languages would allow.

TRANSLU'CENT [of *tranſlucere*, L.] ſhining through.

TRICK'INGS [with *Vintners*, &c.] the tranſmutation and ſophiſtication of wines.

VAPPID'ITY [of *vappa*, L.] flatneſs, deadneſs of liquor.

VIR'TUS, i. e. *Virtue* [among the ancient *Romans*] whoſe temple adjoin'd to that of *Honour*, and was ſo contrived, that there was no coming into the latter but by the firſt, to intimate that virtue was the way to true honour.

This goddeſs was repreſented after ſeveral manners; ſometimes as a lady of quality to intimate the veneration that people ought to have for her.

At other times ſhe was repreſented as a grave and modeſt woman, clad in plain white apparel, and ſeated upon a ſquare ſtone, to ſhew her candour, ſimplicity and conſtancy.

Lucian deſcribes *Virtue* as a goddeſs, afflicted, ill clad and abuſed by *Fortune*, ſo that ſhe was forbid to appear before *Jupiter*, i. e. to ſhew herſelf before great perſons, or aſpire to honours.

Sometimes in the form of a venerable old man, with a long beard, leaning upon a ſtaff, and clothed with a lion's ſkin, his beard denoted wiſdom, which is generally the daughter of experience, the club ſtrength and firmneſs, and the lion's ſkin the generoſity of the mind.

UNDISCHARGE'ABLE [of *un* neg. *decharger*, F. and *habilis*, L.] uncapable of, or that cannot be diſcharged.

UNDISTIN'GUISHABLE [of *un diſtinguere*, L. and *habilis*, L.] that is uncapable, or cannot be diſtinguiſhed.

UNINFLAM'MABLE [of *un* and *inflammable*, F.] that cannot be inflamed or put into a flame, or blaze.

UNTAR'TARIZED [in *Chymiſtry*] not mixed with tartar.

WIT [ſome derive it of witz, or witzen, *Teut.* to underſtand, others derive it of *videlicet*, contracted into *viz.* becauſe inſtead thereof we ſay, *to wit*]

AN Additional COLLECTION OF THE Proper Names of Perſons and Places; With their ETYMOLOGIES.

AB'CHURCH [St. *Mary* in the ward of *Candlewick*, *London*] according to Mr. *Stow* was formerly written *Upchurch*, (as he thinks) probably becauſe it ſtood ſo much above the houſes in *Thames ſtreet*.

AD'DLE-STREET [in *Wood-ſtreet*, *London*] a ſtreet anciently called *King-Adel-ſtreet*, of king *Adelſtan*, who, as tradition ſays, had a houſe at the eaſt-end of the church of St. *Alban's Wood-ſtreet*, which houſe had a door into *Adel ſtreet*.

Æ'DULPH [of Eað ancient, and ulph, *Sax.* help] the name of a biſhop of *Litchfield*, *A. D.* 790.

St. AL'BAN, the protomartyr of *England*, a citizen of *Verulam* in *Hertfordſhire*, where he ſuffered, *Anno* 303, in the perſecution under *Dioclefian*.

ALDERMANBU'RY [in *London*] a ſtreet, &c. in the ward of *Cripplegate*, ſo called from the bury or court of aldermen, which was held there, before the building of *Guild hall*.

AL'DERSGATE, takes its name from its antiquity, being one of the four gates that were built at the firſt ſetting up of the city-wall; and as *Aldgate* or *Oldgate* was ſo called from its age, ſo this is, as being the older of the two; but rather of *Elders*, *i. e.* ancient men. This gate being become ruinous, was rebuilt in the year 1617. The north-ſide of it is adorned with the figure of king *James* I. on horſeback in *relievo*, in the ſame poſture that he came into *England*, and made his publick entry into *London* through that gate. On each ſide is a niche; in which are the figures of the prophets *Jeremiah* and *Samuel*; *Jeremiah* on the eaſt ſide, and *Samuel* on the weſt; with references to *Jeremiah*, the 17th chapter and 25th verſe, *Then ſhall enter into the gates of this city, kings and princes ſitting upon the throne of* David, *riding in chariots and on horſes, they and their princes the men of* Judah, *and the inhabitants of* Jeruſalem *and this city, ſhall remain for ever.* And the 12th chapter of the 1ſt book of *Samuel* and 1ſt verſe. *And* Samuel *ſaid unto all* Iſrael, *behold, I have hearkened unto your voice, in all that ye have ſaid unto me, and have made a king over you.*

Over the middle of the arch is the arms of *England*, *Scotland* and *Ireland* quartered.

On the ſouth-ſide of the gate is the effigies of king *James* I. ſitting in his chair of ſtate in his royal robes; the rooms over the gate are the dwelling of the common cryer of the city for the time being.

ALD'GATE, St. *Botolph's Aldgate*, ſo called from St. *Botolph*, a *Briton*, born in *Cornwall*; of whom ſo many miracles were ſaid to have been wrought by him, that he was ſainted, and had many churches in this city dedicated to him. It was called *Aldgate* or *Oldgate* from its antiquity, being one of the firſt gates erected as an eaſt-entrance into it. This gate was new built in the year 1609; upon the top of the gate eaſtward, ſtands a fair

golden ſphere with a vane on it. On the upper battlements are two ancient ſoldiers, each holding a ſtone ball in his hand, as denying entrance to any bold enemy. Beneath in a large ſquare, ſtands the figure of king *James* I. in gilt armour; at his feet on one ſide is a golden lion, and on the other ſide an unicorn chained and couchant; the firſt is the ſupporter for *England*, and the unicorn for *Scotland*: Their being in a couchant poſture, is an emblem of the union of the two kingdoms; as alſo it denotes their awe and humility in the preſence of ſo great a prince. On the weſt ſide of the gate, the higheſt of all, is the figure of Fortune gilt with gold, ſtanding upon a maund or globe, with a proſperous ſail ſpreading over her head, and looking pleaſantly on the city. Beneath this figure, in a large ſquare, are placed the king's arms ſomewhat lower; and to grace each ſide of the gate, are placed two female figures, the one the emblem of *Peace*, with a dove upon one of her hands, and a gilded wreath or garland in the other; and on the north ſide ſtands the figure of *Charity* with a child at her breaſt, and another in her hand, implying where *Peace*, *Love* and *Charity* proſper, and are embraced, that city ſhall be happy. The rooms over this gate, are the dwelling-houſe of one of the lord mayor's carvers.

ALHAL'LOWS, *i. e.* all-ſaints, *q. d.* all the holy perſons.

ALHALLOWS *the More*, or *the Great*, was ſo called in diſtinction to

ALHALLOWS *the Leſs*, in the ſame ſtreet. It was alſo called *Alhallows ad fænum* in the *Ropary* (of *fænum*, L. hay) becauſe hay was ſold near unto it, at *Hay Wharf*, and ropes of old time were made and ſold in the high ſtreet.

ALHALLOWS *the Leſs*, was called *Alhallows on the Cellars*, becauſe it ſtood on vaults; this church being burnt in the year 1666 was not rebuilt, but was united to *Alhallows the Great*.

AL'ICE [*Adelhza*, L. probably of æðel, *Sax.* noble] a woman's chriſtian name.

St. AL'PHAGE, an arch-biſhop of *Canterbury*, who was ſtoned to death by the *Danes* at *Greenwich*, in the year 1012.

AN'AMIM [ענמים, *Heb.*] *Bochartus* thinks his deſcendants were the *Ammonites*, or the inhabitants of that part of *Libya*, where ſtood the temple of *Jupiter Ammon*. Theſe were deſcended, according to *Herodotus*, partly from the *Egyptians*, and partly from the *Ethiopians*.

ANAN'DALE [of War am, *Brit. i. e.* upon the mother river] a place in *Scotland*. *Baxter*.

AN'DERSON [*q. d.* the ſon of *Andrew*] a ſurname.

AN'DERTON [probably for *Andrew's-town*] a ſurname.

St. ANN, the mother of the Virgin *Mary*.

AN'NISEED CLARE at *Hoxton*, a noted ſpring or pond, formerly called *Dame Annis* the clear.

St. ANTHOLINS [in *Watling-ſtreet*, commonly called St. *Anthonine's*, and for ſhortneſs *Antlin's*, was dedicated to the memory of St. *Anthony the Great*, a monk, born in *Egypt*, *A. D.* 251, who died in the year 356, aged 105 years. He was called the holy abbot of the monks of *Egypt* in the time of *Conſtantine the Great*. King *Henry* II. of *England* founded a cell to him, near this church. He was much celebrated for his miracles while living, and for his holineſs when dead.

St. ANTHONY *the Great*, a monk born in *Egypt*, *Anno Chriſti* 251.

ANTIPATER [Ἀντίπατρος, of ἀντὶ againſt, and πατὴρ, Gr. a father] a proper name of men.

AN'WICK } [Ealnpic, of the river
ALN'WICK } *Aln* and pic, *Sax.* a haven] a town in *Northumberland*, remarkable for the captivity of *William* and death of *Malcolm* III. kings of *Scotland*.

AP'ULDORE [of apulone, *i. e.* an apple-tree] a town in the county of *Kent*.

A'RAM [ארם, *Heb.*] the fifth ſon of *Shem*, ſeems to have had for his lot *Meſopotamia* and *Syria*, comprehending the countries weſtward of *Aſſyria*, as far as the *Mediterranean* ſea (if we except *Phœnicia* and *Paleſtine*.)

AR'MOURY, within the tower of *London*, is a moſt magnificent ſtructure, wherein are arms laid up in a moſt ſurprizing and beautiful order, in which there are ſaid to be arms ſufficient to arm 60000 men.

This ſtructure is in length 390 feet, in depth about 60. At the eaſt end of this building are kept the imperial crown, the mound, the ſcepter, and other royal ornaments, called the *Regalia*, to be uſed at coronations, *&c.*

ARPHAX'AD [ארפכשד, *Heb.*] the ſon of *Shem*, is placed by ſome in *Arrapachitis*, a province of *Aſſyria*, towards the north part of that country; but

but others ſettle him with his family in *Chaldea*, where indeed we find his deſcendants till the time of *Abraham*. And could it be proved that the *Chaſdim* or *Chaldeans* derive their name as well as deſcent from that patriarch, as *Joſephus* affirms, there would be no doubt of this laſt being the true opinion.

Some who make but one and the ſame perſon of *Arphaxad* and *Cainan*, who is inſerted between him and *Salah* in the *Septuagint* verſion, ſuppoſe him to be the founder of the monarchy of *China*.

ARTIL'LERY *Lane* in *Biſhopſgate-ſtreet*, is ſo called of an artillery-ground or field there formerly walled in, for the gunners of the tower to perform the exerciſe of ſhooting at buts, every *Thurſday*. This is now built into ſeveral fair ſtreets and lanes.

ARTILLERY-*Ground* near *Finsbury*, here the artillery company and trained bands of the city are exerciſed in the art of military diſcipline. The artillery company have the king for their general. Out of this company the officers of the trained bands are often choſen, being men well inſtructed in military diſcipline.

ASH'FORD [of the river *Eſh* and *ford* called *Eſhtisford*] a place in the county of *Kent*.

ASH'UR [אשור, *Heb.*] was the ſecond ſon of *Shem*, his country at the diſperſion lay next to *Elam's*, on the weſt or north-weſt, called likewiſe after him *Aſhur*, and by the *Greeks Aſſyria*, at preſent *Curdeſtan*, or the country of the *Curds*.

Pezron ſuppoſes he was driven out of *Shinaar* by *Nimrod*, *Ham's* grandſon, which indeed ſeems to be the caſe. And that it was *Aſhur* and not *Nimrod*, who went out of *Shinaar* into *Aſſyria*, and built *Nineveh* and other cities, *Perizonius* has proved clearly.

ASH'KENAZ [אשכנז, *Heb.*] the ſon of *Gomer*. The plantations of *Gomer's* ſons may be preſumed to be about *Phrygia*. *Aſhkenaz*, as it ſeems, ſhould be ſeated near *Armenia*, in the eaſtern part of *Aſia Minor*; for the ſcripture among the nations, that were to be called by the *Medes* under *Cyrus* to deſtroy *Babylon*, mentions *Ararat*, *Minni* and *Aſhkenaz*. But if regard be had to the footſteps found of the name, the country which he planted ſeems to have been in the north-weſt of that continent; for in *Bithynia* there was the *Arcadian* lake, and a river called *Aſcanius*, with a bay of the ſame name; and there was alſo a city named *Aſcania* in leſſer *Phrygia* or *Troas*, with iſles on the coaſts, called the *Aſcanian* iſlands; and it is obſerved, that beſides *Aſcanius* the ſon of *Æneas*, *Homer* mentions a king of that name who was at the ſiege of *Troy*.

And to prove that the *Aſhkenas* mentioned by *Jeremiah*, were the people of theſe parts, it is ſhewn out of *Xenophon*, that *Hyſtaſpes* having conquered *Phrygia*, that lies on the *Helleſpont*, brought thence many of the horſe and other ſoldiers, which *Cyrus* carried with him to the ſiege of *Babylon*.

In a word, the *Pontus Euxinus* or *Axinus*, as it was firſt called by the *Greeks* is ſuppoſed to be a corruption of the ſea of *Aſhkenaz*.

The ATLAN'TII in *Africa*, of *Atlas*, the ſon of *Uranus Atlas*, the brother or ſon of *Japetus*, *Cumberland*; but *Sanchoniatho* ſays, the brother.

AUKLAND [of ac, *Sax.* an oak and lanꝺ, *Sax.*] a town in the county of *Durham*, anciently called *Biſhops-Aukland*, on account of a fine palace the biſhop had there.

AYLS'FORD [Ealnerꝼoꝛꝺ, *Sax.*] a town in *Kent*, anciently called by the *Britons* Sarſinaig Pabail, becauſe they had overcome the *Saxons* there; otherwiſe called *Anglesford*, becauſe *Vortimer* the *Briton* fell upon *Hengiſt* and his *Saxons*, and routed them there.

St. MARY *Axe*, was called St. *Mary at Axe*, of the ſign of an axe over againſt the eaſt end of it.

B

BÆTILIA *Stones*, worſhipped by *Phœnicians*, on account of *Jacob's* ſtone anointed at *Bethel*.

BARBICAN, a ſtreet on the north-weſt ſide of *London*, near *Red-croſs-ſtreet*; it takes its name from a watch-tower corruptly called *Barbican* inſtead of Burg-Kenning, *i. e.* the kenning or knowing of the city; becauſe in old time there was a tower ſo called, placed on high ground, and alſo raiſed to a great height, ſuch as a watch-tower, from whence a perſon might have a view of the whole city towards the ſouth, and alſo ſee into *Kent*, *Suſſex* and *Surrey*, and alſo every other way, eaſt, north and weſt: But the king cauſed this to be pulled down in the year 1267.

BA'SING-*hall*, or } anciently called
BA'SING-*ſtreet* } *Baſingis Hawe*, of baſing a cloak, and ape an hall, *Sax. q.* a place for cloth of which cloaks, *&c.* are made] a hall and ſtreet near the *Guild-Hall* of *London*.

BAT'TAIL-*Bridge*, in St. *Olave's-ſtreet*, *Southwark*; was ſo called, becauſe near that ſtood the inn or *London* manſion-houſe of the abbot of *Battail* in *Kent*.

BAY'NARD's-*Caſtle*, in *Thames ſtreet*, was ſo called of an old caſtle, the manſion-houſe of one *Baynard*, a nobleman, who came into *England* with *William the Conqueror*.

BEAU'LY [*beau lieu*, *i. e.* a pleaſant place] a tract of land in *Hampſhire*.

BEECH-*Lane*, ſo called from *Nicholas de la Beech*, lieutenant of the tower in the 13th of king *Edward* III. *Stow*.

BE'LUS, the ſucceſſor of *Ham* in his dominions in *Africa*, the ſame with the *Phut* of *Moſes*.

St. BEN'EDICT, an abbot, a founder of the *Benedictine Monks*.

BERMUNDSEY *i. e. Bermund's* water, commonly called *Barnaby-ſtreet*.

BETH'LEHEM, the hoſpital of St. *Mary* of *Bethlehem* formerly ſtood in the ſtreet now called *Old Bethlehem*. This hoſpital was firſt founded by *Simon Fitz Mary*, one of the ſheriffs of *London*, in the year 1246. He founded it to have been a priory of canons, with brethren and ſiſters, who were to bear the token of a ſtar on their copes and mantles (called the *Star* of *Bethlehem*, and to ſay divine ſervice for the ſouls of their founders, and all Chriſtian ſouls, and to receive the biſhop of *Bethlehem*, canons, brothers and meſſengers of the church of *Bethlehem*, as often as they ſhould come here.

This hoſpital king *Henry* VIII. gave to the city. The church and chapel of this hoſpital were taken down, in the reign of queen *Elizabeth*, and houſes were built there by the governour of *Chriſt's Hoſpital*, and it was made a charitable houſe for the keeping and care of lunaticks.

But this hoſpital being grown old, and much decay'd in its buildings, and likewiſe its ſituation being cloſe and pent up with houſes, the lord mayor and court of aldermen erected another more commodious and noble ſtructure in *Moor fields*.

BEV'IES *Marks*, properly *Bury's Marks*, here having formerly been a court and gardens belonging to the abbot of *Bury* in *Southwark*. *Stow*.

BIL'LETER-*Lane*, properly *Belzeter's-lane*, ſo called of one *Belzeter* the builder and owner, which anciently conſiſted of poor ordinary houſes, where needy and beggarly people uſed to inhabit; whence came the proverb, *A bawdy beggar of* Belzeter's *Lane*.

BIRCH'IN-*Lane*, properly *Birchover-lane*, of one *Birchover* the builder and owner.

BISH'OP'S-GATE takes its name, as is ſuppoſed, from ſome biſhop of *London*, and probably from *Erkenwald* ſon of king *Offa*, and biſhop of *London*, who died in the year 685; and there being the effigies of two biſhops on this gate, as *Erkenwald* might be the founder of it, ſo it is very probable that it was repaired by *William* the *Norman*, who was biſhop of *London* in the time of *William the Conqueror*; both of which were great benefactors to the city.

Over the gate-way, on the ſouth and north ſides of the gate, were figures in ſtone, perhaps of the greateſt antiquity; being probably as old as the gate, that is, about 300 years.

The ſtone figure of a biſhop on the ſouth ſide, which ſtood high, had a long beard, eyes ſunk, and an old mortified face, the mitre on his head, but both his hands beat or worn of by time. On the north ſide of the gate was another figure of a biſhop of a larger ſize, mitred, clothed in his *Pontificalibus*, his left hand with the croſier broken off, the right hand bleſſing with the two fore fingers; his face ſmooth, and was probably the courtly biſhop *William* the *Norman*, the favourite of *William* the Conqueror, and the other was probably *Erkenwald*, who lived 400 years before him. Alſo on the north ſide of the gate on each ſide of the biſhop, but ſomething higher, were two ancient ſtone images; on his left hand a *Saxon* king, very probably king *Alfred*, who repaired the city after the *Danes* had burnt it, and the other probably his ſon-in-law *Aldred* earl of *Mercia*, to whom he committed the cuſtody of it. The rooms over this gate were allowed to one of the lord mayor's carvers. This gate is now rebuilt in a magnificent mannner.

BLACK'WELL-*Hall*, probably of *Bakewell*, but more anciently called *Baſings Hall*, of the family of the *Baſings*, a family of great antiquity and renown. This hall is now a market and warehouſe for woollen cloth.

BLOS-

BLOSSOMS *Inn*, in *Laurence Lane*, was ſo called, becauſe the ſign is St. *Laurence* the deacon, within a border of bloſſoms or flowers. *Stow*.

BLOW-*Bladder-Street*, is ſo called, becauſe bladders were formerly ſold there. *Stow*.

BOSS-*Alley*, over againſt *Billingſgate*, was ſo called of a boſs (*i. e.* a gor-bellied figure of a man) a ſpring of water continually running over againſt this alley.

BO'THAW, the pariſh church of St. *Mary Bothaw*, or rather *Boat-haw*, was ſo called of a *Haw* or yard, wherein of old times boats were made, and alſo landed from *Dowgate* to be mended.

St. BOT'OLPH, a famous *Engliſh Saxon*, born in *Cornwall*, in the time of king *Lucius*, who built a monaſtery or town in *Lincolnſhire*, called *Botolph's* town or *Boſton*, who is reported to have wrought many miracles, and to have been buried there in the year 689.

St. *Mary le* BOW, this church in the time of *William* the Conqueror, being the firſt in the city built on arches of ſtone, was therefore called *New Mary's* church or St. *Mary de Arcubus*, in *Weſt Cheaping*, or of the ſtone arches or bows upon the top of the ſteeple or bell-tower of it.

BREAD *ſtreet* ward, this ward takes its name of bread in old time ſold there. For it appears by records, that in the year 1302, the bakers of *London* were not allowed to ſell any bread in their ſhops, but in the markets, ſo that *Bread-ſtreet* was at that time a market for bread.

St. BRIDE's *Church*, is ſo called of St. *Bridget*, an *Iriſh* woman, eminent for holineſs of life and converſation, tho' ſome fancy it dedicated to the princeſs *Bridget* of *Sudia* in *Swedeland*, who inſtituted the order of religious perſons called *Brigidians*; but this is not likely, for ſhe was canoniz'd but in *Anno* 1391.

BRIDE'WEL, as ſome pretend (traditionally) from a bride being drowned there, the ſame day ſhe was married, coming from St. *Brides* church to ſee the kings palace, which was here till the reign of king *Edward* the VI, but it is more probable, that whereas it was common in ſuperſtitious times to call wells after perſons, that this well was called after the ſaint.

BRIDEWELL-*Hoſpital*, ſo called of *Bridget's* well. This was anciently the *London* houſe of the kings of *England*, to which they often removed their courts from *Weſtminſter*; till being in decay, and long diſuſed, king *Edward* VI. gave it to the city, firſt for an harbour to harbourleſs people that lay abroad in the ſtreets. It was afterwards improved to be a workhouſe.

BRITAIN. Mr. *Cambden* has attempted to prove by ſeveral authorities, that the ancient *Britains* painted their bodies, and that *Brith* in the ancient *Britiſh* ſignifies painted, and ταια, in *Greek* he ſuppoſes ſignifies a region or country and from theſe two words he forms *Brithania* or *Britannia*, i. e. a land or country of painted men.

The learned *Iſaac Caſaubon* would derive *Britannia* from *Brydio*, which in *Britiſh* ſignifies *fervere*, *æſtuare*, &c. pointing out the heat and violent motion of the *Britiſh* ſea.

Dr. *Skinner* derives it from *Bri*, which in the *Britiſh* ſignifies noble; and *Tain*, which in the ſame language ſignifies a river, ſo that it takes its name from its abounding in excellent rivers.

Bochartus endeavours to prove that the *Phœnicians* came as far as the iſlands call'd *Caſſeterides* [i. e. the *Sicily Iſlands*] which abounded with tin, and *Cornwall* being near the *Caſſeterides*, it is probable they came thither to that abounding with tin, and ſo they called this iſland *Baratanack* or *Bratanack*, i. e. a land of tin.

Little BRITAIN near *Alderſgate*, took its name from the dukes of *Britain* living there.

BRITH'ELMSTEAD [bꝛıȝhðealmeꝛꝛtun, Sax. ſo named after St. *Brightheim*] a town in *Suſſex*.

BROAD-*Street*, ſo called on account of its breadth.

BUDGE-*Row*, was ſo called of the budg, fur, and ſkinners dwelling there.

BUCK'LES-*Bury*, is ſo called of a manour and tenements pertaining to one *Buckle* a grocer, who took down an ancient tower, which ſtood on the north ſide of the ſtreet, which in the time of king *Edward* III. was called *Cornet's* tower and the king's houſe, and built it into a ſtreet.

BUR'FORD [beoꝛꝛeno, q. d. *Beerford*] a town in *Oxfordſhire*. The inhabitants of this town have a cuſtom of making a dragon annually, and carrying it up and down the town on *Midſummer Eve*, and alſo the picture of a giant; which is conjectured to have been inſtituted in memory of a victory, in the year 750, by *Cuthbert* or *Cuthred* a tributary king of the *Weſt-Saxons*, over *Ethelbert* king of *Mercia*, whoſe exactions

exactions were accounted insupportable, and who was vanquished near *Burford*, and *Cuthbert* also taking his banner, in which was painted a dragon of a gold colour.

C

CAIN'AN or *Arphaxad*, (whom he makes to be the same) was the founder (according to some authors) of the empire of *China*, and introduced the sect of the *Bonzes*, and that the *Brachmans* took their rise soon after the arrival of that patriarch in the country of *Esham* (where he was sent with a colonyby *Noah*) about the year of the deluge 68.

The *Alexandrian* chronicle derives the *Sarmatians* from *Cainan*; *Eustathius Antiochenus* the *Soggodians*; *George Syncellus* the *Gaspheni*, *Epiphanius* the *Casani*.

CANA'AN [כנען, *Heb.*] the son of *Ham*. His descendants the *Jebusites*, the *Amorites*, the *Girgashites*, the *Hittites*, the *Arkites*, the *Sinites*, the *Arvadites*, the *Zemarites*, the *Hamathites*, they settled in *Phœnicia* and *Canaan*.

CAN'DLEWICK-*Ward*, was so called of *Candlewick*, or rather *Candle-wright-street*, as may be supposed either of *Candle-makers*, both of wax or tallow, or of the wick, cotton or yarn of them, or of *Wike*, the place where they used to work them.

CAPH'TORIM [כפתרים, *Heb.*] the last of the offspring of *Mizraim*, are, as *Bochartus* observes, by all the fathers said to be the *Cappadocians*, and *Capthor Cappadocia*, as the *Septuagint* hath also rendered it. In this it is not to be doubted, but that they follow the *Jews*, as do the three *Chaldee* paraphrasts; but by *Cappadocia* in these writings in not to be understood *Cappadocia* in *Asia Minor*, as *Bochartus*, and perhaps the rest judged, but in some place in *Egypt*, generally supposed by the Rabbins to be *Demyat* or *Damietta*, commonly confounded with *Pelusium*.

One would be inclined to think the *Capthorim* derived from *Coptus* a noted city of the same country (which by many is supposed to have taken its name from them) if it was not that *Caphtor* appears to have been an island, and more probably situated in the lake of *Tennis* or *Tanis*, which extends from *Damietta* or *Tina*, the true *Pelusium*, or in the *Arabic* gulf, rather than *Crete*.

CAS'LUHIM [כסלחים, *Heb.*] sons of *Mizraim*. The *Casluhim* are supposed to have settled somewhere towards the entrance of *Egypt*, about mount *Cassius*, in that part of the lower *Egypt* called *Cassiotis* by *Ptolemy* and others, which place it is thought bears some likeness to the name; but not to rely on that argument, they appear to have been planted near the *Caphtorim*, because the *Philistins*, as it appears, were descended from both these people, and consequently in *Egypt*. *Bochartus* misled by following the *Jewish* notion, fancies them to be the inhabitants of *Colchis*, at present called *Mingrelia*.

CAT-EATEN-*Street*, properly *Carte-street*. *Stow*.

St. CATHARINE, a very virtuous and beautiful virgin, descended from the son of the *Roman* emperor *Constantius*, and the daughter of the king of *Cyprus*, who was beheaded about the year 300.

CHAR'FORD [Cerdicford, *Sax*, i. e. king *Cerdic*'s ford] a ford over the river *Avon* in *Hampshire*, where king *Cerdic* discomfited the *Britons*.

CHARTER-*House* [i. e. *chartruex*] anciently a convent of *Carthusian* monks; now a colledge, founded and nobly endowed by *Thomas Sutton*, Esq.

CHEAPSID'E, formerly called *Westcheap* [ceapt-cheping, of ceapt and cepan, *Sax.* to buy, *q. d.* the west-market] a street leading from the *Poultry* to St. *Pauls*.

CHIL'TERN [Ciltern, *Sax.* prob. of cylt, *Sax.* clay] a town in *Buckinghamshire*.

CHIP'PENHAM [Cyppenham, *q. d.* a market town, of cyppan to cheapen and ham, *Sax.* an habitation] a town in *Wiltshire*.

St. CLEM'ENT, is said to be the first bishop of *Rome* after St. *Peter*.

CLERK'ENWELL, northward of *Smithfield* and St. *John's street*, *London*. The Church took its name of a well, curbed about square with hard stone, not far from the west end of the church, and the well was so called of the parish clerks of *London*, who of old time were accustomed to assemble there yearly, and act a play of some history of holy scripture. In the year 1390, in the 14th year of king *Richard* II. on the 18th day of *July*, the parish-clerks played interludes at a well called *Skinner's well*, near to *Clerkenwell*, which lasted for three days, the king, queen and nobility being present at it. And in the 10th year of king *Henry* IV. they there

there play'd a play that lasted 8 days, of matter from the creation of the world, at which were most of the nobility and gentry.

St. *Mary* COLE *Church*, in *Cheapward*, was so called of one *Cole* the builder.

The church of St. *Katharine* COLEMAN was so called of a haw or garden belonging to one *Coleman*.

COMP'TON *in the Hole* [of comb, *Sax.* a valley, q. a town in a valley or hole, on account of its low situation] a place in *Warwickshire*.

CORN'HILL, in the city of *London*, so called, because in ancient times a corn-market was kept there.

COV'ENT-*Garden*, so called of a convent formerly there, vulgarly called *Common-Garden*.

CREED-*Lane*, was so called, because in this place, as well as *Ave-Mary-Lane*, *Pater-noster-Row*, &c. dwelt the writers of creeds, ave-mary's, abbies, paternosters, *&c.*

CRIP'PLEGATE [so called of cripples sitting there in ancient times to beg, or of an hospital for lame people erected there] a north gate of the city of *London*.

CROS'BY-*Square*, commonly called *Crosby place*, was built by Sir *John Crosby*, a grocer. This house was large and beautiful, and the highest at that time in *London*. He was one of the sheriffs and aldermen of *London* in the year 1470. *Richard* duke of *Gloucester*, lord protector, and afterwards king, by the name of *Richard* the III, was lodged in this house. While his nephew *Edward* V. reigned, here he acted his feats, and here the citizens came to him to desire him to accept of the crown.

CRUTCH'ED or CROUCHED *Fryars* so called of crossed fryars, or fryars of St. *Cross*, who wore a cross on their garment and had a house here.

CUSH [כוש, *Heb.*] the eldest son of *Ham*, according to *Josephus* and the ancients, was the father of the *Ethiopians*, who, he says, were in his time called *Cusheans*, not only by themselves, but all *Asia* over. But it is not likely that if *Mizraim* and *Canaan* settled themselves betwixt him and *Shinaar*, that his son *Nimrod* would be found erecting a monarchy so early in that country.

It is more probable, that he seated himself in the south eastern part of *Babylonia*, and in the adjoining part of *Susiana*, still called *Chuzestan* or the country of *Chioz*; from whence his posterity in the succeeding generations might have pass'd into other countries. That part of *Arabia* near the *Red Sea* was named *Cush*, as appears in *Scripture*.

Cusham and *Midian* are joined together as the same neighbouring people, dwelling in tents; and in another place the *Arabi* are made to border on the *Cushites*, which therefore cannot be the *Ethiopians*; to which may be added other scriptural proofs: in a word, by *Cush* in scripture is always to be understood *Arabia*.

As for those texts, which are alledg'd to prove, *Cush* is sometimes taken for *Ethiopia*, they may be also expounded of *Arabia*, *Cush*, according to the *Arab* and *Persian* traditions, which name him *Cutha*, was king of the territory of *Babel*, and resided in *Erak*, where there were two cities of his name; from whence, among other reasons, Dr. *Hyde* is of opinion, that *Cush* reigned in *Babylonia*, and that his descendants removed into *Arabia*, tho' it is hard to fix the quarters of any of them, which has given occasion to those who suppose *Cush* to be *Ethiopia*, to spread them all along the coast of *Africa* to the end of *Mauritania*.

D

St. *Clements* DANES, this parish church was surnamed *Danes* (as some say) on account of King *Harold* and other *Danes* being buried there; but in a ledger belonging to the abbey of *Chertsey* in *Surry*, is the following relation.

In the reign of king *Atheldred*, the monastery of *Chertsey* was destroyed; 90 monks of that house were destroyed by the *Danes*.

William of *Malmsbury* relates, that they burnt the church together with the monks; but the *Danes* continuing their fury (throughout the whole land) being desirous to return home to *Denmark*, were by the just judgment of God, all slain at *London*, in a place called the church of the *Danes*.

Others give another reason for the surname; that the *Danes* being utterly driven out of this kingdom, and none but a few left, who were married to *English* women, they were constrained to inhabit between *Westminster* and *London*, where they built a synagogue, which was called the church of *St. Clements Danes*.

DANPORT

DAN'PORT } [of the river *Dan*
DAV'ENPORT } or *Daven* and *port*] a town in *Cheſhire*.

DE'DAN [דדן, *Heb.*] the ſon of *Raamah*. Some moderns mention a city not far from *Rhegama*, called *Daden*, which Dr. *Wells* does not doubt was the reſidence of *Dedan*, though others will have *Raamah* and both his ſons, *Sheba* as well as *Dedan* to people the parts adjacent to the *Red Sea*. They conclude *Dedan* to have been near *Edom*, becauſe *Ezekiel* joins them together; as *Raamah* muſt have been near *Sheba*, being mentioned as joint traders to *Tyre* in ſpices by the ſame prophet; and elſewhere *Sheba* and *Seba* are joined as neighbours, tho' diſtinguiſhed as different kingdoms: they ſeem to have poſſeſſed a large part of *Arabia*. For *Pliny* obſerves, that the *Sabean* nations inhabited from ſea to ſea; that is, from the *Arabian* to the *Perſian* gulph. A late writer ſuppoſes *Seba* lived on the borders of the land of *Midian*, and gave name to the country whoſe queen in after ages went to viſit *Solomon*. But the *Arabs* ſay, the country of *Seba* lies a great way more to the ſouth in *Yaman* as we call it *Arabia Fælix*, near the *Indian* ſea; the chief city of which was formerly *Seba*, now called *Mareb*, and founded, according to their tradition, by a deſcendant of *Joktan* or *Kaktan*. And it muſt be confeſſed this ſeems to be the country of *Sheba*, mentioned in ſcripture, for the frankincenſe grows thereabouts.

St. DENNIS [*Dionyſius*, of Διονύσιος, Gr.] a biſhop who came into *France* in the reign of *Decius*, and there ſuffered martyrdom, being beheaded, and was choſen to be the patron-ſaint of *France*.

DEWS'BOROUGH [of ðiw, *C. Br.* god, and borough, *q. d.* god's town] a town in *Yorkſhire*.

DEV'ONSHIRE *Square*, ſo called of the counteſs of *Devonſhire*, who anciently dwelt there, in great repute for her hoſpitality.

DIK'LAH [דקלה, *Heb.*] the ſon of *Joktan*, ſignifying in the *Chaldean* or *Syriack* language a palm tree, or a country ſtored with palms.

St. DIONYSIUS the *Areopagite*, who ſuffered martyrdom under *Decius* the emperor.

DIS'TAFF *Lane*, properly *Diſtar Lane*. *Stow*.

DOCTOR's *Commons*, is ſo call'd of the doctors, *&c.* of the civil law dwelling and commoning there. Here were anciently very fair tenements, which went in leaſes by the name of *Camera Dianæ*, *i. e. Diana's Chamber*. In this *Camera*, or arched and vaulted ſtructure, full of intricate ways and windings, king *Henry* II. as ſometimes he did at *Woodſtock*, kept (or is ſuppoſed to have kept) that jewel of his heart, fair *Roſamond*, and here called *Diana*: And hence had this houſe that title.

Mr. *Stow* relates, that in his time there were ſome remains of tedious turnings and windings; as alſo a paſſage under ground from this houſe to *Baynard's* caſtle, which was no doubt the king's way from thence to his *Camera Dianæ*.

DODA'NIM [דדנים, *Heb.*] the ſon of *Javan*. It is not eaſy to find a place for *Dodanim* the youngeſt of the ſons, or rather of the deſcendants of *Javan*, except we admit the change of the D into R (which letters in the *Hebrew* are very much alike) and call him *Rodanim*, as the *Septuagint* have done, in order to ſettle the iſle of *Rhodes* upon him.

DO'ELITTLE *Lane*, near *Knight-Rider-Street*, was ſo called on account of its not being formerly inhabited by either ſhop-keepers or artificers.

DOW'GATE, or rather *Down-gate*, was ſo called of a water-gate and rapid deſcent of the city to the river *Thames*, inſomuch, that in the year 1574, a ſudden and violent ſhower of rain happening, the force of the water was ſo great and rapid, that a young lad of 18 years of age was drown'd therein, by endeavouring to leap over the channel, and had been forc'd down into the *Thames*, had he not been ſtopp'd by a cart.

DRUM'MOND [Drum abon, of ðum water and cnig, *C. Br.* an inhabitant, *q. d.* a people of the ſea-coſt. *Baxter*.

DRURY *Lane*, ſo call'd, becauſe here was a great houſe belonging to the *Drurys*.

St. DUNSTAN [of ðun high and ſtane, *Sax.* a ſtone] born at *Glaſtenbury*, *anno Ch.* 233, and, as the monks who wrote his life have it (he being an admirable worker in iron and braſs) as he was making ſome iron trinkets, a *Proteus* devil appear'd to him in the ſhape of a woman; which *Dunſtan* perceiving, pluck'd his tongs glowing hot out of the fire, and with them kept the devil a long time by the noſe, roaring and bellowing. He was made archbiſhop of *Canterbury*, and died *Anno* 987.

EAST-

E

EAST'CHEAP [in the ward of *Candlewick, London*] was ſo called of being a ſort of market for proviſions; of ceapan, *Sax.* to cheapen, buy or ſell; and it was anciently a place, where many cooks inhabited: for in old time, when friends met, and were diſpos'd to be merry, they went not to dine or ſup at taverns (for they then did not dreſs meat to ſell) but to the cooks. And in the year 1410, in the time of *Henry* IV. the king's ſons *Thomas* and *John* went into *Eaſtcheap* to dine.

E'BER [עבר, *Heb.*] the ſon of *Arphaxad*, in all probability ſettled in *Chaldea*.

St. ED'MUND *the King*, take its name from *Edmund*, king of the *Eaſt-Angles*, who was martyred by the *Danes* at *Edmund's-Bury* in *Suffolk*.

E'LAM [עולם, *Heb.*] the ſon of *Shem*, ſettled in the country of *Elam*, lying to the ſouth-eaſt of *Shinaar*, in the time of *Daniel*, *Suſiana* or *Khuſeſtan*, ſeems to have been part of it; and before the captivity, it does not appear that the *Jews* call'd *Perſia* by any other name.

E'LYMÆ and *Elymais* are often mentioned by the ancients: *Ptolemy*, though he makes *Elymais* a province of *Media*, yet he places the *Elymæi* (or which the maps corruptly read *Eldimæi*) in *Suſiana*, near the ſea-coaſt.

Stephanus takes it to be a part of *Aſſyria*, but *Pliny* and *Joſephus* more properly of *Perſia*, whoſe inhabitants this latter tells us came from the *Elamites*: and this ſeems to be the moſt eaſterly bounds of the poſterity of *Shem*: for adjoining on the eaſt was *Media*, ſuppoſed to be poſſeſs'd by *Madai*, the third ſon of *Japhet*.

ELI'SHA [אלישה, *Heb.*] the ſon of *Javan*, may be ſuppoſed to have found a place in *Aſia Minor*, about *Ionia*, near their father. The *Æoles*, who inhabited *Æolia* to the north of *Ionia*, are by *Joſephus* made to deſcend from *Eliſha Javan's* eldeſt ſon. But there is a greater appearance of his name in *Hellas*, the ancient name of *Greece*; the iſles of which ſeem to be thoſe called the iſles of *Eliſha*, by *Ezekiel*; and moſt probably ſupply'd *Tyre* with the purple and blue, wherewith, as *Bochartus* proves at large, the coaſt of *Peloponneſus*, and the iſles adjacent abounded. *Peloponneſus*, which may well be comprehended among the iſles, as being almoſt one, contained moreover a city and province by the name of *Elei*; and in *Attica* there was a city *Eleuſis* or *Iliſtus*.

ENG'LAND [Engelond or Engelenlond, *Sax.*] before called *Britain*, took its name of the *Angli* or *Angeli* (as they are called by *Tacitus*) who were a part of the *Suevi*, a branch of the *Cimbri*; and ſo of the ſame original with the *Saxons*. *Goropius Becanus* derives their name from *Angelen* or *Anglen*, fiſh-hooks, becauſe they inhabited near the ſea-ſhore; but this ſeems both forced and trifling. Others, as *Camden*, *Verſtegan*, *&c.* derive it from *Angulus* an angle, corner, or narrow neck of land, the ancient country near *Sleſwick*. Mr. *Sammes* deduces it from ANG or ENG, which in the *Teut.* ſignifies a narrow or ſtreight place, and hereupon concludes, that the *Angeli* or *Angli* were ſo called, becauſe they inhabited the ſtreight paſſages in the mountainous parts of *Germany*; and to confirm it, alledges that *Anglerven* in *Pomerania* was ſo named from the *Angles* that are ſituated in ſuch narrow paſſes. Others derive the name from *Ingo* or *Engo*, a ſon of *Woden*, the great progenitor of the *Engliſh-Saxon* kings. The poſterity of which *Ingo* were called *Inglingar* or *Inglings*; and it is certain, that the *Byzantine* hiſtorians, *Nicetas* and *Codinus*, call the *Angli*, Ἰγγλανοί, *i. e. Inglini* or *Inglins*.

E'LY *Place*, was ſo call'd of its being the biſhop of *Ely's* palace.

EP'PING *Foreſt* [of *Gueppones*, a people of the *Eaſt Saxons*, ſo call'd by the *Britons*] a foreſt in the county of *Eſſex*.

St. ETH'ELBURGH, who this ſaint was I do not find.

EURO'PA [Εὐρώπη, *Gr. i. e.* having broad eyes; or of the *Chaldee* דורצ אתא *i. e.* fair face; or of אדפא ſignifying both a bull and a ſhip] the daughter of *Agenor*, king of *Phœnicia*, whom (as the poets feign) *Jupiter*, in the ſhape of a bull, raviſhed, and carried over on his back through the ſea to *Crete*. Some think, that the truth of the fiction is, that the ſhip wherein ſhe was carried, was *tauriformis*, *i. e.* like a bull; others, that the name of the maſter of the ſhip was *Taurus*, or that a bull was the ſign of the ſhip; others, that ſhe was ſtolen away by a company of men, who carried the picture of a bull in their flag.

Old EXCHANGE near St. *Paul's*, was ſo call'd, becauſe there in old time the king's exchange was kept, and bullion was received for coinage.

F

FAR'RINGDON *ward*, was ſo call'd of *William Farringdon* goldſmith, who purchaſed the aldermanry of this ward, *anno* 1281.

FENNY *about*. See *Fenchurch ſtreet*.

FEN'CHURCH *Street*, takes its name of the church (call'd St. *Gabriel's Fenchchurch*, being dedicated to the angel *Gabriel*) and a fen or marſh, or fenny, mooriſh ground in that place, made by means of a bourn, or ſtream of water, which in old time broke out in that ſtreet, and paſs'd through it, which bourn or ſtream, was call'd *Langbourn*, and gives name to the ward; but others ſay, that it took its name of *fœnum*, hay, of a hay-market being anciently kept there; as *Grace-church* took its name of graſs or herbs ſold there; but the former is the moſt approved by the beſt antiquities.

FET'TER-*Lane*, properly *Fewter's Lane*, becauſe *Fewters* (or idle people) lay there. *Stow*.

FIVE-*foot-Lane*, was ſo called, becauſe it was but five foot in breadth.

Auguſtine FRIARS, the houſe, cloyſter and gardens belonging to the friars of the order of St. *Auguſtin*.

Crutched FRIARS. See *Crutched*.

Black FRIARS, was ſo called of an order of friars, who had their houſe firſt in *Holbourn*, till they were, about the year 1276, placed there by *Robert Kelway* archbiſhop of *Canterbury*, who built the cloyſters there.

Grey FRI'ARS, *&c.* in this church, and in this houſe, cardinal *Woolſey* was by parliament condemned in *Præmunire*.

White FRI'ARS, a convent of friars near the *Temple*.

FRI'DAY-*Street*, ſo called of fiſhmongers inhabiting there, whoſe principal market days were on *Fridays*, they being fiſh days.

G

GAR'LICK-*Hill*, and *Garlick-Hithe*, were ſo called, becauſe in old time, on the bank of the river *Thames*, near to this church garlick uſed to be ſold.

GE'THER [גתר, *Heb.*] the ſon of *Aram*, according to *Joſephus*, was prince of the *Bactrians*; but *Bactria* lay out of *Shem's* lot, as well as too far for the firſt plantation, and if he be allowed a ſeat about the river *Contrites*, between *Armenia* and the *Cardachs*, as *Bochartus* does, it is not becauſe there is any affinity in the names.

GILT-*Spur-ſtreet*, ſo call'd of the gilt ſpurs worn by the knights. See *Knightrider ſtreet*.

GO'MER [גמר, *Heb.*] the eldeſt ſon of *Japhet*, according to *Joſephus*, was the father of the *Gomerites*, who were by the *Greeks*, called *Galatians*, who were the *Gauls* of *Aſia Minor*, inhabiting part of *Phrygia*.

Of this opinion is *Bochartus*, and if it be right, they that derive the *Cimmerians* and *Cimbri* from *Gomer*, have ſome ground for it; the *Cimmerians* ſeeming to be the ſame people with the *Gauls* or *Celti*, under a different name; and it is obſervable, that the *Welſh*, who are deſcended from the *Gauls*, ſtill call themſelves *Cumero* or *Cymero* and *Cumeri*.

GRACE-*Church-ſtreet*, properly *Graſs-Church-ſtreet*, of a graſs (*i. e.* herb market) anciently kept here.

GRAYS *Inn*, an inn of court, formerly a manſion belonging to the lord *Gray*.

GRE'SHAM *College* [in *Biſhopſgate-ſtreet*, *London*] was the dwelling houſe of Sir *Thomas Greſham*, queen *Elizabeth's* merchant, citizen, and of the *Mercer's* company, who by his laſt will and teſtament, did in the year 1575 give the *Royal Exchange*, and all the buildings thereunto pertaining, the one moiety to the mayor and commonalty of *London* and their ſucceſſors in truſt, to find four perſons to read lectures of *Divinity*, *Aſtronomy*, *Muſick*, and *Geometry*, within his ſaid dwelling-houſe, allowing them 50 pounds *per annum* each, ſalary. The other moiety to the *Mercer's* company, to find 3 readers, *viz. Civil Law*, *Phyſick* and *Rhetorick*, allowing them the ſame ſalaries each, which ſalaries are payable out of rents of the *Exchange*; theſe lectures are read daily in *Term time*, by every one upon his day, in the morning between 9 and 10 in *Latin*, and in the afternoon between 2 and 3 in *Engliſh*, except that the *Muſick* lecture is read in *Engliſh* only on *Thurſday* and *Saturday* in the afternoon.

GUILD-HALL [ȝild of ȝildan, *Sax.* to pay, becauſe of a common contribu-

tion

tion, and Heal an hall, *i. e.* the common hall of the gilds, or companies, or incorporated citizens of *London*. This hall was firſt built in the year 1411, by *Thomas Knolles* then mayor, the aldermen and citizens, but being deſtroy'd by the great fire in 1666, it was rebuilt more ſpacious, being in length from eaſt to weſt 170 foot, and in breadth 68. It coſt the city 40000 pounds; the 2 giants of terrible aſpect and monſtrous height, that ſtand facing the entrance of the hall, the one holding a pole ax, the other a halbert, are ſuppos'd, the former to repreſent an ancient *Briton*, and the other a *Saxon*.

H

HAM, the ſame as *Cronus* [of חרם, a horn or power] his *Phœnician* title *Belus* or *Baal*, his *Chaldean Moloch* and *Milcom* the ſame perſon, *Baal Berith* ſignifies the ſame *Cronus* worſhipped at *Berytus*.

Marſham thinks *Ham* to be found in profane hiſtory, under the names of *Hammon*, *Thamus*, *Thammuz*, *Adonis*, *Oſiris*, *Baal*, *Belus*, *Jupiter* and *Saturn* the ſecond.

Some ſuppoſe them to have been the ſame as *Zoroaſter*, as thoſe authors, who fancy a reſemblance between them, have upon account of the ſuppoſed ſimilitude of names made *Ham Jupiter*, and *Japhet Neptune*, *Shem* muſt of conſequence be *Pluto*; but others make him *Typhon*.

Ham, had a very numerous iſſue, he was the father of *Cuſh*, *Mizraim*, *Phut* and *Canaan*. It is believ'd that he had all *Africa* for his inheritance, and that he peopled it with his children. But he himſelf dwelt in *Egypt*, which is thought to be the moſt fruitful part of *Africa*.

It is alſo believ'd that the *Hammon* adored in *Egypt*, and *Lybia* was no other than *Ham*, the ſon of *Noah*; and ſome are of the opinion, that the curſe of *Noah* was upon *Ham*, cauſed the ſkin of him and his poſterity immediately to become black.

Some again believe that the poſterity of *Ham* was the only, or at leaſt the principal cauſe of the building the tower of *Babel*.

An *Arabian* author aſſures us, that *Ham* was the firſt that ſpread idolatry over the earth, who invented *Horoſcopes* and *Magick*, and was the author of divers ſuperſtitions, on account of which he was call'd *Zoroaſtris* or *Adris* the prophet, that is to ſay; the image of a ſtar or fire, at all times giving light.

Fabulous hiſtory has preſerved ſome footſteps of *Ham*'s ſtory. It is related that on a certain day *Myrrha*, wife, or as others ſay, nurſe to *Hammon*, and mother of *Adonis*, having her ſon in her company found *Cyniras* ſleeping in his tent uncovered, and in an undecent poſture.

She ran immediately and inform'd *Hammon* of it, and he gave notice of it to his brothers, who to prevent the confuſion that *Cyniras* might be in when he waked, to find himſelf naked, covered him with ſomething.

Cyniras underſtanding what was paſſed, curſed *Adonis*, and purſued *Myrrha* into *Arabia*, where after having wandered nine months, ſhe was turned into a tree that bears *Myrrh*.

Hammon and *Ham* are the ſame perſon, and ſo are *Adonis* and *Canaan*.

HAM'MON, *Jupiter Hammon*. It is an opinion almoſt generally received among the criticks, that *Jupiter Ammon* who was worſhipped in *Egypt*, was the ſame with *Ham*, whom his father *Noah* curſed. The conformity of names and many other circumſtances borrowed from hiſtory and fabulous accounts have rendered this opinion very current.

Egypt in ſcripture is frequently call'd the land of *Ham*, and it is certain it was peopled by *Mizraim*, one of the ſons of *Ham*, and that the neighbouring countries were poſſeſſed by the deſcendants of his other ſons, *Cuſh*, *Phut* and *Canaan*.

If *Noah* is the *Saturn* of the Heathens, *Ham* the youngeſt of his ſons muſt be their *Jupiter*. What the poets ſay of *Jupiter*, and of the violence offered by him to his father, bears a great relation to the action of *Ham*.

Jupiter caſtrated his father; *Ham* did not cover his father's nakedneſs; nay the text may be interpreted he caſtrated, inſtead of he told (ויגד) by changing the pointing, which is a new invention.

Saturn is ſaid to have divided the whole world among his three ſons; to *Jupiter* he gave Heaven, to *Neptune* the ſea, and Hell to *Pluto*.

Noah gave *Africa* to *Ham*, *Aſia* to *Shem*, and *Europe* to *Japhet*. *Africa* is thought to be the higheſt country, and neareſt to Heaven.

Ham is believ'd to have introduc'd idolatry in *Egypt*, and himself to have received divine honours there.

Amman is reckoned to be the sun, according to the old pagan *Theologists*. *Clement Alexandrinus* speaks of an *Apolla*, the son of *Ammon*, and *Apollo* is known to be the sun.

The *Egyptians*, before the time of *Alexander*, and his dominions in *Asia* and *Egypt*, knew nothing of the worship of the *Grecian Jupiter*; but these having introduc'd their religion, with their language and manners into *Egypt*, the *Egyptians* who were the most superstitious of all people, easily receiv'd the false worship of the *Greeks*, and joining it with their old traditions composed a monstrous medley of *Egyptian* and *Greek* deities.

The *Greeks* were willing to find their own gods in those of the *Egyptians*, and the *Egyptians* upon some inconsiderable mark of resemblance, made their gods pass for those of *Greece*.

Of *Isis* they made *Diana*, the *Moon*, *Venus*, *Ceres*, &c. Of *Osiris*, *Apollo* and *Adonis*, &c. of *Ammon*, *Jupiter* and the *Sun*, the greatest and principal of the deities.

The temple of *Jupiter Ammon* was thought to be one of the most ancient in the world: no one was able to show the original of it. It was situated in the midst of a wood, consecrated to this deity, and served as a strong fort for the people round about.

Three large walls formed the inclosure of it: in the first inclosure, there was an old palace to be seen, which had been formerly the dwelling of the kings of that country. In the second inclosure were apartments for the wives and children of these kings, and in the same were the temple and oracle of *Ammon*. Lastly, the last court contained lodgings for the princes, guards and soldiers.

Quintus Curtius tells, us that the priests of *Jupiter* carried this deity in a vessel, on the 2 sides of which was hung a great number of silver dishes.

Ammon was represented and adored under the form of a *Ram*, or at least with the head of a *Ram*, and the horns of a *Ram* upon it.

HANG-MANS-*Gaynes*, as it is corruptly called, instead of *Hammes* and *Guisnes*, on account that many strangers who had been inhabitants of *Calais*, *Hammes* and *Guisnes*, which places being lost in the days of queen *Mary*, the people were glad to flee over into *England*, and having a lane in St. *Catharine's* allow'd them, they settled there, which being called *Hammes* and *Guisnes*, at length by corruption was called *Hang man's* or *Gaynes-Lane*.

HAN'SON [of *Han*, a diminutive of *Randal* and *Son*, as some suppose] a surname.

HAV'ILAH [חוילה, the son of *Ham*, his descendants settled in all probability somewhere about *Chaldea*, or the *Arabian Erak*, it being watered by *Pison*.

HAZARMA'VETH [חצרמות, *Heb.*] the son of *Joktan*, or as it is written in the vulgar *Hasarmath*, is plainly found in *Hadhramaut* a province of *Yaman*, or *Arabia Felix*, both having the same radicals, and signifying *the coast or country of death*.

HADO'RAM [הדורם, *Heb.*] the son of *Joktan* seems to have been seated in the *Drimati* of *Pliny*, the *Persian* gulph.

St. HEL'EN's, so called of a house of *Nuns* founded by *Helena*.

HUL [חול, *Heb.*] the son of *Aram*. It is very probable his seat was, as *Bochartus* supposes in *Cholobetène*, a part of greater *Armenia*, where he finds several places whose names begin with *Chol* or *Col*.

HOG *Lane*, now called *Petticoat Lane*, is supposed to have been so called, on account of the hogs that ran in the fields thereabouts.

Alhallows HONEY-*Lane*, was so called on account of its sweetness, by reason of the often washing and keeping it clean.

HORS'LYDOWN [in *Southwark*] is said to have been so called, for that the water, formerly overflowing it, was so effectually drawn off, that the place became a plain green field, where horses and other cattle used to pasture, and lye down before the street was built.

HOUNDS'DITCH, was so called, because in old time, many dogs and other carrion were flung in there. Into this filthy ditch, king *Canutus* commanded *Edrick* a noble *Saxon*, who had basely slain his king and lord *Edmund Ironside*, to be drawn by the heels through the city, from *Baynard's* castle, and cast in, after he had been tormented to death by lighted torches.

HUM'PHREY [probably of ham, *Sax.* home, and ꝓneoe or ꝓriꝺ, *Sax.* peace, *q. d.* one who makes peace at home.]

Duke HUMPHREY's, near *Puddledock*, so called from the duke's keeping his court here (as many believe) and there

there was in Mr. *Stow's* time, a house that went by the name of duke *Humphrey's* house; and perhaps some of those lived here, who fancying themselves servants to *Humphrey* the duke of *Gloucester*, used to meet every St. *Andrew's* day at Sir *John Beauchamp's* tomb at St. *Paul's* (which they mistook for the duke's, he lying at St. *Albans*) and there would strew flowers and sprinkle water, in hopes of a good dinner, which they returned without (as they must needs) like superstitious fools; the duke having made no provision for them, and thus probably came the saying of *Dining with Duke Humphrey*; used of such as had been disappointed of a dinner.

HUS'TINGS [of hus, *Sax.* an house, and ðingar, *Sax.* things or causes] this is reckoned the most ancient and superior court of the city of *London*, which preserves the laws, franchises, customs and dignities of it. This court is held in *Guild-Hall*, before the lord mayor and sheriffs; and when a cause is to be tryed, the recorder sits and gives rules and judgment.

I

JAVAN [יון, *Heb.*] the son of *Japhet*, may probably be supposed to have settled first near his brothers, in the south west part of the lesser *Asia*, about *Ionia*, which contains the radical letters of his name.

IDLE-*Lane*, near St. *Dunstan's in the East*, is in old records called *Idol-lane*, probably because carvers of images or idol-makers dwelt there, as in case of *Ave-Mary-Lane*, *Pater-noster-Row*, &c.

JE'RAH [ירח, *Heb.*] the son of *Joktan*. *Bochartus* discovers the name in the island *Hieracon* (or of *Henoki*) in the *Arabian* gulf, and a town so called within land on the river *Lar*, near the *Omanitæ*.

JEW'EN *Street* or *Jews-street*, was so called, because of old time there was on the west side a place called the *Jews Garden*, being the only burying-place appointed them in *England*.

St. *Laurence* JEW'RY, called the *Old Jewry*. This was so called, because in old times many *Jews* inhabited there, until the years 1209, that they were banished the realm by king *Richard* I. to the number of 15060 persons.

The *Arabians* are, as they themselves suppose, the descendants of JOKTAN.

St. JONES's, properly St. *John's*, of the priory or mansion-house of the knights of St. *John* of *Jerusalem*.

IRONMONGER-*Lane*, was so called of *Ironmongers* formerly dwelling there. *Stow*.

IVY-*Lane* [according to Mr. *Stow*] was so called from ivy growing on the walls of the houses of the prebendaries of St. *Paul's* who dwelt there.

K

KIT'TIM [כתים, *Heb.*] the son of *Javan*. His descendants are supposed to be seated on the west of *Tarshish*. *Homer* mentions a people in those parts called *Cetii* (from the river *Cetius*) which is the word by which the *Septuagint* have rendred *Kittim*.

In *Ptolemy* we find two provinces in the western parts of *Cilicia*, one maritime, called *Cetis*, the other towards the mountains called *Citis*.

Josephus will have the island of *Cyprus* to be the seat of *Kittim*, and the town called *Citium*, which belongs to it, to have taken its name from them; but in the apocrypha, *Macedonia* is plainly denoted by the land of *Chittim*, *Alexander* being mentioned as coming from thence, and *Perseus* king of *Macedonia* is called king of the *Citims*.

Nor do we see any thing amiss in supposing that country to be the original plantation of the *Kittims*, at least in the intention of *Moses*, since it comes under the general denomination of the *Isles*, which were to be the portion of *Japhet*, at least of the posterity of *Javan*.

KNIGHT-RIDER-*Street*, so called (as is supposed) of knights well armed and mounted at the *Tower-Royal*, riding from thence through the street, west of *Creed-lane*, and so out at *Ludgate* towards *Smithfield*, when they were to journey, or otherwise shew their activity before the king and states of the realm.

L

LAMECH [למך, *Heb. i. e.* poor or humbled] the son of *Methuselah*.

LANG'BORN-*Ward*, one of the wards of the city of *London* within the walls, was so called of a long bourn, brook or

or ſtream of ſweet water, which (of old time) ſprang up in *Fenchurch-ſtreet*, and ran down that ſtreet and *Lombard-ſtreet*, to the weſt-end of St. *Mary Woolnoth*'s church, and there turning ſouth, it broke into ſeveral ſmall ſhares, rills or ſtreams, and ſo gave name to *Sharebourn-lane* (now called *Sherburn-lane*.)

St. LAU'RENCE, archideacon of the church of *Rome*, who was broiled on a gridiron, under the emperor *Valerian*, in the year of *Chriſt* 260.

LE'HABIM [להבים, *Heb.*] the ſon of *Mizraim*. The *Lehabim* are ſuppoſed to be the ſame with the *Lubims*, who with the *Sukkiims* and *Cuſhites*, came out of *Mizraim* or *Egypt* with *Shiſhak* to invade *Judea*: Theſe therefore may not improbably be judged to be the *Libyans* of *Cyrenaica*, or proper *Libya* near *Egypt*.

St. LEONARD, a biſhop of *Limoges* in *France*, born about the year 500.

LICK'APAN or *Lickabone-ſtreet*, is properly *Liquor-Pond-ſtreet*. *Stow*.

LIME-*Street*, was ſo called of making or ſelling lime there.

LONDON-STONE, in *Canon-ſtreet*, overagainſt St. *Swithin*'s church, on the ſouth ſide of the way, near the channel, is pitched upright a great ſtone, called *London-ſtone*, which is fixed very deep in the ground, and faſtened with bars of iron, and now with a handſome ſtone-work incloſing it, hollowed through with a circle; but ſo that the upper part of the ſtone is viſible, and that it can receive no damage from carts running againſt it or otherwiſe.

It is certain from hiſtory, that this ſtone has been there ever ſince or before the conqueſt, which is now near 700 years; but the exact time is unknown, and ſo alſo is the reaſon of its being placed there; ſome are of opinion, that it was ſet up as a preciſe place to begin to meaſure their miles, from this city to the other parts of the nation; others, that it was ſet for a mark of the middle of the city within the walls. And whereas this ſtreet was anciently the chief ſtreet of *London* (as *Cheapſide* now is) ſome are of opinion, that this ſtone was a place on which the perſon ſtood, who publiſhed proclamations, and gave publick notices of things to the citizens; others again are of opinion, that the ſtone was ſet up there, as a place for the rendering and making payments, by debtors to their creditors, at their appointed days and times, till in after-times payments were more uſually made at the font in *Pont's* church (probably *Paul's* church) and now uſually at the *Royal Exchange*: Others again are of opinion, that it was ſet up by one *John* or *Thomas*, &c. *Londonſtone*, who dwelt over-againſt it.

LORETTO [*Lauretum*] ſtands about three miles from the ſhoar of the *Adriatick* ſea, 10 from *Fermo* to the north-weſt, 20 from *Ancona* to the ſouth-eaſt, and near 100 from *Rome* to the north-eaſt. It is a little place, but very well fortified, and has the title of a city and biſhoprick, erected by pope *Sixtus* V. *Anno* 1586, to which the ſee of *Racanati* was united, *Anno* 1591. *Loretto* has been a famous place for a long time, but becauſe every body does not particularly know the reaſon why it is ſo, they muſt be put in mind; that it is pretended that the houſe in which the Virgin *Mary* is ſaid to have been born, where ſhe was betrothed and married to *Joſeph*, where the angel ſaluted her, and where the ſon of God was incarnated, was brought by the angels from *Nazareth* to *Dalmatia*, and placed on a little mountain called *Terſatto*, on the 12th of *May*, 1291. That three years and ſeven months after it was removed thence, and brought by them to a foreſt in the territory of *Recanati* in the *Marca d'Ancona*; from whence after it had been eight months there, it was removed a mile further, to the ſame hill where it now ſtands. But a difference happening between two brothers to whom the ground belonged, it was removed ſome paces from thence, and ſet down in the midſt of a high-way, from whence it has never been ſtirred ſince. To prevent inconveniences that might happen, particularly a new removal, they built a magnificent church, in the midſt of which it remains ſecure againſt all aſſaults; about which they have ſince built four walls. The *Sacra Caſa* conſiſts of one chamber, 44 ſpans long within, 18 broad, and 23 high; 1½ palm, being 13 inches *Engliſh* meaſure. The holy tabernacle ſtands eaſt and weſt, and over the little chimney in the chamber, in a nich, ſtands the great lady of *Loretto*, about four foot high, made (as they ſay) of cedar-wood, and wrought by St. *Luke*. The ornaments with which ſhe is uſually decked, eſpecially the mantle, which is adorned with an infinite number of precious ſtones, are of an ineſtimable value. She has a great number of robes for change, and ſeven different

different mourning habits for the holy week. Her triple crown was presented her by *Lewis* XIII. of *France*, who also gave a little crown to the infant *Jesus*, both wonderful rich, the former being all covered with precious stones. The altar made by the hands of the apostles, and the stone upon which St. *Peter* celebrated his first mass, were transported at the same time with the house. All round the statue there is nothing but lamps, statues, busts, and other figures of gold and silver; 28 candlesticks of silver and vermilion, 12 of massy gold, weighing 37 pound each. 'Tis incredible what vast numbers of pilgrims come here to pay their devotion, especially at *Easter*, and the Virgin's nativity; (which is solemnized in the month of *September*) insomuch that in the years of greatest concourse, they have counted 20000 pilgrims and upwards, during these two festivals. The treasury-chamber is a spacious room, having 17 large presses, with folding-doors, instead of wainscot to the walls; which are filled with pure gold, jewels of the greatest value, and vessels and ornaments more precious than gold; for silver is not admitted into these presses, but lies in confused heaps, in several places till they have occasion for it. It is impossible to imagine the vast quantity and variety of riches that are amass'd here; and it would be in vain to attempt a particular account of them. They have been bestowed by princes, states, and people that own the papal supremacy, who have emulously strove who should outdo one another. Nor is the treasury all the riches that belong to this place: There are settled revenues, and lands purchased out of sight, and they have built not only a stately church, but also a magnificent palace, and no doubt have chests full of money. There is also an arsenal, but not very considerable. In the publick place an admirable beautiful fountain of white marble, enriched with statues of brass, and a fine statue of pope *Sixtus* V. erected by the inhabitants of *Loretto*, in acknowledgment of the privileges they received from him. The principal trade of this little city, consists in medals, rosaries, sanctified beads, images, *Agnus Dei's*, and such like commodities.

LUD [לוד, *Heb.*] the son of *Shem*. We can see no more reason than Sir *Walter Raleigh*, why *Lud* should straggle so far from his friends as *Lydia*, where *Josephus* fixes him: Besides there is a strong objection against this opinion, the *Lydians* having been first called *Maonet*, as all the ancients agree, and *Lydians* from *Lydus* the son of *Atys*, except we suppose the *Greeks* were deceived, and that the name of *Maonet* ceasing, they assumed their old name of *Lydians*, which has often happened. But even in that case, we ought perhaps to consider *Lydia* as possessed by the *Lydians* or posterity of *Lud* on a second or third remove, and to look for his settlement nearer his brothers.

LUD'GATE, is a west gate of the city of *London*, and the 6th principal gate thereof; and was called *Ludgate*, (as *Geoffry* of *Monmouth* relates) because at first built by king *Lud*, a *British* king, 66 years before the birth of Christ. But others contend, that it was originally called *Flood Gate*, on account of the flood or stream that ran from the north of the city, into the canal now called *Fleet-ditch*.

LU'DIM [לודים, *Heb.*] the son of *Mizraim*. As to the nations descended from *Mizraim*, the *Ludim* are judged to be the people above *Egypt*, called by the *Greeks Ethiopians*, and at present *Abyssines*. This *Bochartus* endeavours to prove by ten arguments. We rarely find them called otherwise in scripture than *Lud*, either from the name of the founder or their country.

M

MACRO'BIUS [μακρόβιος, of μακρὸς long, and βίος life, Gr. long-lived] a proper name.

MA'DAI [מדי, *Heb.*] the son of *Japhet*. It is generally agreed that *Madai* planted *Media*, and that the *Medes* are always called by this name in scripture.

St. MAGNUS *Parish*, in the *Bridge-ward within*. This church was dedicated to St. *Magnus* or *Magnes*, who suffered martyrdom under the emperor *Aurelian*, in the year 276.

MA'GOG [מגוג, *Heb.*] the second son of *Japhet*. *Josephus*, *Jerom*, and most of the fathers, hold them to be the *Scythians* about mount *Caucasus*, which name, *Bochartus* supposes was made by the *Greeks* out of *Gog Hasan*, signifying in *Chaldee*, *Gods-Fort*: but perhaps it is a wrong pronunciation of *Cuk-Kaf*, which in *Persian* signifies the mountain of *Kaf*, as the *Arabs* call it. That this plantation adjoined upon *Meshek* and *Tubal*,

Gubal, appears from *Ezekiel*'s making *Gog* king of *Magog* to reign over the other two, otherwise called *Rhoſſi* and *Moſcuici*: From theſe two people migrating over *Caucaſus*, it is ſuppoſed the *Ruſſians* or *Muſcovites* are deſcended.

MAIN-AMBER, near *Penſance*, in the county of *Cornwall*, was formerly a ſtone of a prodigious bigneſs, yet was ſo placed, that one might move it with a finger; but it was thrown down in the late civil wars. It is ſuppoſed to be ſo called of *Main*, which in the *Corniſh* language ſignifies a ſtone, and *Amber*, of one *Ambroſius* a *Briton*, that raiſed it as a monument of ſome victory over the *Romans* or others.

St. MAR'GARET, a holy-virgin of *Antioch*, who was beheaded under the emperor *Decius*, *Anno Ch.* 292.

MARK-*Lane*, properly *Mart-lane*, from a privilege formerly granted to keep a mart or fair there.

St. MARTINS *le Grand*, was in ancient times a fair and large college of a dean and ſecular canons or prieſts, which have had great privileges of ſanctuary, and otherwiſe founded by *Inglericus* and *Edvardus* his brother, in the year of Chriſt 1056. Here kings of *England* were ſometimes lodged and held their courts. When this college flouriſhed a curfew bell was rung there, as at *Bow*, &c.

St. MARTIN, a biſhop of *Tours* in *France*.

St. MARTINS *Outwich*, but more properly *Oteſwich*, of *Martin de Oteſwich* and his two brothers the founders.

St. MARY *Matfelons*, alias *White-Chapel*, formerly ſo called as ſome ſuppoſe of מטפולן, metaphelon, *Heb.* which they interpret, *She that hath lately brought forth a ſon* (*i. e.* the *Virgin Mary*) and probably her image anciently ſtood in that church with a babe in her arms.

Others ſay, that it was called *Matfelon* upon this occaſion! About the year 1428, a devout widow of that pariſh had long cheriſhed and brought up of alms a certain *Frenchman*, who ungratefully and cruelly murdered her in the night, as ſhe was ſleeping in her bed, and after fled with her money and jewels; but being cloſely purſued, he took to the church of St. *George* in *Southwark*, and claimed the privilege of ſanctuary there, and ſo abjured the king's land; and the conſtables having charge of him brought him to *London*, in order to convey him eaſtward towards the ſea-ſide. When he came into the pariſh of *White-Chappel*, where he had committed the murder, the women caſt upon him ſo much filth and ordure (that notwithſtanding the beſt reſiſtance the conſtables could make) they killed him, and on this account they ſay the pariſh took the name of *Matfelon*.

MASH } [משך, *Heb.*] the fourth
MESHEK } ſon of *Aram*, is ſuppoſed to fix in *Armenia*, about the mountain *Maſius*, the ſame with that commonly held to be *Ararat*, and called by the *Armenians Maſis*. However, the *Armenians* themſelves do not lay claim to any of *Shem*'s line as their progenitor; but ſay they are deſcended from *Togarmah* of *Japhet*'s poſterity.

MELCHIZ'EDEC, is by ſome ſuppoſed to be the ſame with *Shem*. *Joſephus* makes him only a *Canaaniſh* king. The oriental Chriſtians make him the ſon of *Phaleg*. A learned *Syrian* author makes him the ſon of *Shem*.

St. MEWS, near *Charing-Croſs*, a place where the king's hawks were formerly kept, till in *Henry* the VIII's time that the kings ſtables in *Bloomsbury* being burnt down, there were new ones built there by king *Edward* VI. which have been uſed for the king's horſes ever ſince.

St. MILDRED, who ſhe was is not agreed upon, whether ſhe was the eldeſt daughter of *Meroaldus* king of the *Weſt Mercians*, as ſome think, or the daughter of *Ethelbert* king of *Kent*, one of the founders of St. *Paul*'s church is uncertain.

MIL'ICENT [of *mille* a thouſand, and *centum* an hundred, *q. d.* an hundred thouſand] a woman's name.

St. *Leonard* MILK-CHURCH, was ſo called from one *William Milker*, a chief builder thereof; but commonly called St. *Leonard*'s in *Eaſt-cheap*, becauſe it ſtands at *Eaſt cheap* corner.

MIN'CING-*Lane*, properly *Minchun's-lane*, ſo called of tenements there belonging to the *Minchun*'s or nuns of St. *Helen* in *Biſhops-gate-ſtreet*.

MIZ'RAIM [מצרים, *Heb.*] ſtands in the place of the ſecond ſon of *Ham*; for there is a great diſpute, whether this is the name of a ſingle perſon, or of a people, as having a dual termination.

The MONUMENT [*monumentum* of *monere*, L. to warn, aboliſh, put in mind &c.

On the eaſt-ſide of *Fiſh-ſtreet-hill*, ſtands the monument, ſituate in a ſquare open

open to the ſtreet, in perpetual memory of the dreadful fire of *London*, that happened on the ſecond of *September* 1666; with inſcriptions and divers figures, artificially cut in ſtone, importing the hiſtory thereof.

This monument was by act of parliament ordered to be erected near the place, where the conflagration began; and accordingly was ſet up, where the church of St. *Margaret New fiſh ſtreet* ſtood, which is not above 130 foot from the very houſe, where the fire firſt broke out.

This monument ſtands upon an aſcent from the ſtreet, of three or four ſteps of ſtone, upon a large vault of ſtone arched; the column is of the *Dorick* order, built all of excellent *Portland* ſtone, the plinth of which is 27 feet ſquare, the height is 202 feet from the baſis.

The inſcriptions on it are in *Latin*; that which gives a relation of this conflagration is to the purpoſe following.

This famous column was erected in perpetual remembrance of the dreadful fire. It conſumed 89 *churches, the city gates, many publick hoſpitals, ſchools, libraries,* 13200 *houſes,* 400 *ſtreets; the ruins of the city were* 436 *acres; and of the* 26 *wards, it utterly deſtroyed* 15, *and left* 8 *other ſhattered and half burnt.*

The baſis of the monument or column, on that ſide towards the ſtreet, hath a repreſentation of the deſtruction of the city by fire, and the reſtitution of it, by ſeveral curious engraven figures, in full proportion.

Firſt is the figure of a woman, repreſenting *London*, ſitting on the ruins in a moſt diſconſolate poſture; her head hanging down, and her hair all looſe about her, the ſword lying by her, and her left hand careleſly laid upon it.

A ſecond figure is *Time*, with his wings and bald head, coming behind her, and gently lifting her up.

Another ſmall figure on the other ſide of her laying her hand upon her, and with her ſcepter winged in her other hand directing her to look upwards, for it points to two beautiful goddeſſes, ſitting upon the clouds, one leaning upon a *Cornucopia*, denoting PLENTY, the other having a palm branch in her hand, ſignifying VICTORY or TRIUMPH.

Underneath this figure of *London*, in the midſt of the ruins, is a *Dragon* with his paw upon the ſhield of a red croſs, the arms of *London*. Over her head is the deſcription of houſes burning, and flames breaking out through the windows; behind her are citizens looking on, and ſome lifting up their hands. Oppoſite againſt theſe figures, is a pavement of ſtone, raiſed with three or four ſteps; on which appears king *Charles* II, in a *Roman* habit, holding a truncheon in his right hand, and a laurel about his head, coming towards the woman in the deſpairing poſture (which repreſents *London*) and giving order to three others, to deſcend the ſteps towards her: The firſt hath wings on her head, and a crown of naked boys dancing, and in her hand ſomething reſembling an harp: Then another figure, going down the ſteps, following her, reſembling architecture, ſhewing a ſcheme or model in the right hand, for rebuilding the city, and the left holding a ſquare and compaſſes.

Behind theſe two ſtands another, more obſcurely, holding up an hat, denoting LIBERTY.

Next behind the king is the duke of *York*, holding a garland ready to crown the riſing city; and a ſword lifted up in the other to defend her. Behind this, another figure with an earl's coronet on his head. The fourth figure behind, holding a lion, with a bridle in his mouth.

Over theſe figures is repreſented an houſe in building, and a labourer going up a ladder, with a hod upon his back.

Laſtly, underneath the ſtone pavement, whereon the king ſtands, is a good figure of ENVY peeping forth, gnawing an heart.

Round about the bottom of the pedeſtal, were deep cut in ſtone, in large letters, a charge upon the papiſts of burning the city. Theſe remained till about the acceſſion of king *James* II. to the crown, when they were cut out and utterly defaced; but when king *William* came to the crown, they were cut again anew: The words are theſe,

This pillar was ſet up in perpetual remembrance of the moſt dreadful burning of this city; begun and carried on by the treachery and malice of the Popiſh faction, *in the beginning of* September, *in the year of our Lord* 1666, *in order to the effecting this horrid plot, for the extirpating the* Proteſtant Religion, *and* Engliſh Liberties, *and to introduce* Popery *and* Slavery.

Upon the pedeſtal is the column erected, the body or ſhaft of which is fluted, and contains in length from the pedeſtal to the balcony 133 feet, and from the balcony 38 feet; and the

whole height of this monument from the ground (beſides the vault and foundation) to the top of the flame is 202 feet; the circumference of the ſhaft is 47 feet and an half, its diameter is 15 feet, the hollow cylinder 9 feet diameter; the thickneſs of the ſtone wall of the cylinder or ſhaft is 3 feet; it hath 345 ſteps from the ground up to the balcony; and there are niches in the wall for people to reſt themſelves as they go up; and from the balcony upwards, is a ladder of iron ſteps to go into the urn; out of which iſſueth a flame, all gilt with gold; and to the ſtairs having an open navel, there is a rail of iron to reſt the hand upon all the way up.

All this monument taken together is a curious piece of workmanſhip; and the charges of erecting it, amounted to 13000 *l.* and upwards.

MOORFIELDS, was ſo called, of a moor or fen, which ſtretched out from *Biſhopſgate* as far as *Cripplegate*, *Finſbury* and *Holywell*, and was a long time an unprofitable ground, being grown over with flags, ſedge and ruſhes, *&c.* till the year 1617. that Sir *Thomas Seymour* lord-mayor, cauſed ſluices to be made to convey the water over the town ditch, into the courſe of *Walbrook* and ſo into the *Thames*.

St. *Margaret* MOYSES, was ſo called of one *Moyſes* the builder and founder.

MUGWELL-*ſtreet*, properly *Monk's well-ſtreet*, ſo called of a well belonging to the monks of a convent, called S. *James on the Wall*, near adjoining.

N

NAPH'TUHIM [נפתוחים, *Heb.*] ſons of *Mizraim*, are thought to have ſettled in *Marmarica* adjoining to *Cyreniaca*. It is obſerved that the *Egyptians* called all the ſkirts of a country and promontories waſhed by the ſea, *Nephthys*; and *Boebartus* places the *Naphtuhims*, rather on the coaſt of the *Mediterranean*, than on that of the *Red Sea* Some place the *Naphtuhims* about *Noph* or *Memphis* in *Egypt*.

NE'REUS, ſuppoſed by biſhop *Cumberland* to be *Japhet*. Every one knows *Nereus*, *Pontus*, *Poſidon* or *Neptune*, relate to the ſea.

Nereus and his iſſue came from *Uranus* or *Noah*.

NEW'GATE, a weſtern gate of the city of *London* ſo called becauſe the laſt built gate of the city.

St. NI'CHOLAS [Νικολαυς, Gr. a conqueror of the people] the ſon of *Epiphanes* a citizen of *Pantras*, ſometime biſhop of *Mira*, who died *Anno* 343.

NIM'ROD. Some have confounded *Nimrod* with *Belus*, the founder of the kingdom of *Babylon*, and with *Ninus* the founder of that of *Nineveh*; but both theſe are much later than *Nimrod*.

Profane authors have imbelliſhed the hiſtory of *Bacchus* with ſeveral circumſtances taken from that of *Nimrod*. As for example, the name of *Nebrodeus* or *Nebrodus* given to *Bacchus*, is evidently derived from *Nembrod* or *Nimrod*, tho' the *Greeks* will have its original from a goat's-ſkin, with which they pretend *Bacchus* was clothed.

The name *Bacchus* may alſo be derived from *Bar-chus* the ſon of *Cuſh*.

The *Greeks* give to *Bacchus* the name of *Hunter*, juſt as *Moſes* gives to *Nimrod*.

The expeditions of *Bacchus* into the *Indies*, are formed upon the wars that *Nimrod* made in *Babylon* and *Aſſyria*.

Nimrod in *Hebrew* ſignifies a rebel, to him is imputed the firſt invention of that idolatrous worſhip paid to man.

The hiſtory of *Nimrod* is dreſſed up with fables by the *Perſian* authors. Some confound him with *Zohac* the firſt king of the *Dynaſty*, of thoſe princes that reigned immediately after the deluge.

Others will have *Nimrod* to be the ſame as *Chicacus* the ſecond king of the ſecond *Perſian Dynaſty*, called that of the *Cainaides*.

The *Perſian* hiſtorians make him to have reigned above 150 years, and affirm that he contrived the raſh attempt of ſcaling Heaven, *i. e.* by building the tower of *Babel*. A certain author writes, that when *Nimrod* ſaw the fire in which he had cauſed *Abraham* to be caſt, did him no damage he reſolved to aſcend into Heaven, that he might ſee that great God that *Abraham* revealed to him. It was in vain that his courtiers endeavoured to divert him from his deſign, he being reſolutely bent to accompliſh it.

At the ſame time he gave orders for the building of a tower that might be as high as poſſible, they worked upon this for three years together; when he went up to the top and was much ſurprized to ſee himſelf as far from Heaven as when he was upon the ground.

It is ſuppoſed that *Moſes* makes *Nimrod* the immediate ſon of *Cuſh*. But the

the *Persians*, make him the son of *Canaan* and brother to *Cush*.

Eutychius says, that *Nimrod* was the first author of the religion of the *Magians*.

NIN'EVEH, the capital city of *Assyria*, founded by *Ashur* son of *Shem*, or by *Nimrod* son of *Cush*.

It was one of the most ancient, the most famous, the most potent and largest cities of the world.

It was situate on the banks of the river *Tigris*, and in the time of the prophet *Jonas*, who was sent thither in the time of *Jeroboam* the second king of *Israel*, and as it is judged under the reign of *Pul*, father of *Sardanapalus* king of *Assyria*, *Nineveh* was a very great city, its circuit being three days journey. *Diodorus Siculus* says, it was in length 150 stadia, and 90 stadia in breadth, and 480 stadia in circuit, which is about 7 leagues long, taking the league at 3000 paces, about 3 leagues broad and 18 leagues round. Its walls were an hundred feet high and so broad, that three chariots could drive abreast upon them. Its towers, of which there were 15000, were each 200 feet high.

Some pretend that NOAH is the *Saturn* and the *Uranus* of the *Pagans*; and that the stories that are told of *Jupiter*'s castrating his father *Saturn*, and *Cronus* castrating his father *Uranus*, are borrowed from this notion of *Ham*, *Noah*'s son discovering his father's nakedness.

NORTHUM'BERLAND [noꝛꝺan-ꝺumbeꝛ-lanꝺ, *Sax. i. e.* the land on the north side of the river *Humber*] a northern county of *England*.

NOR'WICH [noꝛꝺpic, *Sax.* i. e. the north harbour] a sea port in the county of *Norfolk*.

NORTHUMBERLAND-*Alley* in *Fenchurch-street*, was so called of *Northumberland* house, belonging to *Henry Percy* earl of *Northumberland*, in the time of king *Henry* VI.

O

OFFA's *Dike*, a mighty work contrived by *Offa*, king of the *Mercians*, who caused it to be cast up as a boundary between the *English* and *Welsh*. It runs through *Herefordshire*, over a part of *Shropshire* into *Montgomeryshire*; then again into *Shropshire*, and from thence through *Denbighshire* into *Flintshire*, and ends a little below *Holywell*.

OLD BOURN } was so called of a
HOLBOURN } bourn or stream of water, breaking out about the place where now the bars stand, and ran down the whole street to *Holbourn-bridge*.

OLD-SWAN, formerly called *Ebgate-lane*, probably so called from the sign of the *Swan* near the watering place.

St. *Mary* OVERY [so called of *Over* the *Rie*, or of open over, or open a bank, and ea, *Sax.* water] because before the building of *London* bridge there was a ferry in that place over the *Thames*.

P

PAIN [*payen*, F. *paganus*, L. a pagan or villager] a surname.

PARDON-*church yard*, a place formerly on the north side of St. *Paul*'s church; this was a large cloister, and a chapel built by king *Stephen*, inviron-ing a plot of ground; about this cloister was artificially and richly painted the *dance* of *Machabray*, or *dance of Death*, commonly called the *dance of St. Paul*'s, the like of which was painted about *St. Innocents* at *Paris*. The metres or poesy of this dance were translated out of *French* into *English*, by *John Lidgate* monk of *Bury*, and with the picture of death leading all estates, painted about the cloister. The monuments in this cloister, both for number and workmanship, exceeded all that was in St. *Paul*'s church; all which were demolished in the year 1549, by the command of the duke of *Somerset*.

PA'TER-NOSTER-*Row*, was so called of stationers or text writers dwelling there, who wrote and sold books then in use, as A B C or *Abbies*, and the *Pater-nosters*, *Ave-Maria*'s *Creeds*, *Graces*, &c.

PATHRU'SIM [פתרוסים, *Heb.*] are evidently the inhabitants of *Pathros*, which some wrongly take for *Pelusium*, others more justly for *Thebais*, or the *Upper Egypt*.

St. *Margaret* PATTINS *Parish*, [in *Billingsgate* ward, *London*] the church took its name of St. *Margaret* an holy virgin of *Antioch*, who was beheaded under the emperor *Decius*, *A. C.* 292, and the parish was called *Pattens*, because of old time pattens were usually made and sold there; but was afterwards called *Rood lane*, of a rood there placed in the church-yard of

St. *Margaret*, while the church was rebuilding.

St. PAUL'S *School*, built and well endowed by Dr. *John Collet*, dean of St. *Paul's*, and chaplain to king *Henry* VIII. which ſchool was dedicated by the founder to St. *Paul*.

St. PETER *the Poor*, was ſo called for a difference from others of that name.

PHILIS'TIM [פלשתים, *Heb.*] who in the *Moſaick* account of the diſperſion, are derived from the *Caſſubim*. Their original ſettlement was in *Egypt* before they removed into *Canaan*.

PHILPOT-*Lane*, ſo called of Sir *John Philpot*, an eminent merchant, who was the owner of it and dwelt there.

PHUT [פוט, *Heb.*] the third ſon of *Ham*. Authors are not agreed about the country where he planted himſelf. *Bochart* endeavours to prove, that *Mizraim* and he divided *Africa* between them. But to this it may be objected, that *Ezekiel* mentions *Phut* with *Cuſh* and *Perſia*, as auxiliaries to the northern enemies of the *Jews*, &c.

Biſhop *Cumberland* ſuppoſes the third ſon of *Ham*, the *Phut* of *Moſes*, to be the *Apollo* of the *Greeks* called *Pythius*, which in radical letters agrees with *Phut*.

PICKADIL'LY [ſo called of *Pickadilles*, a ſort of ſtiff collars of doublets in the faſhion of a band, made by one *Higgins* a tailor, who got an eſtate by it and built the ſtreet] a ſtreet near St. *James Weſtminſter*.

PICTS [*picti*, L. ſo called as ſome imagine from painting themſelves] were a colony of *Scythia* or *Germany*, who landing in *Scotland*, ſettled there, being aſſiſted by ſome of the natives, and at length by marrying *Scotch* women, in a manner became one people; but at length animoſities ariſing, they parted, the *Scotch* poſſeſſing the mountains and northern parts, and the *Picts* the ſouthern; and in time, by the aſſiſtance of the *Romans* and *Britons*, expelled the *Scots*, the *Scots* retiring into the iſlands, and *Sweden*, *Denmark* and *Norway*. But at length the *Picts* being galled by the *Roman* yoke, invited the *Scots* again, who were expelled a ſecond time, but at length the *Picts* were totally routed, and their king ſlain by *Kenneth* II. *An.* 845.

PICTS *Wall*, a wall in *Northumberland*, extending from *Newcaſtle* upon *Tine* to *Carliſle* in *Northumberland*, 86 miles in length, reaching from the *German* to the *Iriſh* ſea, in thickneſs 8 foot, in height 12, paſſing over ſeveral cragged hills, with battlements all along, and towers at convenient diſtances where ſoldiers were lodged. This wall was built by the *Romans* to hinder the incurſions of the *Picts* and *Scots*. It having been ſeveral times defaced in many places was repaired again, and at laſt was built with brick by *Ælius* a *Roman* general, in the year 466, who leaving *Britain*, it was ruined by the *Scots*, and never more regarded, but ſome veſtiges of it are ſtill to be ſeen in *Cumberland* and *Northumberland*, with *Roman* inſcriptions.

St. Martins POMARY, is ſuppoſed to take its name of *Pomarium*, L. an orchard, now called *Iron monger-lane*.

PORT'LAND, ſo called, as ſome think of one *Portus* a noted *Saxon* pirate; or as others, of its lying over againſt the port of *Weymouth*.

PORTSOKEN-*ward*, is ſo called of *porta*, L. a gate, and ſoc, *Sax.* a franchiſe or privilege of taking toll at the gate of the city called *Aldgate*, granted to 13 knights well beloved by the king and realm for ſervices that had been done by them, about 700 years ſince, in the days of king *Edgar*, or, as others ſay, *Canutus* the *Dane*.

A certain portion of land on the eaſt part of the city being left deſolate and forſaken by the inhabitants by reaſon of too much ſervitude, theſe knights having petitioned the king to grant them this land with the liberty of a guild for ever.

The king granted their requeſt upon the following conditions. That each of them ſhould victoriouſly accompliſh 3 combats; one above ground, the other under the ground, and the third in the water; and after this, on a certain day in *Eaſt Smithfield*, ſhould run with ſpears againſt all comers.

All which they having glorioufly performed, the king named it *Knighten Guild*, and ſet the bounds of it as follows: From *Aldgate* to the place where the bars now ſtand towards the eaſt, and on both ſides the ſtreet, and towards the north to *Biſhopſgate* to the houſe of ſtone, ſince that time the lord *Bouchiers*, and towards the ſouth to the river *Thames*, and ſo far into the water, as a horſeman entering the ſame might throw a ſpear. So that the hoſpital of St *Catherine's*, the mills, the outward ſtone wall, and the new ditch of the tower belonged to this *Guild*.

The POU'LTREY, was ſo called o many

many poulterers formerly dwelling in this ſtreet.

St. *Laurence* POULT'NEYS or *Pountneys lane*. The church was dedicated to the memory of St. *Laurence*, archdeacon of the church of *Rome*, who was broiled on a gridiron under the emperor *Valerian*, in the year of Chriſt 260, and was called *Poultney* of *John Poultney*, mayor.

PUDDING-*Lane* [near *Billingſgate*] was ſo called, on account of the butchers of *Eaſt-cheap*, who had their ſcalding houſe for hogs there, and their puddings, with other filth of beaſts were voided down that way to their dung boat on the *Thames*.

PUGH [*q ap Hugh*, *i. e.* the ſon of *Hugh*] a ſurname.

PYTHAG'ORAS, a famous philoſopher. Biſhop *Uſher* places his coming into *Egypt*, in the year of the world 3457, under the reign of *Amaſis*. He continued there 22 years according to *Jamblicus*. He was taken and carried to *Babylon*, by the ſoldiers of *Cambyſes* in the year of the world 3479. He returned into *Italy* at the time that *Brutus* delivered his country from the yoke of the *Tarquins*, in the year 3506. Therefore it is not credible that *Pythagoras* had been the diſciple of *Ezekiel* the prophet, as ſome have fancied.

But the generallity of thoſe who have made mention of this philoſopher, will have him to have been the diſciple of *Zoroaſter* at *Babylon*, and that he derived all that fine knowledge from him, by which he afterwards became ſo famous in the *Weſt*.

For it is not much to be doubted, but that it was *Zoroaſter* whom *Porphyry* deſcribes under the name *Zabratus*, or *Zaratus*, and *Clemens Alexandrinus* under the name of *Nazaratus*. He relates the matter thus.

When *Cambyſes* conquered *Egypt*, he there met with *Pythagoras*, who had repaired thither with a deſign of inſtructing himſelf in the learning of the country. He took him priſoner and ſent him with his other captives to *Babylon*, where *Zoroaſter* lived at that time.

He committed himſelf to the diſcipline of that great man "*Zoroaſter* purified him from the defilements of "his life paſt, inſtructed him in ſuch "things in which a virtuous man ought "to be free; he taught him what were "the principles of the univerſe, and "the ſecrets of nature.

He there learned arithmetick, muſick the knowledge of divine things, and particularly the doctrine of the immortality of the ſoul.

All the ancient *Greek* authors acknowledge, that he was the firſt that taught theſe important truths; but he did not teach them in their native purity, but diſfigured them with his notion of a *Metempſychoſis*, which he had borrowed from the *Indians*, with whom he is ſaid to have converſed. He made the ſoul's immortality to conſiſt in a certain revolution or tranſmigration of the ſoul out of one body into another.

The *Pythagoreans* abſtained from meat, brought all their goods into a common ſtock, eat nothing that had life, rejected all anointing with oil, contemned pleaſures, wore white clothes, not linnen but woollen: abſtained from ſwearing, had a great veneration for old men; never durſt make water before the ſun, kept ſilence for a long time in their ſchools, paid a very great deference to the ſentiments of their maſters.

Pythagoras acknowledged an unity of principle, from whence proceeded the duality in an indefinite manner. He believed that all things proceeded from this unity. He condemned all images of the deity, and would have his worſhip to be burthened with as few ceremonies as might be. God was the principal object of his worſhip and ſtudies.

The figurative and ſymbolical manner in which he gave his inſtructions, was borrowed from the *Hebrews*, and other Orientals, who generally conceal the myſteries of their knowledge under allegories and parables.

Q

QUEEN's *College* [in *Oxford*] was ſo named from queen *Philippa*, wife to king *Edward* III, being founded by *Robert Egleſfield* her chaplain, *A. D.* 1340.

R

RAAMAH [רעמה, *Heb.*] the ſon of *Cuſh*, may probably find a ſettlement about a city called *Rhegama* by *Ptolemy*, on the *Perſian* gulph.

RADCLIFF, ſo called of a *red Cliff*, viſi-

visible there; a little town wherein lived many sailors *Camden*.

RIPHATH [ריפת, *Heb.*] the son of *Gomer*, probably settled near his brother *Ashkenaz*. *Josephus* says, the *Paphlagonians* were originally called *Riphæans* from *Riphath*.

ROOD-*Lane*, was so called of a rood (*i. e.* the image of Christ upon the cross there) placed in the church-yard of St. *Margaret* whilst the old church was taken down and new building, during which time the oblations made to this rood were employed in building the church.

ROTH'ERHITHE [of ꝓꝛꝺ, *Br.* a bound, or threshold, and hithe, *i. e.* the bank of the bound or limit] by reason of the river *Anton*, dividing *Kent* from the *Trinobantes*.

S

SAB'TAH [סבתח, *Heb.*] is supposed to be seated near the *Persian* gulph.

SAB'TECHA [סבתכא, *Heb.*] the son of *Cush*. Dr. *Wells* imagines that the *Saracens* are the descendants of *Sabtecha*, which nation being stiled at first by the *Greeks Sabtaceni*, that name was afterwards softened to *Saracens*.

SA'LAH [שלח, *Heb.*] the son of *Arphaxad* is supposed to have settled in *Sustana* or *Rhuzestan* in *Persia*.

SALISBURY-*Court*, is so called, because formerly the inn or place of the bishop of *Salisbury*.

SCALDING-*Alley*, was so called, or *Scalding-Wick*, because that ground was formerly employ'd by the poulterers in the *Poultry*, for scalding their fowls there.

SE'BA [סבא, *Heb.*] *Cush*, is said to have seated himself somewhere in the south of *Chaldea*, or the *Arabian Erak*.

SER'MON-*Lane*, *Stow* says, it is corruptly thus called, and that it was formerly known about the reign of king *Edward* I. by the name of *Shermonger's-Lane*, *i. e.* such as did cut and round the plate to be coined or stamped into money, when the place of coinage was the *Old Change*, near to this *Lane*.

St. *Nicholas* SHAMBLES. This church was so called of a flesh market or shambles near thereunto.

SHEM, those that seek to reconcile the Heathen mythology with the *Mosaic* history, are greatly at a loss to find among the gods or heroes one who in name or character hath any resemblance to *Shem*, and therefore are reduced to that ridiculous shift of making him the god of Hell.

St. *Bennet's* SHERHOG, alias *Shorn*, alias *Shrag*, but the most ancient is *Shorne*, and is supposed to take that name of one *Benedict Shorne*, sometime citizen and stock-fishmonger of *London*, who new built the church, repaired it, and was a benefactor to it in the reign of king *Edward* II.

SHERBURN-*Lane*, was so called on account of a long *Bourn*; or stream of sweet water, which of old time breaking out into *Fenchurch-street*, ran down the same street and *Lombard street*, to the west end of St. *Mary Woolnoth's* church, where running south, and breaking into many small rills or streams, it left the name of *Sherebourn-Lane*.

SHOREDITCH, some fancy this so called from a ditch or common shore here, others from a fabulous story of *Jane Shore*; but Mr. *Weever* says, it had its name of Sir *John Shoreditch*, and his family lords thereof, in the reign of king *Edward* III.

SITTINGBURN [Sittingbourn of ꝓittan to sit and bopn, *Sax.* a spring, *q. d.* the fountain of the natives] a town in *Kent*.

SOAP'ER-*Lane*, which some suppose to have been so called of soap being made there, was (as Mr. *Stow* says) rather so named of one *Alleque la Soper*, because he says he had not read of soap being made in the city of *London*, till within 100 years before the writing of his *Survey*. This city being served with *Castile* soap from beyond sea, and green soap speckled from *Bristol*.

SPITTLE-*Square-field*, *&c.* near *Norton-Folgate* stood the late dissolv'd priory and hospital of St. *Mary* (call'd for shortness the *Spittle*) founded by *Walter Brune* and *Rose* his wife for canons regular.

Part of the church-yard belonging to this hospital, had about 50 years since a fair pulpit built of stone and wood in the middle of it. And against the said pulpit on the south side, before the charnel and chapel of St. *Edmund* the bishop, was a fair house for the mayor, aldermen, sheriffs and ladies to sit in; and also for the bishop of *London*, and other prelates, there to hear the sermon preach'd on *Easter* holydays, and on the east side of the said pulpit, was a fair house built for the governours and children of *Christ's Hospital* to sit in, the children of the *Blue Coat*

Hospital

Hoſpital uſing to repair to the *Spittle* as they do now to St. *Bride's* church.

In the year 1599 queen *Elizabeth* came to St. *Mary Spittle* in great ſtate, attended by a 1000 men in harneſs, with ſhirts of mail, corſlets and morice, and ſo great pieces of cannon, with drums, flutes and trumpets ſounding, and in a cart two white bears: but upon what reaſon does not appear.

Alhallows STAYNING, or *Stane-church* (*i. e. Stone-church*) is ſuppoſed to be ſo called for a difference from other churches, which of old time were commonly built of timber.

St. *Dunſtan* STEPNEY, alias *Stebun-Heath*. King *Edward* I. in the 27th year of his reign, held a parliament there in the houſe of *Henry Wallis* mayor of *London*, wherein the exportation of ſterling money was prohibited.

STIL-YARD, more properly *Steel-yard*, near *Queen-hithe*, a place belonging to the merchants *Almains*, who uſed to bring wheat, rye, and other grain, as alſo divers other kind of merchandizes. It is ſtill employ'd in warehouſes for ſteel, iron, *&c.*

STOCKS-*Market*, ſo called from a pair of ſtocks ſet up there for the puniſhment of offenders.

St. SWITHIN, biſhop of *Winchester*, who died *anno* 806.

T

TARSHISH [תרשיש, *Heb.*] the ſon of *Javan*, according to *Joſephus* gave name not only to *Tarſus*, but to all *Cilicia*.

TEMPLE, formerly the manſion or inn of the knights templars.

THAMES [*thamesis*, L. ſo called on account of the meeting together of the two rivers *Thame* and *Owſe*, or *Iſis*] the chief river of *Great Britain*, which takes its riſe in *Glouceſterſhire*, runs up to *Oxford*, and thence to *London*. The ſea flows up it from the eaſtward gently eighty miles towards the weſt, almoſt as far as *Kingſton*; and from thence to *Oxford*, and many miles farther; boats are drawn for above two hundred.

THIEVING-*Lane* in *Weſtminſter*, ſo called, becauſe while *Weſtminſter* abbey had privilege of ſanctuary, thieves were carried through that lane to the gate-houſe, to avoid going into the privilege of the abbey.

THREE-*Needle-ſtreet*, commonly called *Thread-needle-ſtreet*.

TI'RAS [תרס, *Heb.*] the ſon of *Japhet*, according to *Joſephus* peopled *Thrace*.

TOGAR'MAH [תגרמה, *Heb.*] the laſt ſon of *Gomer*, was probably ſeated to the eaſt of *Riphath*, ſome think to the north of *Armenia*, among the *Iberians*.

TOWN-DITCH, near *Chriſt's* hoſpital, ſo called, becauſe the ditch which ſurrounded the city of *London* formerly occupied that place.

TOWER-*Royal*, at the eaſt of St. *Michael Pater-noſter* in the *Vintry*, was once a place of good defence, as appears, in that when the rebels beſet the tower of *London*, and got poſſeſſion thereof, taking from thence whom they liſted, king *Richard* II's mother being forced to fly, came to this *Tower Royal*, where ſhe remain'd in ſafety. And it appears by ancient records, that ſeveral kings of *England* were lodg'd in this *Tower Royal*.

TURN-AGAIN-*Lane*, ſo called, becauſe no thorough fare.

V

St. VEDAST, a biſhop of *Arras* in the low countries, who died *anno* 55.

VINTRY-*Ward*, takes its name of vintners, and of the *Vintry*, a part of the bank of the river *Thames*, where the merchants of *Bourdeaux* landed and ſold their wines, where alſo was a large building with vaults and cellars for ſtowage of wines.

St. *Andrew* UNDERSHAFT of *Portſoken* or *Aldgate Ward*, *London*. This church took its name of *Underſhaft*, from a great ſhaft or may-pole which was formerly ſet up in the middle of the ſtreet, before the ſouth-door of the church; which ſhaft, when it was erected, was higher than the ſteeple. This ſhaft or may-pole had never been erected after *Evil May day* (ſo called on account of an inſurrection of the apprentices, *&c.* againſt aliens, in the year 1517) but was laid on hooks, and under the pent-houſes of a row of houſes and alley-gate, called *Shaft-Alley* in *Lime-ſtreet* ward, till in the reign of king *Edward* VI. one Sir *Stephen*, a curate of St. *Katharine's Creed-Church*, preaching at St. *Paul's-Croſs*, told the people, that this ſhaft was made an idol, by giving the name of *Underſhaft* to the church: Whereupon, in the afternoon of that *Sunday*, the neighbours,

bours, over whoſe doors the ſhaft hung, having firſt dined to make themſelves ſtrong, took the ſhaft off from the hooks, where it had hung for 32 years, and ſaw'd it in pieces, every man taking ſo much as had lain over his premiſes.

St. *Laurence* UPWEL, in the pariſh of St. *Olave's Jury* was ſo called, becauſe there was a well under the eaſt end of the church.

UZ [עוץ, *Heb.*] the eldeſt ſon of *Aram*, built *Damaſcus*, and gave name to the country about the city, which ſeems to be different from *Uz* where *Job* dwelt, it lying towards *Edom*.

W

Petty WALES, over againſt the cuſtom-houſe, *Wool Key* and *Galley Key*, there was in old time ſome fine large ſtone buildings, ſome ruins of which were remaining not long ſince, which are thought to have been ſometime the lodgings of the princes of *Wales*, when they repaired to the city. And therefore the ſtreet in that part, is ſtill (ſays Mr. *Stow*) called *Petty Wales*.

WAL'WICK [of wold wig, *Brit. i. e.* the head of the flood, *Baxter*] the name of a place.

WAL'WIN [of pealwen, *Sax.* to govern, and pinnan to win] a proper name or ſurname.

WARD'WICK [of *Huiccii* or *Iceni* and peapo, *Sax. i. e.* a garriſon of the people called *Iceni*, *Baxter*] the name of a place.

St. *Andrews* WARDROBE in *Cfile-Baynard* ward, was ſo call'd from the king's wardrobe kept there in a fair building, not far from the church. In this houſe king *Richard* III. was lodg'd in the ſecond year of his reign.

WATER-*Lane*, ſo called of a water-gate near the cuſtom-houſe, and a water-gate at the end of the ſtreet.

WAT'LING *Street* [ſome ſuppoſe it to be ſo called of *Vitellianus* a *Roman*; but *Somnerus* ſuppoſes of peolа, *Sax.* a beggar or peolian, *Sax.* to beg, becauſe beggars conſtantly ſat in that ſtreet to aſk alms.] It was one of the 4 *Roman* ſtreets or high-ways, dividing *London* in the midſt from ſouth to north, reaching from *Dover* to *London*, *Dunſtable*, *Towceſter*, *Atterſton* and the *Severn* near the *Wrekin* in *Shropſhire*, extending it ſelf to *Angleſey* in *Wales*. The three other *Roman* ſtreets or ways were *Ikeneld ſtreet*, *Erminage ſtreet*, and the *Foſſe*.

WEST'MINSTER [Weſtminſtre, *Sax.*] took its name from its weſtward ſituation, and a *Minſter* or abbey, founded there by *Sebert*, king of the *Eaſt Saxons*, out of a temple of *Apollo*, which ſtood there and fell by an earthquake, about the year of our Lord 605.

The Iſle of WIGHT [called anciently Whitland, *Sax. i. e.* white land, and alſo Wic ea, *Sax.* the *Welſh* called it Guith, which ſignifies a diviſion or ſeparation, becauſe it was thought that this iſland was formerly cut off and ſeparated from the reſt of *England* by the force of the ſea.] An iſland over againſt *Portſmouth*, and over againſt *Southampton*.

WIG'TOWN [of wig, *Brit.* or pazan, *Sax.* to wax, and tun, a town] the name of a place.

WIN'CHESTER *Street*, was a large garden, adjacent to as large an houſe, built in the reign of king *Henry* VIII. and *Edward* VI. by the marquis of *Winchester*, lord high treaſurer of *England*.

WOOL-CHURCH, the pariſh church of St. *Mary Woolchurch*, was ſo called of a beam plac'd there in the church-yard for weighing of wool, which was thence call'd *Woolchurch haw*, of the tronage or weighing of wool there.

WOOD-*Street*. Mr. *Stow* ſays, this ſtreet was probably call'd ſo, from its being built with wood, contrary to the order in the reign of king *Richard* I. which enjoin'd houſes to be built of ſtone, as uſed for 200 years, or elſe from *Thomas Wood*, one of the ſheriffs in 1491, who was a great benefactor towards the building of St. *Peter's* church, which was in *Wood-ſtreet*.

St. *Mary* WOOLNOTH, *of the Nativity*, probably ſo called, becauſe this church was dedicated to the Virgin *Mary*, with the infant *Jeſus* in her arms; and *Woolnoth* of beams for weighing wool having been anciently near it.

Y

YORK *Buildings*, ſo called from being the ſeat of the archbiſhop of *York*, after king *Henry* the VIII. had taken *White-hall* (or *York Place*) from cardinal *Woolſey*, who was archbiſhop of *York*.

A COLLECTION of the CANTING WORDS and TERMS, both ancient and modern, uſed by BEGGARS, GYPSIES, CHEATS, HOUSE-BREAKERS, SHOP-LIFTERS, FOOT-PADS, HIGHWAY-MEN, &c.

A L

ABRAM, Naked, or having ſcarce Cloaths enough to hide Nakedneſs.

ABRAM-COVE, a luſty Rogue, with hardly any Cloaths on his Back; a Tatterdemallion.

ABRAM-MEN, otherwiſe called *Toms of Bedlam*, ſhabby Beggars, patched and trick'd up with Ribbons, Red-Tape, Fox-tails, Rags of various Colours; pretending to be beſides themſelves, to palliate their Thefts of Poultry, Linnen, &c. A ſort of itinerant Hedge-Robbers, and Strippers of Children, &c.

ACADEMY, a Bawdy Houſe; a Receptacle for all ſorts of Villains, where the young Ones are initiated in the *Canting Language*, and all manner of Cheats and Impoſtures, and ſorted into Tribes and Bands, according to their ſeveral Capacities for Miſchief.

ADAM-TILER, the Comerade of a Pick pocket, who receives ſtollen Goods or Money, and ſcours off with them, *Tip the coal to Adam Tiler*; i. e. give the Money, Watch, &c. to a running Companion, that the Pick-Pocket may have nothing found upon him, when he is apprehended.

AFFIDAVIT-MEN, Knights of the Poſt: mercenary and abandoned Wretches, who uſed to frequent the *Temple* and other Inns of Court, in order to be in Readineſs to ſwear any thing that was propoſed to them.

ALSATIA *the Higher*; *White-Fryars*, once a privileged Place, as the *Mint* was lately; but ſuppreſſed, on Account of the notorious Abuſes committed in it.

ALSATIA *the Lower*, the *Mint* in *Southwark*.

ALSATIANS, the Inhabitants of theſe two Places, ſuch as broken Tradeſmen, extravagant Spendthrifts.

ALTEMAL. *Vide Dutch* Reckoning.

AMBIDEXTER, one that goes ſnacks in Gaming with both Parties; alſo a Lawyer that takes Fees of Plaintiff and Defendant at once.

A R

To AMUSE [in a *Canting ſenſe*] to fling Duſt in the Eyes; alſo to invent ſtrange Tales to delude Shop-keepers and others, from being upon their Guard.

AMUSEMENT, a blind, or feint.

AMU'SERS, who were wont to have their Pockets filled with Duſt, which they would throw into the Eyes of People they had a mind to rob, and ſo run away, while their Comerade, who followed them, under the Notion of pitying the half blinded Perſon, laid his Hand on whatever came next.

ANGLERS, *alias* HOOKERS; petty Thieves, who have a Stick with a Hook at the End, wherewith they pluck Things out of Windows, Grates, &c. *Make ready your Angling Stick*; a Word of Command uſed by theſe petty Villains, to get ready the Stick with which they perform their Pranks, and as a Signal of a Prey in Sight. In the Day-time they beg from Houſe to Houſe, to ſpy beſt where to plant their Deſigns, which at Night they put in Execution.

ANTICKS, ſuch as dreſs themſelves up with Ribbons, miſmatched Colours, Feathers, &c.

ANTIQUATED, an old Rogue, or one who has forgot, or left off his Trade of thieving, is ſaid ſo to be.

ARCH ROGUE, the *Dimber-Damber Uprightman* or Chief of a Gang; as *Arch-Dell*, or *Arch-Doxy* ſignifies the ſame Degree in Rank among the Female *Canters* and *Gypſies*.

ARK, a Boat or Wherry.

ARK-RUFFIANS, Rogues, who in Conjunction with Watermen, &c. rob and ſometimes murder on the Water; by picking a Quarrel with the Paſſenger, and then plundering, ſtripping and throwing him or her over board, &c.

A Species of *Badgers*.

ASSIG. an Aſſignation, Appointment or Meeting

AUNT, a Bawd, or Procureſs; a Title of Eminence for the *Senior Dells*, who ſerve for Inſtructreſſes, Midwives, *&c.* to the *Morts*.

AUTEM, a Church; alſo married.

AUTEM-HAWLER, a Preacher, or Parſon, of any Sect.

AUTEM-CACKLERS } Diſſenters
AUTEM-PRICKEARS } of any Denomination.

AUTEM-CACKLETUB, a Conventicle, a Meeting-Houſe for Diſſenters.

AUTEM-DIPPERS, Anabaptiſts.

AUTEM-DIVERS, Church-Pickpockets; alſo Church-wardens, Overſeers of the Poor.

AUTEM-GOGGLERS, pretended *French* Prophets.

AUTEM-MORT, a marry'd Woman; alſo one who travels up and down the Country, with one Child in their Arms, another on her Back, and often leading a third in her Hand.

AUTEM-QUAVERS, *Quakers*.

AUTEM-QUA-VERTUB, a *Quaker*'s Meeting-Houſe.

B

BACK'ED, dead; as *He wiſhes the Senior backed*, i. e. *He longs to have his Father upon Six Mens Shoulders. His Backs up*, a taunting Expreſſion.

BACON, the Prize, of whatever kind which Robbers make in their Enterprizes. *He has ſaved his Bacon*; i. e. He has himſelf eſcaped with the Prize, whence it is commonly uſed for any narrow Eſcape. *The Cove has a bien Squawl to maund Bacon*; i. e. he has a good Voice to beg Bacon; uſed to jear a bad Voice, or an indifferent Singer. *The Bacon-Sweard rakes in his Throttle*; *i. e.* the Sweard of the Bacon ſticks in his Throat; uſed to a perſon who has Hoarſeneſs, or one, who at their Merry-Meetings, excuſes himſelf from Singing, on pretence of a Cold.

BADGE, is uſed in a Canting Senſe, for Burning in the Hand or Cheek (as it uſed to be) as *He has got his Badge and piked away*; He has been burned in the Hand, *&c.* and is juſt ſet at Liberty.

BADGE-COVES, Pariſh-Penſioners.

BADGERS, a Crew of deſperate Villains, who rob and kill near rivers, and then throw the dead bodies therein.

BAGGAGE, as the heavy Baggage, the Children and Women who are unable to travel faſt in Gangs of Gypſies, and Strowlers.

BALSOM, Money: *The Cove has ſecured the Balſom*, i. e. He has ſeized the Money.

A BAM, a Sham or Cheat: a knaviſh Contrivance to amuſe or deceive.

BANBURY *ſtory*, of a Cock and a Bull, an idle Relation, in order to pick Acquaintance on the Road, till a convenient Place or Opportunity offer to rob or plunder.

BANDITTI, Highwaymen, Horſe or Foot, now uſed for Rogues of any kind, but ſtrictly *Italian* Rapparees.

BANDOG, a Bailiff or his Follower; a Sergeant or his Yeoman.

BANTLING, a Child.

BARKER, a Saleſman's Servant that walks before the Shop, to invite cuſtomers.

BARNACLE, a good Job, or a Snack eaſily got; ſo called from the Gratuity given to Jockeys, for buying and ſelling Horſes.

BARNACLES, the Irons worn in Goal by Felons. A Pair of Spectacles is alſo called Barnacles; as *I ſaw the Cuffin Quire with his Noſe Barnacled, making out the Cove's Diſpatches*, i. e. I ſaw the Juſtice of Peace with his Spectacles on making out his *Mittimus*.

BAR-WIG, between a bob and a long one.

To BASTE, to beat.

BASTONADING, a Cudgelling.

BATTEN, to fatten; to keep up a Fowl, *&c.* till it is fit for eating.

BATTENER, an Ox; *The Cove has huſhed the Battener*; i. e. *He has killed the Ox*, in revenge on ſome Farmer, who, perhaps, had got him ſent to the Houſe of Correction.

BATTERED BULLY, an old well cudgelled and bruiſed huffing fellow.

BAUBEE, an Halfpenny; as *The Cove tipt the Maund but a ſingle Baubee let's ſouſe him for it* i. e. The Gentleman has given the Beggar but a ſingle Halfpenny; lets plunder him for his Niggardlineſs.

BAUBELS, or BAWBLES, Jewels, Tweezers, Snuff-boxes, any ſort of Gold or Silver Trinkets.

BAWD, a Female Procureſs.

BAWDY-BASKETS; a ſort of diminutive Pedlars, who ſell Obſcene Books, Pins, Tape, *&c.* but live more by pilfering and ſtealing.

BAWDY-HOUSE-BOTTLE, a very ſmall one.

BEAR-GARDEN-DISCOURSE, common, filthy, naſty talk.

BEARD-SPLITTER, a Whore-maſter.

BEAU-TRAPS; an *Order* of Villains,

Villains, Genteel-dreſſed Sharpers, who lie in wait to inſnare and draw in young Heirs, raw Country Squires and ignorant Fops.

BECK, or HARMANBECK, a Beadle.

BEEF, to alarm, as *They have cryed Beef upon us*; they have diſcovered, us and are in Purſuit of us.

BELCH, any ſort of Malt-liquor ſo called.

BELLY-CHEAT, an Apron.

A BEN, a fooliſh Fellow, a Simpleton.

BENISH, fooliſh, ſimple.

BENAR, better.

BENE or BIEN, good, *Pike on the Bene*, i. e. Run away as faſt as you can.

BENE-BOWSE, ſtrong Liquor.

BENE-COVE, a good Fellow, a merry companion.

BENE-DARKMANS, good Night.

BENESHIP, very good, very well. *Beneſhiply* Worſhipfully.

BENEFEAKERS, Counterfeiters of Bills, Bonds, Notes, Receipts, *&c.*

BENEFEAKERS OF GYBES, Counterfeiters of Paſſes.

BESS, *Bring Beſs and Glym*; i. e. Forget not the Inſtrument to break open the Dour, and the Dark Lanthorn.

BET, as *ſecure the Bet*, ſecure the Prize.

BETTY or BESS, a ſmall Engine to force open the Doors of Houſes; *Mill the Gig with your Betty*; i. e. Break open the Door with your Inſtrument.

BEVER, an Afternoons Lunchion.

BEVERAGE, Garniſh-money.

BIDDY, a Chicken.

BILK, to cheat or deceive. *Bilk the Rattling Cove*; Sharp the Coachman of his Hire.

BILL or BILBOA, a Sword. *Bite the Bill from the Cull*; i. e. Whip the Sword from his Side.

BILL *of Sale*, a Bandore, or Widow's Peak.

To BING, to go, *&c.*

BING-AWAST, Get you hence: Begone; haſte away; *He Bing'd awaſt in a Darkmans*, i. e. He Stole away in the Night-time. *Bing we to Rum vile?* i. e. Go we to *London*.

BINGO, Geneva, or Brandy.

BINGO-BOY, a great Geneva Drinker.

BINGO-CLUB, a Club of Geneva Drinkers.

BINGO-MORT, a She Brandy Drinker.

BIRDS OF A FEATHER, Rogues of the ſame Gang.

BIRD-WITTED, hare-brained; not ſolid or ſtayed.

BIT, Robbed, Cheated or Out-Witted. Alſo Drunk, as *He has bit his Grannum*; He is very Drunk. *Bit the Blow*, performed the Theft, played the Cheat, *You have bit a great Blow*; You have robbed ſomebody of or to a conſiderable Value.

BITE, a Rogue, Sharper or Cheat; alſo a Woman's Privities, as *The Cull wapt the Morts Bite*; i. e. The Fellow enjoyed the Woman briſkly. *Bite the Biter*, rob the Rogue, ſharp the Sharper, or Cheat the Cheater. *Bite the Cully*, put the Cheat on a ſilly Fellow. *Bite the Roger*, ſteal the Portmanteau. *Bite the Wiper*, ſteal the Handkerchief. *He will not Bite or ſwallow the Bait*; He wont be drawn in. *To Bite on the Bit*; To be pinched or reduced to hard Meat; a ſcanty or ſorry ſort of Living.

BLACK *and* WHITE, under one's Hand, or in Writing.

BLAB, one that is not to be confided in upon an Enterprize or Intrigue.

BLACK-BOX, a Lawyer.

BLACK-COAT, a Parſon.

BLACK-GUARD, dirty, naſty, tatterred roguiſh Boys, that formerly were wont to attend at the Horſe-Guards to wipe Shoes, and clean Boots.

BLACK-JACK, a leather-Jug to drink in.

BLACK-INDIES, *Newcaſtle*, from whence the Coals are brought.

BLACKMUNS, Hoods and Scarves of Alamode and Luſtrings.

BLACK-SPY, the Devil.

BLANK, down-looked, ſheepiſh, guilty.

BLEACH, as *The Mort lay laſt Night a Bleaching*; the Wench looks very fair to Day.

BLEATERS, they that are cheated by Jack in a Box.

BLEATING-CHEAT, a Sheep.

BLEED, as, *To bleed freely*, i. e. To part with their Money eaſily.

BLEEDING-CULLY, an eaſy Fellow, that is profuſe with his Money, or perſuaded to ſupport all the Extravagancies of his Companion or Miſtreſs, at his own Expence.

BLEW-JOHN, Waſh, or Afterwort.

A BLIND, a Feint, a Pretence, a ſhift.

A BLIND ALE-HOUSE, one fit to conceal a purſued or hunted Villain.

BLIND-CHEEKS, the Breech.

BLIND-HARPERS, Canters, who

Counterfeit Blindneſs, ſtrowl about with Harps, Fiddles, Bagpipes, &c. led by a Dog or Boy.

BLOCK-HOUSES, Priſons, Houſes of Correction, &c.

BLOSS, a Shop-lifter; alſo a Bully's pretended Wife, or Miſtreſs, whom he guards, while ſhe ſupports him; alſo a Whore.

To BLOT *the Skrip, and jark it*, i. e. to ſtand engaged, or be bound for any Body.

BLOW, as *He has bit his blow*, he has ſtollen the Goods, &c.

BLOWER, a Miſtreſs; alſo a Whore.

To BLOW *off the Groundſils*, i. e. To lie with a Woman on the Floor or Stairs.

To BLOW *off the looſe Corns*; To lie now and then with a woman.

BLUBBER, the Mouth, *I've ſtopt the Culls Blubber*, I've ſtopt the Fellow's Mouth; meant either by gagging or murdering him.

BLUBBERING, much Crying.

To look BLUFF; To look big or like Bull-beef.

BLUFFER, an Inn-keeper or victualler.

BLUNDERBUS, an awkward Fellow.

A BLUSTRING *Fellow*, a rude ratling Hector.

BOARDING-*School*, *Bridewell* or *New Priſon*, or any Work-houſe, or Houſe of Correction, for Vagrants, Beggars and Villains, &c.

BOARDING *Scholars*, Bridewell-Birds.

BOB, a Shop-lifts Comerade, Aſſiſtant or Receiver. *Bob* alſo ſignifies Safety.

It is all BOB, *i. e.* All is Safe.

BOBBED, cheated, tricked, baulked.

BOB-TAIL, a light woman, alſo an Eunuch or impotent Fellow.

BOG-LANDERS, *Iriſh* Men.

BOB-TROTTERS, *Scotch* or *North* Country Moſs-troopers, or Highway-Men.

BOLTER *of White Fryars*, one that peeps out, but dares not venture abroad.

BOLTSPRIT, the noſe, *He has broke his Boltſprit*; He has loſt his Noſe by the Pox.

To BONE, to apprehend, ſieze, take or arreſt. *I'll Bone ye*; I'll cauſe you to be arreſted. *We ſhall be Boned*, we ſhall be apprehended for the Robbery. *The Cove is Boned and gone to the Whit*; the Rogue is taken up and carried to *Newgate*. *The Cull has Boned the Fen* (for *Fence*) *or Bloſs that bit the Blow*, The Man has taken the Thief that robbed his Houſe or Shop, or picked his Pocket. *If he be Boned he muſt ſhove the Tumbler*: If he be taken he'll be whipt at the Cart's-tail. *I have Boned her Dudds, Fagged and Bruſhed*; I have taken away my Miſtreſs's cloaths, beat her and am trooped off. *Boning the Fence*; Finding the Goods where concealed and ſeizing them. *He made no Bones of it.*

BONNY-CLAPPER, ſowre Butter-milk.

BOOTH, a Houſe, as *Heave the Booth*; Rob the Houſe.

To Play BOOTY, to play with a Deſign to loſe.

BOOZE, *Vide* BOWSE.

BORDE, a Shilling, *Half a Borde*, Six-pence.

BOTTLE-HEAD, void of Wit.

BOUGHS; as *He is up in the Boughs*, ſaid of one upon the Rant, or in a great Ferment.

BOUNCE, as *a meer Bounce*, a ſwaggering Fellow.

BOUNCER, a Bully.

BOUNCING-*Cheat*, a Bottle.

BOWMAN; as a *Bowman-Prigg*, an eminent Thief or Villain; a dextrous Cheat, or Houſe-breaker.

BOWSE, Drink, or to drink; ſee *Benbowſe* and *Rumbowſe*.

BOWSY, Drunk.

BOWSING KEN; an Ale-houſe.

BRACKET-FACE, ugly, homely, ill-favoured.

BRAT, a little Child.

BRAVADO, a vapouring, or bouncing.

BRAVO, a mercenary Murderer, that will kill any body.

BRIM, or *Brimſtone*, a very impudent, lewd Woman.

BROTHER *of the Blade*, a Sword-man or Soldier.

BROTHER *of the Guſſit*, a Pimp, Procurer; alſo a Whore-maſter.

BROTHER-STARLING, that lies with the ſame Woman or builds in the ſame Neſt.

BROTHER *of the String*, a Fidler, or Harper.

To BRUSH, to flee, or run away. *The Cully is bruſhed or rubbed*: The Fellow is marched off or broke. *Bought a Bruſh*, run away.

BRUSHER, a very full Glaſs of Liquor.

BUB, Drink. *Rumbub* very good Tipple.

BUBBER, a drinking Bowl; alſo a great

great Drinker, alſo one who ſteals plate from publick Houſes.

BUBE, the Pox. *The Mort tipt the Bube upon the Cully*; The Wench has clapped the Fellow.

To BUBBLE, To cheat or deceive. *A Bubble*, an eaſy ſoft Fellow, one that is fit to be impoſed on, deluded, or cheated.

BUCK, as *a Bold Buck*.

BUCK-FITCHES, old leacherous Fellows.

BUCK'S-FACE, a Cuckold.

A BUDGE, one that ſlips into an Houſe in the Dark, and taking what comes next to Hand, marches off with it. If he meets with any body, he aſks, if ſuch a Gentleman or Woman be within; and is told, they know no ſuch Perſon, he begs Pardon, and ſays, he was miſtaken in the Houſe, immediately marches off, and will not ſtay for a Reply. *To Budge*, alſo ſignifies to ſtir or move.

BUFF, a Dog.

How doſt do my BUFF, a familiar Salutation among the Canting Tribe.

To ſtand BUFF, is a Phraſe uſed of an obſtinate hardened Rogue, who in a Robbery will not be daunted at Reſiſtance or Oppoſition, or leave his Comrogues in the Lurch, or a hardened Rogue who will confeſs nothing.

BUFFER, a Rogue that kills good ſound Horſes, only for their ſkins, by running a long wire into them, and ſometimes knocking them on the Head.

BUFF-KNAPPER, a Dog-ſtealer, that trades in all Sorts of Dogs, ſelling them at a round Rate, and himſelf or Partner ſtealing them the firſt Opportunity.

BUFFERS-NAB, a Dog's-Head, uſed in a counterfeit Seal to a falſe Paſs.

BUGGING, taking Money by Bailiffs and Serjeants of the Defendant not to arreſt him.

BUGHER, a Dog.

BULCHIN, a chubbingly Boy or Lad.

BULL, as, a *Town Bull*, a Whoremaſter.

To look like BULL *beef*, to look big and grim.

BULK, an Aſſiſtant to a *File* or Pick-Pocket, who joſtles a Perſon up againſt the Wall, while the other picks his Pocket.

BULKER, one that lodges all Night on Shop windows and Bulkheads

BULLS-EYE, a Crown or Five Shilling Piece.

BULLY, a ſuppoſed Huſband to a Bawd, or Whore; alſo a huffing Fellow, a pretended *Bravo*, but a Coward at the Bottom.

BULLY-FOP, a maggot-pated, huffing, ſilly, rattling Fellow.

BULLY-HUFF, a poor ſorry Rogue, that haunts Bawdy-houſes, and pretends to get Money out of Gentlemen and others, rattling and ſwearing the Whore is his Wife.

BULLY-COCK, a Hector or Bravo who ſets on People to quarrel, pretending to be a Second to them; and then making Advantage of both.

BULLY-RUFFINS, Highway-men, or Foot Pads, who attack with Oaths and Curſes, plunder without Mercy, and frequently murder without Neceſſity.

BULLY-TRAP, a *Trapan*, a Sharper or Cheat.

BUM, a Bailiff or Serjeant.

BUNDLE-TAIL, a ſhort, fat, or ſquat Laſs.

BUNG, a Purſe, Pocket or Fob.

BUNG-NIPPERS, Cut-purſes, who with a ſhort ſharp Knife, and a horn Thumb, uſed to cut Purſes. Since the wearing of Purſes is out of Faſhion, they are called *Files* or *Pick-Pockets*.

BUNTING-TIME, when the Graſs is high enough to hide the young Men and Maids.

BUNT'LINGS, Petticoats. *Hale up the main Buntlings*, throw up the Woman's Petticoats.

BURNT, poxed, or clapt.

To BURN *the Ken*, is when Strollers leave an Alehouſe, without paying their Quarters.

BURR, a Hanger on or Dependant.

BUTTER, to double or treble the the Bet or Wager, in order to recover all Loſſes.

To BUTTER, ſignifies alſo, to cheat or defraud in a ſmooth or plauſible Manner; as, *He'll not be Buttered*; He's aware of your Deſign, He's upon his Guard, *&c.*

BUTTER BOXES, Dutchmen.

BUTTERED-BUN, lying with a Woman that has been juſt lain with by another Man.

BUTTOCK, a Whore.

BUTTOCK *Broker*, a Bawd, alſo a Match-maker.

A BUTTOCK *and File*, both Whore and Pickpocket.

BUTTOCK *and Twang, or a downright Buttock and ſham File*, a common Whore, but no Pickpocket.

BUZZARD, a fooliſh, ſoft Fellow, drawn in and culled or tricked.

BY-BLOW, a Baſtard.

CACK-

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CACKLE, to discover, *The Cull Cackles*, The Rogue tells all.

CACKLING-CHEATS, Chickens, Cocks or Hens.

CACKLING-FARTS, Eggs.

CALLE, a Cloak or Gown.

CAMBRIDGE-FORTUNE, a Woman without any Substance.

CAMESA, a Shirt or Shift.

CAMPAIGN-COAT, in a *Canting* Sense, the ragged, tatter'd, patch'd Coat, worn by Beggers and Gypsies, in order to move Compassion.

CANARY-BIRD, a little arch or knavish Boy; a Rogue or Whore taken, and clapp'd into the Cage or Round-house.

CANE *upon* ABEL, a good Stick or Cudgel, well-favouredly laid on a Man's Shoulders.

CANK, Dumb. *The Cull's Cank*; The Rogue's Dumb; a Term used by *Canters*, when one of their Fraternity, being apprehended, upon Examination, confesses nothing.

CANNIKIN, the Plague.

A CANT, an Hypocrite, a Dissembler, a double-tongu'd, whining Person.

CANTING, the mysterious Language of Rogues, Gypsies, Beggars, Thieves, *&c.*

CANTING CREW, Beggars, Gypsies.

To CAP, to Swear. *I will Cap downright*, I will Swear home.

CAPTAIN-HACKUM, a fighting, bluftering Bully.

CAPTAIN-QUEERNABS, a Fellow in poor Cloaths, or Shabby.

CAPTAIN-SHARP, a great Cheat; also a huffing, yet sneaking, cowardly Bully.

CAPTAIN-TOM, a Leader of the Mob; also the Mob itself.

CARAVAN, a good round Sum of Money about a Man; also him that is cheated of it.

CARRIERS, a Set of Rogues, who are employ'd to look out, and watch upon the Roads, at Inns, *&c.* in order to carry Information to their respective Gangs, of a Booty in Prospect.

CARTED-WHORE, whipp'd publickly, and pack'd out of Town.

CASE, a House, Shop, or Warehouse; also a Bawdy-house. As *Toute the Case*, view, mark, or eye the House or Shop. *'Tis all Bob; now let us dub the Gigg of the Case*; now the Coast is clear, let us fall on, and break open the door of the House.

A CASE-VROW, a Whore that plies in a Bawdy-house.

CASH, or *Caffan*, Cheese.

CASTER, a Cloak.

CAT, a common Whore or Prostitute. *Who shall hang the Bell about the Cat's Neck?* Who shall begin the Attack first? said of a desperate Undertaking.

CATCH FART, a Foot-boy.

CATCHING-HARVEST, a precarious Time for Robbery; when many People are out upon the Road, by means of any adjacent Fair, Horse-race, *&c.*

CATCH-POLL, a Serjeant, or Bayliff, that arrests People.

CATHARPIN FASHION, when People in Company drink cross, and not round about from the Right to the Left, or according to the Sun's Motion.

CATTING, drawing a Fellow thro' a Pond with a Cat. Also whoring.

CATMATCH, when a Rook or Cully is engag'd amongst bad Bowlers.

CAVAULTING SCHOOL, a Bawdy-house.

CAUDGE-PAW'D, Left-handed.

CAW-HANDED, awkward, not dextrous, ready or nimble.

CHAP'D, well beaten or bang'd.

CHAPT, dry or thirsty.

CHARACTERED, Burnt in the Hand; as, *They have pawn'd the Character upon him*; *i. e.* They have burnt the Rogue in the Hand.

CHATES, the Gallows.

CHATTS, Lice. To *Squeeze the Chatts*; To crack or kill those Vermin.

CHICKEN, a feeble little Creature, of mean Spirit.

CHINK, Money, so call'd because it chinks in the Pocket.

A CHIP, a Child. As, *A Chip of the old Block*; A Son that is his Father's likeness.

CHIRPING-MERRY, very pleasant over a Glass of good Liquor.

CHIT, a Dandyprat, or Durgen, a little trifling-Fellow.

CHITTIFACE, a little puny Child.

CHIVE, a Knife, File or Saw.

To CHIVE *his Darbies*, To saw asunder his Irons or Fetters.

To CHOP, to change or barter. Also a Job, or Booty, as, *A Chop by Chance*, a rare Booty, when 'twas not expected.

To CHOP, is also used to make Dispatch, to slubber over in Post-haste, as,

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The Autem-Bawler, will ſoon quit the Hums, for he chops up the Whiners; *i. e.* The Parſon will ſoon have diſpatch'd the Congregation, for he huddles over the Prayers.

To CHOUSE, to cheat or trick.

CHUB, *He is a young Chub, or a meer Chub*, very ignorant or unexperienc'd in Gaming, not at all acquainted with Sharping. *A Good Chub*, ſaid by the Butchers, when they have bit a ſilly raw Cuſtomer.

CHUCK-FARTHING, a Pariſh Clerk.

CLACK, a Woman's Tongue.

CLAN, a Family, Tribe, Faction, or Party, in *Scotland* chiefly, but now any where elſe.

CLANK, a Silver-tankard.

CLANKER, a ſwinging Lye.

CLANK NAPPER, a Silver-tankard Stealer. See *Rumbubber*.

CLAPPERDOGEON, a Beggar born and bred.

CLAW'D-OFF, luſtily laſh'd. Alſo ſwingingly pox'd or clap'd.

CLEAR, very Drunk. *The Cull is clear, let's Bite him.* The Fellow is very drunk, let's Sharp him.

CLEAVE; as, *One that will cleave*; uſed of a wanton Woman. *Vide Cloven.*

CLENCH, a Pun or Quibble.

To CLENCH, to nick a Buſineſs by timing it; as, *The Cull has clench'd the Job at a Pinch.* The Rogue has nick'd the Time, before any Paſſengers came by, who might have reſcu'd the plunder'd Perſon.

CLEYMS, Sores without Pain, raiſed on Beggars Bodies, by their own Artifice and Cunning, (to move Charity) by bruiſing Crows-foot, Spearwort, and Salt together, and clapping them on the Place, which frets the Skin; then with a Linnen Rag, which ſticks cloſe to it, they tear off the Skin, and ſtrew on it a little Powder'd Arſnick, which makes it look angrily or ill-favouredly, as if it were a real Sore.

CLERK'D, ſoothed, funn'd, impoſed on; *The Cull will not be Clerk'd, i. e.* He will not be caught or taken by fair Words.

To CLICK, to Snatch. *I have Clickt the Nab from the Cull*; I whipt the Hat from the Man's Head. *Click the rum Topping.* Snatch that Woman's fine Commode, or Head-Dreſs.

CLICKER [among the *Canters*.] He whom they intruſt to divide their Spoils, and proportion to every one his Share.

CLICKET, Copulation of Foxes, and thence uſed in a *Canting* Senſe, for that of Men and Women; as *The Cull and the Mort are at Clicket in the Dyke.*

CLICKETING, the Act of Fruition.

CLINKER, a crafty Fellow.

CLINKERS, the Irons Felons wear in Goals.

CLOAK-TWITCHERS, Villains who lurk in by and dark Places, to ſnatch them off of the Wearer's Shoulders.

CLOD-HOPPER, a Ploughman.

CLOUD, Tobacco. *Will you raiſe a Cloud?* Will you ſmoak a Pipe?

CLOVEN, *Cleave* or *Cleft*, uſed of a young Woman who paſſes for a Maid, and is not one.

CLOUT, a Handkerchief.

To CLOY, to Steal. *Cloy the Clout*; ſteal the Money.

CLOYERS, Thieves, Robbers, Rogues.

CLOYING, Stealing, Thieving, Robbing.

CLOWES, Rogues.

To CLUCK, a Wench's Propenſion to Male-Converſation, by her romping and playfulneſs; when they ſay, *The Mort Clucks.*

CLUMP, a Heap or Lump.

CLUMPISH, Lumpiſh.

CLUNCH, a clumſy Clown, an awkward or unhandy Fellow.

CLY, Money. *To cly the Jerk*, to be Whipt. *Let's ſtrike his Cly*; Let's get his Money from him. Alſo a Pocket, as, *Filed a Cly*, Pick'd a Pocket.

COACH-WHEEL, as, *A Fore-Coach-Wheel*, Half a Crown. *A Hind-Coach-Wheel*, a Crown or Five-ſhilling Piece.

COB, an *Iriſh* Dollar.

COBBLE-COLTER, a Turkey. *A rum Cobble-colter*, a fat, large Cock-Turkey.

COCK-BAWD, a Man who follows that baſe Employment, of procuring; a Pimp.

COCKISH, wanton, uppiſh, forward.

COCK-PIMP, a ſuppoſed Huſband to a Bawd.

COCK-ROBBIN, a ſoft eaſy Fellow.

COCK-SURE, very ſure.

COD, a good Sum of Money; alſo a Fool. *A meer Cod*, a ſilly, ſhallow Fellow. *A rum Cod*; a good round Sum of Money. *An honeſt Cod*; a truſty Friend.

COD's-*Head*, a Fool.

COFE, as COVE. Which See.

To COG, to cheat at Dice. *To Cog a Die*; to conceal or ſecure a Die; alſo the Money or whatever the *Sweetners* drop,

drop, to draw in the Bubbles: Alſo to wheedle.

To COG *a Dinner*, to wheedle one out of a Dinner.

COG *a Clout*; or, *Cog a Sneezer*; Beg an Handkerchief, or Snuff-box.

COGUE, of brandy, a ſmall Cup or Dram.

COKER, a Lye. *Rum-Coker*, a whiſking Lye.

COLD-*Tea*, Brandy. *A couple of cold Words*, a Curtain-Lecture. *Cold Iron*, a deriſory Periphraſis for a Sword.

COLE, Money.

COLLEGE, *Newgate*; *New College*, the *Royal-Exchange*.

COLLEGIATES, the Priſoners of the one, and the Shop-keepers of the other of thoſe Places.

To COLLOGUE, wheedle.

COLQUARRON, a Man's Neck; as, *His Colquarron is juſt about to be twiſted.* He is juſt going to be turn'd off.

COLT, an Inn-keeper that lends a Horſe to a Highway-man, or to Gentlemen Beggars; alſo a Lad newly initiated into Roguery.

COLT-BOWL, laid ſhort of the Jack, by a

COLT-BOWLER, a raw or unexperienced Perſon.

To COME, to lend. *Has he come it?* Has he lent it you?

COMING-*Women*, ſuch as are free of their Fleſh; alſo breeding Women.

COMMISSION, a ſhirt.

COMMON-*Garden-Gout*, or rather *Covent-Garden-Gout*, the Foul Diſeaſe.

COMFORTABLE-*Importance*, a Wife.

CONFECT, counterfeit, feigned.

CONTENT, *I beat him to his Heart's Content*; *till he had enough of Fighting.* Alſo to murder a Perſon, who reſiſts being robb'd. *The Cull's Content*; *i. e.* He is paſt complaining.

CONTRE-TEMPS, a fruitleſs Attempt, or at an unſeaſonable Time.

CONVENIENT, a Miſtreſs; alſo a Whore.

CONVENIENCY, a Wife; alſo a Miſtreſs.

CONUNDRUMS, Whims, Maggots, and ſuch like.

CONY, or *Tom Cony*, a ſilly Fellow; *A meer Cony*, very ſilly indeed.

A COLD-COOK, an Undertaker of Funerals.

COOK-RUFFIN, the Devil of a Cook; or a very bad one.

COOL-CRAPE, When a Perſon dies, he is ſaid to be put into his *Cool-crape*.

COOLER, a Woman.

COOL-LADY, a Wench that ſells Brandy (in Camps) a Suttler.

COOL-NANTZ, Brandy.

CORK-BRAIN'D, ſilly, fooliſh.

CORINTHIAN, a very impudent, harden'd, brazen-fac'd Fellow.

COSTARD, the Head. *I'll give ye a Knock on the Coſtard*; I'll hit ye a Blow on the Pate.

COTTON, *They don't cotton*; They don't agree well.

To COUCH, to lie down, as, *To Couch a Hogſhead*; To go to Bed.

COVE, a Man, a Fellow, alſo a Rogue. *The Cove was Bit*; The Rogue was out-ſharped or out-witted. *The Cove has bit the Cole*; The Rogue has ſtollen the Money. *That Cove's a rum Diver*; That Fellow is a clever Pick-pocket.

COVEY *of Whores*, a well-fill'd Bawdy-houſe.

COUNTERFEIT-CRANK, a genteel Cheat, a Sham or Impoſtor, appearing in divers Shapes: one who ſometimes counterfeits Mens hands, or forges Writings; at others perſonates other Men: is ſometimes a Clipper or Coiner; at others a Dealer in Counterfeit Jewels. Sometimes a ſtrowling Mountebank: To Day he is a Clergyman in Diſtreſs; to Morrow a reduced Gentleman.

COURT-*Card*, a gay, fluttering Fellow.

COURT-*Holy-Water* } fair Speech-
COURT-*Promiſes* } es without Performance.

COURT-*Tricks*, State-Policy, *&c.*

COWS-BABY, a Calf.

CRACK, a Whore.

To CRACK, is alſo uſed to break open; as, *To Crack up a Door*; To break a Door open.

CRACKER, the Backſide; alſo Cruſt.

CRACKING, boaſting, vapouring.

CRACKISH, whoriſh.

CRACKMANS, Hedges; as, *The Cull thought to have lop'd, by breaking thro' the Crackmans; but we fetch'd him back by a Nope on the Coſtard, which made him ſilent*; *i. e.* The Gentleman thought to eſcape, by breaking through the Hedges; but we brought him back by a great Blow on the Head, which laid him for Dead.

CRAG, a Neck; alſo the Stomach, or Womb.

CRAMP-RINGS, Bolts or Shackles.

CRAMP-WORDS, Sentence of Death paſſed upon a Criminal by the Judge; as, *He has juſt undergone the Cramp-*

Cramp-Word; *i. e.* Sentence is juſt paſſed upon him.

CRANK, briſk, pert.

CRAP, Money. *Nim the Crap*; Steal the Money. *Wheedle for Crap*; To coax Money out of any Body.

CRASH, to Kill. *Craſh the Cull*; *i. e.* Kill the Fellow.

CRASHING-*Cheats*, Teeth.

CREATURES, Men raiſed by others, and their *Tools* ever after.

To CREEME, to ſlip or ſlide any Thing into another's Hand.

CREW, a Knot or Gang; as, *A Crew of Rogues*, &c.

CRIMP; as, *To play Crimp*, to lay or bet on one Side, and (by foul Play) to let the other win, having a Share of the Purchaſe.

Run a CRIMP, to run a Race or Horſe-match foully or knaviſhly.

He CRIMPS *it*, He plays booty. *A crimping Fellow*, a ſneaking Cur.

CRINKUMS, the foul Diſeaſe.

CROCKERS, Fore ſtallers, Regraters; otherwiſe called *Kidders* and *Tranters*.

CROKER, a Groat or Fourpence. *The Cull tipt me a Croker*, the Fellow gave me a Groat.

CRONY, a Comerade [in a *Canting Senſe*.] Two or Three Rogues, who agree to beg or rob in Partnerſhip, call one another *Crony*; as, *Such a one is my Crony*; as much as to ſay, He and I go Snacks.

CROP, Money.

CROPPIN, the Tail, as, *The Croppin of the Rotan*, The Tail of the Cart.

CROPPIN-KEN, a Privy or Boghouſe.

To CROSS-BITE, to draw in a Friend, yet ſnack with the Sharper; alſo to countermine or diſappoint.

CROWN *Office*; as, *He is got into the Crown Office*, *i. e.* He's got drunk.

CRUISERS, Beggars; Alſo Highway Spies, who traverſe the Road, to give Intelligence of a Booty, &c.

CRUMP, one that helps Sollicitors to *Affidavit-Men*.

CRUSTY-BEAU, one that lies with a Cover over his Face all Night, and uſes Waſhes, Paint, &c.

Young CUB, a new Gameſter drawn in to be rook'd.

CUCUMBERS, Taylors.

CUDGELLIERS, a Mob rudely arm'd; alſo Cudgel-Players.

CUFFIN, a Man.

CUFFIN-QUIRE. See *Quire Cuffin*.

CULP, a Kick or Blow.

CULL, a Man, either Honeſt, or otherwiſe. *A Bob-Cull*, a Sweet-humour'd Man to a Wench. *The Cull napt us*; The Perſon robb'd apprehends us. *A curſt Cull*, an ill-natur'd Fellow, a Churl to a Woman.

CULLY, a Fop, a Fool, one who is eaſily drawn in and cheated by Whores and Rogues.

CUNNING-*Shaver*, a ſharp Fellow, one that ſharps or ſhaves (as they call it) cloſe.

CUP-SHOT, Drunk.

CUP *of the Creature*, ſtrong-Liquor.

CURLE, Clippings of money.

CURSITORS, reduced Lawyers, aſſuming to themſelves the Knowledge of the Quirks and Quiddities of the Law, and are perpetually fomenting litigious Brawls, and inſignificant Contentions, among the Scum of the Vulgar.

CURTAILS, whoſe Practice is to cut off Pieces of Silk, Cloth, Linnen or Stuff, that hang out at the Shop-Windows of Mercers, Drapers, &c. as alſo ſometimes the Tails of Womens Gowns, their Hoods, Scarves, Pinners, &c. if richly Lac'd.

CURTAIL'D, cut off, dock'd, ſhorten'd, reduced.

CURTAIN-*Lecture*, Womens impertinent ſcolding at their Huſbands behind the Curtain.

CURTEZAN, a genteel fine Miſs, or Quality Whore.

CUT, Drunk. *Deep Cut*, very Drunk. *Cut in the Leg or Back*, the ſame. *To Cut*, alſo ſignifies to ſpeak. *To Cut bene*, to ſpeak gently, civilly or kindly; *To Cut bene* (or *benar*) *Whidds*, to give good Words. *To Cut queere Whidds*, to give ill Language. A Blow with a Stick or Cane, is alſo called a *Cut*. As, *I took him a Cut croſs the Shoulders*.

D

DAB, expert, well verſ'd in Roguery. *A Rum Dab*, a very dextrous Fellow at Thieving, Cheating, Sharping, &c.

DACE, Two-pence; Tip me a *Dace*, Lend me Two-pence, or pay ſo much for me.

DAG, a Gun.

DAMBER, a Raſcal, See *Dimber*.

DAMME-BOY, a roaring, mad, bluſtring Fellow, a Scourer of the Streets.

DANCERS, Stairs.

DANDYPRAT, a little puny Fellow.

DARBY, ready Money; as, *The Cull tipp'd us the Darby*; The Fellow gave us all his ready Money.

DARBIES, Irons, Shackles or Fetters.

DARK *Cully*, a married Man, who keeps a Miſtreſs, and creeps to her in the Night, for fear of Diſcovery.

DARKMANS, the Night; *The Child of Darkmans or Darkneſs*, a Bell-man.

DARKMANS-*Budge*, one that ſlides into a Houſe in the Duſk, to let in more Rogues to rob.

DASH, a Tavern-Drawer.

DAWB, a Bribe, a Reward for ſecret Service; as, *The Cull was gybbed, becauſe he could not dawb.* The Rogue was puniſhed, becauſe he had no Pence to bribe off his Sentence.

DEAD *Cargo*, a Term uſed by Rogues, when they are diſappointed in the Value of their Booty.

DEAD-MEN, empty Pots or Bottles on a Tavern Table.

DEAR *Joyes*, *Iriſhmen*.

DECUS, a Crown or Five Shilling Piece.

DEFT *Fellow*, a tidy, neat, little Man.

DEGEN, a Sword. *Nim the Degen*, whip the Sword from the Gentleman's ſide.

DELLS, young buckſome Wenches, ripe and prone to Venery, but who have not loſt their Virginity, which the *Upright-Man* pretends to, and ſeizes: Then ſhe is free for any of the Fraternity. Alſo a common Strumpet.

DEVIL-*drawer*, a ſorry Painter.

DEUSEAVILE, the Country.

DEUSEAVILE-*Stampers*, Country Carriers.

DEWS-*wins*, or *Deux-wins*, Two-Pence.

DIDDLE, *Geneva*, a Liquor very much drank by the loweſt Rank of People.

DIMBER, pretty.

DIMBER-*Cove*, a pretty Fellow.

DIMBER-*Damber*, a Top Man or Prince amongſt the *Canting Crew*; alſo the chief Rogue of the Gang, or the compleateſt Cheat.

DIMBER-*Mort*, a pretty Wench.

To DING, to knock down.

DING-*Boy*, a Rogue, a Hector, a Bully, a Sharper.

DING-*Dong*, helter-ſkelter.

DIPT, engag'd or in Debt, pawn'd or mortgag'd.

DISMAL-*Ditty*, a Pſalm at the Gallows.

DISPATCHES, a *Mittimus*, a Juſtice of Peace's Warrant to ſend a Rogue to Priſon, *&c.*

To DIVE, to pick a Pocket.

DIVER, a Pick-pocket. See *File*.

DOASH, a Cloak.

To DOCK, to lie with a Woman. *The Cull Docks the Dell in the Darkmans*; the Rogue lay with the Wench all Night.

DOCTOR, a falſe Die that will run but two or three Chances. *They put the Doctor upon him*; they cheated him with falſe Dice.

DOMERARS, or DROMMERARS, Rogues, pretending to have had their Tongues cut out, or to be born Dumb and Deaf, who artificially turn their Tip of their Tongues into their Throat, and with a Stick making it bleed.

DOSE, Burglary, a breaking open a Houſe, Lock, Door, *&c.* as, *He is caſt for Felon and Doſe*; *i. e.* found Guilty of Felony and Burglary.

DOWN-HILLS, Dice that run low.

DOXIES, She-beggars, Wenches, Whores.

DRAB, a Whore, or Slut; a *dirty Drab*, a very naſty Slut.

DRAWERS, Stockens.

DRAW-*Latches*, Robbers of Houſes that were faſtened only by *Latches*.

DRIPPER, a ſort of Clap, or venereal Gleet.

DROMEDARY, a heavy, bungling Thief or Rogue. *A purple Dromedary*; a Bungler or a dull Fellow at Thieving.

DROMMERARS. See *Domerars*.

DROP *a Cog*, to let fall (with Deſign to draw in and cheat) a Piece of Gold; alſo the Piece itſelf.

DROP *in his Eye*, almoſt drunk.

DRUMBELO, a dull, heavy Fellow.

DRY-*Bob*, a ſmart or ſharp Repartee.

DRY-*Boots*, a ſly, cloſe cunning Fellow.

DUB, a pick-lock Key.

DUB, *the Gigger*, open the Door. *We'll ſtrike it upon the Dub*, We will rob that Place.

DUBBER, a Picker of Locks.

A DUCE, Two-pence.

DUDDS, Cloaths or Goods. *Rum Dudds*; fine or rich Cloaths or Goods.

DUDD-*Cheats*, Cloaths and things ſtollen. *Abraham Cove has wonne*, (or *bit*) *Rum Dudds*; the poor Fellow has ſtollen very coſtly Cloaths.

To DUM-*found*, to beat ſoundly.

DUNAKER, a Stealer of Cows, or Calves, *&c.*

DUDDERING *Rake*, a thundering Rake, or of the first Rank, one devilishly lewd.

DUP, to enter, or open a Door; *Dup the Ken*, Enter the House. *Dup the Boozing Ken and booz a Gage*, Go into the Ale-house and drink a Pot.

DUST, Money; *Down with your Dust*, Deposite your Money.

DUST *it away*, Drink quick about.

DUTCH-*Reckoning*, or *Alte-mall*, a verbal or lump Accompt, without Particulars; as brought in at *Spunging-Houses*, at *Bawdy Houses*, and other such like Places of ill Repute.

E

EAGLE, a winning Gamester.

EARNEST, Part or Share. *Tip me my Earnest*, Give me my Snack or Dividend.

EASY, facile, supple, pliable, manageable. *As make the Cull easy*; Gagg him, that he may make no Noise; sometimes used for murdering a Person robbed, for fear of Discovery.

EBB-*water*, when there is but little Money in the Pocket.

EDGE; as, *Fall Back, fall Edge*; *i. e. At all Adventures*; used to express a villainous and daring Resolution for Mischief, whatever may be the Consequence.

To EDGE, or, as 'tis vulgarly call'd, *To* EGG one on; to stimulate, provoke, push forwards, to sharpen, or whet on for Mischief.

ELBOW-*shaker*, a Gamester or Sharper.

ELF, little.

EMPTY, as, *The Cull looks Empty*; or, *'Tis all Empty*; i. e. the Person or House has not the Riches reported, or is not worth attempting.

ENGLISH *Manufacture*, Ale, Beer, or Cyder.

EQUIPT, rich; also having new Cloaths. *Well equipt*, plump in the Pocket, or very full of Money; also very well dress. *The Cull equipt me with a Brace of Meggs*, The Gentleman furnish'd me with a Couple of Guineas.

ERIFFS, Rogues just initiated, and beginning to practise.

EVES, Hen-Roosts.

EVES-*Dropper*, one that lurks about to rob or steal.

EWE, or, *The white Ewe*, a Top-woman very beautiful.

F

FACER, a Bumper without Lip-room.

FADGE, as, It won't fadge or do.

FAG, to Beat; as, *Fag the Bloss*, Bang the Wench; *Fag the Fen*, Drub the Whore. Whence

To FAGGOT, to bind Hand and Foot; as *Faggot the Cully*; *i. e.* Bind the Men.

FAIR-*Roe-Buck*, a Woman in the Bloom of her Beauty.

FAMBLE-*Cheats*, Gold Rings, or Gloves.

FAMBLERS, Villains that go up and down selling counterfeit rings, *&c.*

FAMBLES, Rings; also the Hands.

To FAMGRASP, to agree or make up a Difference. *Famgrasp the Cove*, to agree with the Adversary.

FAMILY *of Love*, Lew'd Women, Whores; also a Sect.

FAMMS, Hands.

FARTING-*Crackers*, Breeches.

FASTNER, a Warrant.

FASTNESSES, Boggs.

FAT, rich, as, *A Fat Cull*; a rich Fellow.

FAULKNER, a Tumbler, a Juggler, a Shewer of Tricks, *&c.*

FAYTORS, or FATORS, A kind of Gypsies, pretending to tell People their Fate or Destiny, or what they were born to.

FEATHER-*bed-lane*, any bad Road, but particularly that betwixt *Dunchurch* and *Daintry*. *To Feather his Nest*, to inrich himself by indirect Means, or at the Expence of others.

FEINTING, an Attempt on one part of a House, or Road, *&c.* when their chief Stress or Attempt lies in another.

FEN, a Strumpet, or Bawd, a common prostitute.

To FENCE, to spend, *Fence his Hog*, spend his Shilling.

A FENCE, is also a Receiver and Securer of Stollen Goods.

FENCEING-*Cully*, the same.

FENCING-*Ken*, a Warehouse, where Stollen Goods are secured.

FERME, a Hole.

FERMERLY-*Beggars*, all those that have not the sham Sores or *Cleymes*.

FERRET, a Pawn-broker, or Tradesman that sells Goods upon Trust at excessive Rates, and then hunts them, and often throws them into Goal, where they perish for his Debt.

FERRETED, cheated.

FETCH, a Trick or Wheedle. *A meer Fetch.*

To FIB, to beat; *Fib the Cove's Quarron in the Rumpad, for the Lour in his Bung.* Beat the Man in the Highway for the Money in his Purſe.

FIDDLE, a Writ to Arreſt.

FIDLERS-*Pay*, Thanks and Wine.

To FILCH, to Steal.

A FILCH, a Staff, with a Hole thro' and a Spike at the Bottom, to pluck Cloaths from a Hedge or any thing out of a Caſement.

FILCHERS, the ſame with ANGLERS.

FILCHING-*Cove*, a Man-Thief.

FILCHING-*Mort*, a Woman-Thief.

To FILE, to Rob, or Cheat.

A FILE, or *Bungnipper*, Pick-pockets, who generally go in Company with a Rogue, called a *Bulk* or *Bulker*, whoſe Buſineſs 'tis to joſtle the Perſon againſt the Wall, while the *File* picks his Pocket; and generally gives it to an *Adam-tiler*, who ſcowers off with it.

FILE-*Clay*, a Pick-pocket, Thief or Rogue; the ſame as FILE.

FIRE-*Ship* a Pockey Whore.

FLAG, a Groat; *The Flag of Defiance is out*, (among the Tarrs) the Fellow's Face is very red, and he is drunk.

FLAM, a Trick or Sham Story.

FLANDERS-*Fortunes*, of ſmall Subſtance.

FLANDERS-*Pieces*, Pictures that look fair at a Diſtance, but coarſer near at Hand.

FLAP DRAGON, a Clap or Pox.

FLASH, a Peruke. *Rum Flaſh*, a long, full, high-priz'd Wig. *Queer-Flaſh*, a ſorry weather-beaten Wig.

FLASH-*Ken*, a Houſe were Thieves uſe, and are connived at.

FLAW'D, Drunk.

To FLEECE, to Rob, Plunder or Strip.

FLESH *Broker*, a Match-maker; alſo a Bawd.

FLIBUSTIERS, *Weſt Indian* Pirates, or Buckaneers, Free-booters.

FLICKER, a Drinking Glaſs. *The Flicker ſnapt*, the Glaſs is broken. *Nim the Flicker.* Steal the Glaſs. *Rum Flicker*, a large Glaſs or Rummer. *Queer Flicker*, a green or ordinary Glaſs.

FLICKING, to cut, cutting, as, *Flick me ſome Panam and Ceſſam*; Cut me ſome Bread and Cheeſe. And, *Flick the Peter*, cut off the Cloak-bag or Portmanteau.

FLOGG, to Whip.

FLOGG'D, ſeverely laſh'd.

FLOGG'D *at the Tumbler*, whipt at the Cart's Arſe.

FLOGGING, a naked Woman's whipping with Rods an old (uſually) and (ſometimes) a young Letcher. *The Prancer drew the Queer Cove, at the Crop-pin of the Rotan, through the Rum Pads of the Rumvile, and was Flogg'd by the Rum Cove, i. e.* The Rogue was drag'd at the Cart's tail through the chief Streets of *London*, and was ſoundly whipt by the Hangman.

FLOGGING-*Cove*, the Beadle, or Whipper in *Bridewell*, or any ſuch Place.

FLOGGING-*Cully*, an old Letcher, who, to ſtimulate himſelf to Venery, cauſes himſelf to be whipp'd with Rods.

FLOGGING-*Stake*, a whipping Poſt.

FLORENCE, a Wench that is touz'd and ruffled.

FLUSH *in the Pocket*, full of Money. *The Cull is Flaſh in the Fob*, the Spark's Pocket is well lin'd with Money.

FLUSTER'D, Drunk.

FLUTE, the Recorder of *London*, or of any other Town.

FLYERS, Shoes.

FLYING *Camps*, Beggars plying in Bodies at Funerals.

FOB, a Cheat, or Trick.

FOB *off*, ſilly to cheat or deceive.

FOG, ſmoke.

FOGUS, Tobacco. *Tip me a Gage of Fogus*, Give me a Pipe of Tobacco.

FOOTMAN'S *Mawn'd*, an artificial Sore made with unſlack'd Lime, Soap, and the Ruſt of old Iron, on the Back of a Beggar's Hand, as if hurt by the Bite or Kick of a Horſe.

FOOT-*Pads*, or LOW *Pads*; a Crew of Villains, who rob on Foot, ſome of them uſing long Poles or Staves, with an Iron Hook at the End, with which they either pull Gentlemen from their Horſes, or knock them down: At other Times, they ſkulk under Hedges or behind Banks in the Road, and ſuddenly ſtarting out from their Covert, one ſeizes the Bridle, while the other diſmounts the Paſſenger; and ſo rob, and often murder him.

FORMAN *of the Jury*, one that engroſſes all the Talk to himſelf.

To FORSTALL, to antedate or anticipate.

FORK, a Pick-pocket. *Lets Fork him*; Let us pick that Man's Pocket.

It

It is done by thrusting the Fingers, ſtrait, ſtiff, open and very quick into the Pocket, and ſo cloſing them, hook what can be held between them.

A FORK, is alſo uſed for a Spend-thrift.

FORLORN-*Hope*, loſing Gamesters.

FORTUNE-*Hunters*, *Iriſhmen*, Purſuers of rich Heireſſes, *&c.* to obtain them in Marriage. *A Creature of Fortune*, one that lives by his Wit.

FORTUNE-*Tellers*, the Judges of Life and Death.

FOUNDLING, a Child dropt in the Streets for the Pariſh to keep.

A FOX, a ſharp, cunning Fellow.

FOXED, Drunk.

FOYST, a Cheat, a Rogue.

FRATERS, ſuch as beg with ſham Patents or Briefs for Spitals, Priſons, Fires, Inundations, *&c.*

FREE-*Booters*, lawleſs Robbers, and Plunderers; alſo Soldiers ſerving for that Privilege without Pay, Inroaders.

FREEHOLDER, he whote Wife goes with him to the Alehouſe.

FREEZE, a thin, ſmall, hard Cyder, much uſed by Vintners and Coopers in parting their Wines, to lower the Price of them, and to advance their Gain. *A Freezing Vintner*, a Vintner that balderdaſhes his Wine.

FRENCH *Gout*, the Pox. *A Blow with a French Faggot ſtick*, when the Noſe is fallen by the Pox.

FRENCHIFIED, clapt or Poxt.

FRIGOT *well rigged*, a Woman well dreſt and genteel.

FROE, for *Vrowe*, (*Dutch*) a Wife, Miſtreſs, or Whote, *Bruſh to your Froe* (or *Bloſs*) *and wheedle for Crap*, whip to your Miſtreſs, and ſpeak her fair to give, or lend you ſome Money.

FROG-*Landers*, Dutchmen.

FRUMMAGEMM'D, choaked, ſtrangled, or hanged.

FRUMP, a dry Bob, or Jeſt.

FUDDLE, Drink. *This is rum Fuddle*, This is excellent Tipple.

FUDDLE-*Cap*, a Drunkard.

FUN, a Cheat, or ſlippery Trick: *What do you fun me?* Do you think to ſharp or trick me? *He put the fun upon the Cull*; he ſharped the Fellow.

FUN, is alſo uſed for the Backſide; as, *I'll kick your Fun*; *i. e.* I'll kick your Breech. Likewiſe for Game or Diverſion; as *We had rare Fun with him.*

FUNK, Tobacco Smoak.

FUR-*Men*, Aldermen.

FUSSOCKS, as *A meer Fuſſocks*, a lazy fat Wench. *A fat Fuſſocks*, a fat fulſom, ſtrapping Woman.

FUSTILUGGS, a fulſom, beaſly, naſty Woman.

G

GAG, to put Iron Pins into the Mouths of the Robbed, to hinder them from crying out.

GAGE, a Pot or Pipe, *Tip me a Gage*, give me a Pot or Pipe.

GAME, Bubbles drawn in to be cheated; alſo at a Bawdy-houſe, lewd Women. *Have ye any Game Mother?* Have ye any Whores, Miſtreſs Bawd.

GAN, a Mouth.

GANS, the Lips.

GANG, an ill Knot or Crew of Thieves, Pick-pockets or Miſcreants.

GAOL'ERS *Coach*, a Hurdle.

GARNISH, *Money*, what is cuſtomarily ſpent among the Priſoners at firſt coming in.

GEE; as *It won't Gee*, it won't hit, or go.

GELT, or *Gelt*, Money.

GENTRY-*Cove*, a Gentleman.

GENTRY-*Cove Ken*, a Nobleman's or Gentleman's Houſe.

GENTRY-*Mort*, a Gentlewoman.

GEORGE, a Half-Crown piece.

GIG, a Noſe; alſo a Woman's Privities. *Snichel the Gig*, fillip the Fellow on the Noſe. *A young Gig*, a wanton Laſs.

GIGGER, a Door, *Dub the Gigger, that we may ravage the Ken*, i. e. Open the Door with the Pick-lock, that we go in and rob the Houſe.

GIGGLERS, wanton Women.

GILL, a Quartern (of Brandy, Wine *&c.*) alſo a homely Woman.

GILL-FLURT, a proud Minks; alſo a Slut or light Houſewife.

GILT, or *Rum dubber*, a Picklock, ſo called from *Gilt*, or *Key*; many of them are ſo expert, that from a Church-Door, to the ſmalleſt Cabinet or Trunk they will find means to open it. They generally pretending Buſineſs of Secreſy, covet to go up Stairs with their Company, in a Publick-Houſe or Tavern, and then prying about, open any Door, Trunk or Cabinet that they think will afford them Booty, and ſo march off.

GIMCRACK, a ſpruce Wench.

GINGER-*Bread*, Money.

GINGERLY, gently, ſoft, eaſily.

GINGUMBOBS, Toys or Baubles.

GINNY, an Inſtrument to lift up a Grate, the better to ſteal what is in the Window.

To

To GLAVER, to fawn and flatter.

GLAZE, a Window.

GLAZIER, one that creeps in at Caſements, or untrips Glaſs-Windows to filch and ſteal.

GLAZIERS, Eyes. *The Cove has rum Glaziers.*

GLIB, ſmooth, without a Rub.

GLIM, a Dark-Lanthorn uſed in robbing Houſes; alſo to burn in the Hand as *if the Cull was Glimmed, he'll gang to the Nub*; i. e. if the Fellow has been burnt in the Hand, he'll be hanged now.

GLIMFENDERS, Andirons. *Rum Glimfenders*, ſilver Andirons.

GLIMFLASHY, angry or in a Paſſion. *The Cull is Glimflaſhy*, the Fellow is in a Heat.

GLIMJACK, a Link-boy.

GLIMMER, Fire.

GLIMMERER, ſuch as with ſham Licences, pretend to Loſſes by Fire &c.

GLIMSTICK, a Candle-ſtick. *Rum Glimſticks*, Silver Candleſticks, *Queer Glimſticks*, Braſs, Pewter or Iron Candleſticks.

GOADS, thoſe that wheedle in Chapmen for Horſe-courſers.

GOAT, a Letcher, or very laſcivious Perſon.

GOATISH, letcherous, wanton, luſtfull.

GOB, the Mouth; alſo a Bit or Morſel; hence *Gobbets*, now in uſe for Bits; *Gift of the Gob*, a wide, open Mouth; alſo a good Songſter, or Singing Maſter.

GOBBLER, a Turkey-Cock.

GOING *upon the Dub*, Breaking a Houſe with Picklocks.

GOLD-*Droppers*, Sweetners, Cheats, Sharpers.

GOLD-*Finch*, he that has often a Purſe of Gold in his Fob.

GOLD-*Finders*, Emptiers of Jakes or Houſes of Office.

GOOD *Fellow*, a Pot Companion or Friend of the Bottle.

GOOSE, or *Gooſe cap*, a Fool. *A Taylors Gooſe roaſted*, a Red-hot ſmoothing Iron, to cloſe the ſeams. *Hot and heavy like a Taylors Gooſe.* applied to a paſſionate Coxcomb.

GORCE, Money but chiefly Gold.

GRAFTED, made a Cuckold of.

GRANNAM, Corn.

GRANNAM *Gold*, old hoarded Coin.

GREEN *Bag*, a Lawyer.

GREEEN-*Gown*, a throwing of young Laſſes on the Graſs, and kiſſing them.

GREEN *Head*, a very raw Novice, or unexperienced Fellow.

GRIG, a Farthing; *A merry Grig*, a merry Fellow.

GRINDERS, Teeth.

GROPERS, blind Men.

GROUND-*Sweat*, a Grave.

To GRUB, to eat, to dine, *&c.*

GRUB, Victuals.

GRUB-*ſtreet-News*, falſe, forg'd News.

GRUMBLING *of the Gizzard*, murmuring, muttering, repining.

GRUNTER, a ſucking Pig.

GRUNTING-*Cheat*, a Pig.

GRUNTING-*Peck*, Pork.

GULL, a Cheat.

GULLED, cheated, rooked, ſharped.

GULL-*Gropers*, a By-ſtander that lends Money to the Gameſters.

GUN, as *He's in the Gun*; he's in Liquor.

A GUN, a Lie.

GUNDIGUTS, a fat, purſy Fellow.

GUN-*Powder*, an old Woman.

GUT-*foundered*, exceeding hungry.

GUTLING, eating much.

GUTS, a very fat, groſs Perſon.

GUTTER-*Lane*, the Throat.

GUTTING *an Houſe*, rifling it, clearing it.

GUTTING, *an Oyſter*, eating it.

GUZZLE, Drink.

GUZZLING, drinking much.

GYBE *or* JYBE, any Writing or Paſs ſealed.

GYBING, jeering or jerking.

GYPSIES. They endeavour to perſuade the Ignorant, that they derive their Origin from the *Egyptians*, a People heretofore very famous for *Aſtronomy*, *Natural Magick*, the art of *Divination*, &c. and therefore are great Pretenders to *Fortune-telling*. To colour their Impoſtures, they artificially diſcolour their Faces, and rove up and down the Country in a Tatterdemalion Habit, deluding the ignorant Vulgar, and often ſtealing from them what is not too hot for their Fingers, or too heavy to carry off.

It is the Cuſtom of theſe Wretches to ſwear all that are admitted into their Fraternity, by a Form and Articles annexed to it, adminiſtred by the Principal *Maunder* or *Roguiſh Strowler*, and which they generally obſerve inviolably. The Manner of admitting a new Member, together with the ſaid Oath and Articles, are as follows.

The Name of the Perſon is firſt demanded, and a Nick-name is then given him in its ſtead, by which he is ever after called, and in Time, his other Name

Name is quite forgotten. Then ſtanding up in the middle of the Fraternity, and directing his Face to the *Dimber-Damber*, or Prince of the Gang, he ſwears in this Manner, as is dictated to him by one of the moſt experienced,

"I *Crank-Cuffin* do ſwear to be a "*True Brother*, and will in all Things, "obey the Commands of the great "*Tawny Prince*, and keep his *Councel*, "and not divulge the Secrets of my "Brethren.

"I will never leave nor forſake this "Company, but obſerve and keep all "the Times of Appointments, either "by Day or by Night, in any Place "whatſoever.

"I will not teach any one to cant; "nor will I diſcloſe ought of our "Myſteries to them, although they "flog me to death.

"I will take my Prince's Part againſt "all that ſhall oppoſe him, or any of "us, according to the utmoſt of my "Ability; nor will I ſuffer him, or "any belonging to us, to be abuſed by "any ſtrange, *Abrams*, *Ruffers*, *Hookers*, *Palliards*, *Swadlers*, *Iriſh-Toyls*, "*Swig-men*, *Whip-Jacks*, *Jark-men*, "*Bawdy-Baskets*, *Dommerars*, *Clapper-dogeons*, *Patricoes or Curtals*, but will "defend him or them as much as I can "againſt all other *Outlyers* whatever.

"I will not conceal ought I win out "of *Libkins*; or from the *Ruffmans*; but "will preſerve it for the Uſe of the "company.

"Laſtly, I will cleave to my *Doxy* "*Wap* ſtiffly, and will bring her Duds, "Margery, Praters, Goblet, Grunting-"cheats, or Tibs of the Buttery, or "any thing elſe I can come at, as *Win-"nings* for her *Wappings*.

The *Canters* have, it ſeems a Tradition, that from the Three firſt articles of this Oath, the firſt Founders of a certain boaſtful, worſhipful Fraternity, who pretend to derive there Origin from the earlieſt Times, borrowed of them, both the Hint and form of their Eſtabliſhment. And that their pretended Derivation from the firſt *Adam*, is a Forgery, it being only from the firſt *Adam Tiler*. See ADAM TILER.

At the Admiſſion of a new Brother, a general Stock is raiſed for *Booze*, or Drink, to make themſelves merry on the Occaſion. As for *Peckage*, or Eatables, they can procure it without Money; for while ſome are ſent to break the *Ruffmans*, or Woods and Buſhes, for Firing, others are detached to filch Geeſe, Chickens, Hens, Ducks or Mallards, and Pigs. Their *Morts* are their Butchers, who preſently make bloody Work with what living Things are brought them, and having made Holes in the Ground, under ſome remote Hedge in an obſcure Place, they make a fire, and broil or boil their Food, and when 'tis enough, fall to work, Tooth and Nail, and having eaten more like Beaſts than Men, they drink more like Swine than human Creatures, entertaining one another all the Time with Songs in the *Canting* Dialect.

As they live, ſo they lie together promiſcuouſly, and know not how to claim a Property either in their Goods or Children, and this general Intereſt ties them more firmly together, than if all their Rags were twiſted into Ropes to bind them indiſſolubly from a Separation; which deteſtable Union is farther conſolidated by the above Oath.

They ſtrowl up and down all Summer time in Droves, and dextrouſly pick Pockets, while they are telling of Fortunes; and the Money, Rings, Silver-Thimbles, *&c.* which they get, are inſtantly conveyed from one Hand, to another, till the remoteſt Perſon of the Gang, who is not ſuſpected, becauſe they come not near the Perſon robbed, gets Poſſeſſion of it, ſo that in the ſtricteſt Search, it is almoſt impoſſible to recover it, while the Wretches with Imprecations, Oaths and Proteſtations, diſclaim the Thievery. That by which they are ſaid to get the moſt Money, is, when young Gentlewomen of good Families and Reputation have happenned to be with Child before Marriage, a round Sum is often beſtowed among the *Gypſies*, for ſome one *Mort* to take the Child; and as that is never heard of more by the true Mother and Family, ſo the Diſgrace is kept concealed from the World, and if the Child lives, it never known its Parents.

H

HABERDASHER *of Nouns and Pronouns*, a Schoolmaſter or Uſher.

HACK, *and Hue*, to cut in pieces.

HACKS or *Hackneys*, Hirelings.

HACKUM, a fighting Fellow.

HADDUMS, *The Shark has been at Haddums*; He is clapt or poxed.

HALFBORD, Six-Pence.

HALF a *Hog*, Six-Pence.

HALE *an Ounce*, Half a Crown.

HALF *Seas over*, almoſt drunk.

HAMS, Breeches.

HAMLET, a High Conſtable.

HANDY-*Blows*, Fiſty-cuffs.

HANG *it up*, ſpeaking of the Reckoning at a *Bouſing-Ken* ſcore it up.

HANK, *He has a Hank upon him*; He has an Advantage, or will make him do what he pleaſes.

HANKTELO, a ſilly Fellow, a meer Codſhead.

HANS-*en-kelder*, Jack in the Box, Child in the Womb.

HARE; *as he has ſwallowed a Hare*, he is very drunk.

HARKING, whiſpering on one ſide to borrow Money.

HARMAN, a Conſtable.

HARMANS, the Stocks.

HARMANBECK, a Beadle.

HARRIDAN, one that is half a Whore, half a Bawd, alſo a notorious Shrew, or noiſy old Woman.

HARTFORDSHIRE *Kindneſs*, drinking to the ſame Man again.

HATCHET *Faced*, hard favoured, homely.

HATCHES, as, *Under the Hatches*, in Trouble or Priſon.

To HAZLE *Geld*, to beat any one with a Hazle Stick or Plant.

HEAD *Cully of the Paſs*, or *Paſſage Bank*, the Top Tilter of that Gang, throughout the whole Army, who demands and receives Contribution from all the Paſs-Banks in the Camp.

HEARING-*Cheats*, Ears.

HEARTS-*Eaſe*, a Twenty Shilling Piece.

HEATHEN *Philoſopher*, a ſorry poor tattered Fellow, whoſe Breech may be ſeen through his Pocket-holes.

To HEAVE, to rob.

HEAVE *a Cough*, to rob a Houſe.

HEAVER, the Breaſt.

HECTOR, a vapouring, ſwaggering Coward.

To HEDGE, to ſecure a deſperate Bet, Wager or Debt. *By Hedge or by ſtile*, By Hook or by Crook.

HEDGE-*Bird*, a ſcoundrel or ſorry Fellow.

HEDGE-*Creeper*, a Robber of Hedges.

HEDGE-*Prieſt*, a ſorry hackney Underling, an Vagabond. See *Patrico*.

HEDGE-*Tavern* or *Alehouſe*, a jilting, ſharping Tavern, or blind Ale-houſe.

HELL, the Place where the Taylors lay up their Cabbage, or Remnants.

HELL-*born-babe*, a lewd, graceleſs, notorious Youth.

HELL-*Cat*, a very lewd Woman.

HELL-*Driver*, a Coachman.

HELL-*Hound*, a profligate, lewd Fellow.

HEMPEN-*Widow*, one whoſe Huſband was hanged.

HEN-*pecht-Frigat*, whoſe Commander and Officers are abſolutely ſwayed by their Wives.

HENPECT-*Husband*, whoſe Wife wears the Breeches.

HICK, any Perſon from whom a Booty is taken, a ſilly Country Fellow; a Booby.

HIGH-*Flyers*, impudent, forward, looſe, light Women, alſo bold Adventurers.

HIGHJINKS, a Play at Dice who Drinks.

HIGH-PADS, *Highway-men* or *Bully-Ruffins*, an Order of Villains, and the boldeſt of all others. Before they commence, they furniſh themſelves, with good Horſes, Swords, Piſtols, *&c.* and ſometimes ſingly, but moſtly in Company, commit their execrable Robberies. They have a Vizor-Maſk, and two or three Perukes of different Colours and Make, the better to conceal themſelves. When they meet a Prize upon the Road, they have a Watch-Word, among them, which is no ſooner pronounced, but every one falls on. It is uſually the Rule among them, that the ſtrongeſt and bold ſeize firſt; the Weaker generally bid *ſtand*, and fall in afterwards as Occaſion requires. The Inſtructions given them, are, to catch the Bridle in the Left-Hand, and to have the Sword or Piſtol in the Right, and, if Oppoſition be made, or they are likely to be overpowered, to kill as faſt as they can, and then, either with Booty or without, to make off with all Expedition; and if they are purſued by an *Hue or Cry*, to conceal themſelves in ſome By place, and let it paſs by them.

HIGH-*Shoon*, or *Clouted-Shoon* a Country Clown.

A HIGHTE-TITY, a Romp or rude Girl.

HIGH *Tide*, when the Pocket is full of Money.

HOB, a plain Country Fellow or Clown.

HOBINAL, the ſame.

HOBBY, as Sir *Poſthumus Hobby*, one that draws on his Breeches with a Shoeing-horn; a Fellow that is nice and whimſical in the Set of his Cloaths.

HOB-*Nail*, a *High-ſhoon* or Country Clown.

HOCUS, disguised in Liquor; drunk.

HODGE, a Country Clown, also *Roger*.

HODGE-*podge*; See *Hotch-Potch*.

HOG, a Shilling; *You Darkman Budge, will you Fence your Hog at the next Boozing Ken?* you House-Creeper, will you spend your Shilling at the next Ale-house.

HOG-*Grubber*, a close sifted, narrow soul'd sneaking Fellow.

HOLD *his Nose to the Grind stone*, to keep him under, or tie him Neck and Heels into the Bargain.

HOLIDAY-*Bowler*, a very bad Bowler. *Blind Man's Holiday*, when it is Night.

HONEY-*Moon*, the first Month of Marriage.

HOOD-*wink'd*, Blind-folded or Bluffed.

To HOOF *it, or beat it on the Hoof*, to walk on Foot.

HOOKERS. See *Anglers*.

HOOKT, over reached, snapt, trickt.

HOP-*Merchant*, a Dancing-Master.

HORN *mad*, stark staring mad because Cuckolded.

It revives the COCKLES *of my Heart*, said of agreeable News, or a Cup of Comfort, Wine or Cordial Water.

In HUCKSTER'S *Hands*, at a desperate Pass, or Condition, or in a fair way to be lost.

HUED, severely lash'd or flogg'd. *The Cove was Hued in the Natkin*, The Rogue was severely lasht in *Bridewell*.

A HUFF, a Bullying Fellow.

HULVER *head*, a silly foolish Fellow.

HUM-*Box*, a Pulpit.

HUM-*Cap*, old, mellow, and very strong Beer.

HUM-*Drums*, or *Hums*, a Society of Gentlemen, who meet near the *Charity-House*, or at the *King's Head* in St. *John's Street*. Less of Mystery, and more of Pleasantry than the *Free Masons*.

HUMMING *Liquor*, Double Ale, Stout, Pharaoh.

HUMMER, a great Lye, a Rapper.

HUMMUMS, a Bagnio.

HUMPTEY-*Dumptey*, Ale boil'd with Brandy.

HUMS, Persons at Church; as, *There is a great Number of Hums in the Autem*; i. e. There is a great Congregation.

HUNTING, decoying, or drawing others into Play.

HUSH'D, murder'd, *&c.*

HUSH *Money*, Money given to *hush* up, or conceal a Robbery or Theft, or to take off an Evidence from appearing against a Criminal, *&c.*

HUSKY-*Lour*, a Jobe, or Guinea.

I

JACK, a Farthing; *He would not tip me a Jack*, Not a Farthing would he give me.

JACK-ADAMS Parish, *Clerkenwell*.

JACK-KETCH, the Hangman, once of that Name, but now all his Successors.

JACK *in a Box*, a Sharper, or Cheat.

JACKMEN. See *Jarkmen*.

JACK-*Sprat*, a Dwarf, or very little Fellow, a Hop on my-thumb.

JACK *at a Pinch*, a poor Hackney Parson.

JACOBITES, Sham or Collar Shirts.

JAGUE, a Ditch.

JANIZARIES, the Mob, sometimes so called, and Bailiffs, Serjeants-Followers, Yeomen, Setters, and any lewd Gang depending upon others.

JARKE, a Seal.

JARKE-MEN, Those who make Counterfeit Licences and Passes, and are well paid by the other Beggars for their Pains.

JASON's *Fleece*, a Citizen cheated of his Gold.

JAYL-*Birds*, Prisoners.

JEM, a Gold Ring; *Rum-Jem*, a Diamond one.

JENNY, an Instrument to lift up a Grate, and whip any thing out of a Shop-window.

JET, a Lawyer.

Autem JET, a Parson.

JEW, any over-reaching Dealer, or hard, sharp Fellow. *He treated me like a Jew*; He used me very barbarously.

JEWS, Brokers behind St. *Clement's* Church in *London*, so called by (their Brethren) the Taylors.

JIG, a Trick; *A pleasant Jig*, a witty arch Trick.

JILT, a tricking Woman.

JILTED, abused by such a one; also deceived or defeated in one's Expectation, especially in Amours.

JINGLE-*Boxes*, Leathern Jacks tipt and hung with Silver Bells, formerly in use among Fuddle-caps.

JINGLERS, Horse-Coursers frequenting Country Fairs.

JINGLE *Brains*, a Maggot-pated Fellow.

ILL *Fortune*, a Nine-pence.

IMPOST-*Taker*, one that ſtands by, and lends Money to the Gameſter at a very high Intereſt or Premium.

INCHING *In*, Encroaching upon.

INLAYED, *Well inlayed*, at Eaſe in his Fortune, or full of Money.

JOBE, a Guinea, Twenty Shillings, or a Piece. *Half a Jobe*, Half a Guinea.

JOCK or *Jockum cloy*, to copulate with a Woman.

JOCKUM-*Gage*, a Chamberpot. *Tip me the Jockum-Gage*, Give or hand me the Looking-Glaſs. *Rum Jockum-Gage*, a Silver Chamber Pot.

JORDAIN, a great Blow or Staff; alſo a Chamber-Pot. *I'll tip him a Jordain, if I tranſnear*; I will give him a Blow with my Staff, if I get up to him.

JOSEPH, a Cloak or Coat. *A Rum Joſeph*, a good Cloak or Coat. *A Queer Joſeph*, a coarſe ordinary Cloak or Coat; alſo an old or tatter'd One.

IRISH-*Toyles*, Rogues, *&c.* carrying Pins, Points, Laces, and ſuch like Wares about, and, under pretence of ſelling them, commit Thefts and Robberies.

IRON-*Doublet*, a Priſon.

ITCH-*Land*, *Scotland*.

JUKRUM, a Licence.

JUMBLE-*Gut-Lane*, any very bad or rough Road.

JUSTICE, *I'll do Juſtice, Child*; I will Peach, or rather Impeach, or diſcover the whole Gang, and ſo ſave my own Bacon.

K

KATE, a Pick-lock. *'Tis a Rum Kate*; She is a clever Pick-lock.

KEEL-*Bullies*, Lightermen that carry coals to and from the Ships, ſo called in Deriſion.

KEEPING *Cully*, one that maintains a Miſtreſs, and parts with his Money very generouſly to her.

KEFFAL, a Horſe.

KELTER, as, *Out of Kelter*, Out of ſorts.

KEN, a Houſe. *A bob Ken*, or *a Bowman-ken*, a good or well furniſhed Houſe; alſo a Houſe that harbours Rogues and Thieves. *Biting the Ken*, robbing the Houſe, *'tis a bob Ken, Bruſh upon the Sneak*, i. e. 'Tis a good Houſe, go in and tread ſoftly. *We have bit the Ken*, The Houſe is robb'd, or the Buſineſs is done.

KEN-*Miller*, a Houſe-breaker, who uſually, by getting into an empty Houſe, finds Means to enter into the Gutters of Houſes inhabited, and ſo in at the Windows, *&c.*

KICK, Six-pence: *Two, Three, Four*, &c. *and a Kick*; Two, Three, Four, *&c.* Shillings and Six-pence.

KICK'D, gone, fled, departed; as, *The Rum Cull kick'd away*, i. e. The Rogue made his Eſcape.

KICKS, Breeches. *Tip us your Kicks, we'll have them as well as your Lour*; Pull off your Breeches, for we muſt have them as well as your Money.

KID, a Child.

KIDLAYS, an Order of Rogues, who meeting a Youth with a Bundle or Parcel of Goods, wheedle him by fair Words, and whipping Six-pence into his Hand, to ſtep on a ſhort and ſham Errand, in the mean Time run away with the Goods.

KIDNAPPER, one that decoys or ſpirits (as it is commonly called) Children away, and ſells them for the Plantations.

KILKENNY, an old ſorry Frize Coat.

KILL-*Devil*, Rum.

To KIMBAW, to Trick, Sharp, or Cheat; alſo to Beat ſeverely, or to Bully. *Let's Kimbaw the Cull*, Let's beat that Fellow, and get his Money (by huffing and bullying) from him.

KIN, a Thief: *He's one of the Kin, let him pike*; ſaid of a Brother Rogue whom one of the Gang knows to be a Villain, tho' not one of their own Crew.

KINCHIN, a little Child.

KINCHIN-*Coves*, little Children whoſe Parents are dead, having been Beggars; as alſo young Lads running from their Maſters, who are firſt taught Canting, then Thieving.

KINCHIN *Cove*, a little Man.

KINCHIN-*Morts*, Girls of a Year or two old, whom the *Morts* (their Mothers) carry at their Backs in *Slates* (*Sheets*) and if they have no Children of their own, they borrow or ſteal them from others.

KING *of the Gypſies*, the Captain, Chief, or Ringleader of the Gang, the Maſter of Miſrule, otherwiſe called *Uprightman*. Vide *Gypſies*.

KING's *Head Inn*, or *the Chequer-Inn in Newgate-ſtreet*, the Priſon of *Newgate*.

KING's *Pictures*, Money.

KIT, a Dancing Maſter.

A KNACK *Shop*, a Toy-ſhop freighted with pretty Devices to pick Pockets.

KNAVE *in Grain*, one of the First Rate.

KNIGHT *of the Blade*, a Hector or Bully.

KNIGHT *of the Poſt*, a mercenary common Swearer, a Proſtitute to every Cauſe, an Iriſh Evidence.

KNIGHT *of the Road*, the chief Highwayman, beſt mounted and armed, the ſtouteſt Fellow among them.

KNOB, the Head or Skull.

KNOCK *Downs*, very ſtrong Ale or Beer.

To KNOCK *off*, to give over Thieving.

KNOT, a Crew or Gang of Villains.

L

LAC'D *Mutton*, a Woman.

LACING, beating, drubbing; *I'll Lace your Coat, Sirrah!* I will beat you ſoundly!

LADY, a very crooked, deformed and ill-ſhapen Woman.

LADY-*birds*, light, or lewd Women.

LAG, Water; alſo laſt.

LAG *a-dudds*, a Buck of Cloths; as, *We'll cloy the Lag of Dudds*: Come, let us ſteal that Buck of Cloths.

To LAMBASTE, to beat ſoundly.

LAMB-*Pye*, beating or drubbing.

LAMB-*Skin Men*, the Judges of the ſeveral Courts.

LAND-*Lopers*, or *Land-lubbers*, Vagabonds that beg and ſteal about the Country.

LAND *Pyrates*, Highwaymen or any other Robbers.

LAND, as, *How lies the Land?* How ſtands the Reckoning? *Who has any Land in Appleby?* a Queſtion aſk'd the Man, at whoſe Door the Glaſs ſtands long.

LANSPRESADO, He that comes into Company with but Two-pence in his Pocket.

LANTERN-*jaw'd*, a very lean, thin-faced Fellow.

A Dark LANTHORN, the Servant or Agent that receives the Bribe (at Court).

LAP, Pottage, Butter-milk, or Whey.

LARE-*Over*, ſaid when the true Name of the Things muſt (in Decency) be concealed.

LATCH, let in.

LAY, an Enterprize, or Attempt; *To be ſick of the Lay*, To be tir'd in waiting for an Opportunity to effect their Purpoſes. Alſo an Hazard or Chance; as, *He ſtands a queer Lay*; He ſtands an odd Chance, or is in great Danger.

LAY'D *Up in Lavender*, pawn'd or dipt for preſent Money.

LEATHER-*Head*, a Thick-ſkull'd, Heavy-headed Fellow.

LEATHERN *Convenience*, (by the Quakers) a Coach.

LET's *take an Ark and Winns*, Let's hire a Skuller.

LET's *buy a Bruſh*, or *Let's lope*, Let us ſcour off, and make what Shift we can to ſecure our ſelves from being apprehended.

LEVITE, a Prieſt or Parſon.

To LIB, to tumble or lie together.

LIBBEN, a private Dwelling-Houſe.

LIBBEGE, a Bed.

LIBKIN, a Houſe to lie in; alſo a Lodging.

LICKT, as Women's Faces with a Waſh.

LIFTER, a Crutch.

LIG, *See Lib.*

LIGHT *Finger'd*, Thieviſh.

LIGHT-*Mans*, the Day or Day-break.

LIGHT-*Frigate*, a Whore; alſo a Cruiſer.

LILLY *White*, a Chimney-Sweeper.

LINE *of the old Author*, a Dram of Brandy.

LINNEN *Armorers*, Taylors.

LITTLE *Barbary*, Wapping.

LOAP'D, run away; *He loap'd up the Dancers*; He whipt up the Stairs.

LOB-*Cock*, a heavy, dull Fellow.

In LOB's *Pound*, laid by the Heels, or clap'd up in Jail.

LOBSTER, a red Coat Soldier.

LOCK, as, *He ſtood a queer Lock*; i. e. He ſtood an indifferent Chance, *&c.*

LOCK *all faſt*, one that buys and conceals ſtollen Goods.

The LOCK, the Warehouſe whither the Thieves carry ſtollen Goods. Alſo an Hoſpital for pocky Folks in *Southwark*, &c.

LOCKRAM *Jaw'd*, thin, lean, ſharp-viſag'd

LOGE, a Watch. *As Filed a Cly of a Loge, or Scout*, Pickt a Pocket of a Watch. *Biting a Loge, or Scout*, the ſame.

LOLPOOP, a lazy, idle Drone.

LONG-*Meg*, a very tall Woman.

LONG-*Shanks*, long legged.

LOOKING-*Glaſs*, a Chamber-pot.

A LOON, a Lout. *A falſe Loon*, a

true *Scotch* Man; or Knave of any Nation.

LOON-*Slate*, a Thirteen-pence Half-penny.

LORD, a very crooked deformed, or ill-shapen Person.

LOUR, Money.

LOUSE *Land*, *Scotland*

LOUSE *Trap*, a Comb.

LOW *Pad*, a *Foot-Pad*.

LOW *Tide*, when there's no Money in a Man's Pocket.

LUD's *Bulwark*, Ludgate Prison.

LUGGS, Ears.

LULLABY-*Cheat*, a Child.

LUMB, too much.

LURCHED, beaten at any Game.

LURRIES, Money, Watches, Rings, or other Moveables.

M

A MACKAREL, a Bawd.

MACKAREL-*Back*, a very tall, lank Person.

MADAM *Van*, a Whore; *The Cull has been with Madam Van*, The Fellow has enjoyed such a one.

MADE, stollen. *I made this Knife at a Heat*, I stole it cleverly.

MAD *Tom*, alias of Bedlam; otherwise called *Abram-men*.

MAIDEN-*Sessions*, when none are hang'd.

MAKE, a Half-penny.

To MAKE, to steal; seize; to run away with.

MALKINTRASH, one in a rueful Dress, enough to fright one.

MALMSEY-*Nose*, a jolly red Nose.

MAN *o'th' Town*, a lewd Spark, or very Debauchee.

MANUFACTURE, any Liquor made of the Fruits of *English* Growth, as Ale, Beer, Cyder, *&c.*

MARGERY *Prater*, a Hen.

MARINATED, transported into some Foreign Plantation.

MARRIAGE *Musick*, Childrens Cries.

MASONS *Mawn'd*, a Sham Sore above the Elbow; to counterfeit a broken Arm, by a Fall from a Scaffold.

MAUL'D, swingingly drunk, or soundly beat.

MAUNDERS, Beggars.

MAUNDING, begging.

MAUNDRING-*Broth*, Scolding.

MAWDLIN, weepingly drunk.

MEGGS, Guineas. *We fork'd the rum Cull's Meggs to the Tune of Fifty*; We pick't the Gentleman's Pocket of full Fifty Guineas.

To MELT, to spend Money. *Will you melt a Borde?* Will you spend your Shilling? *The Cull melted a Couple of Decusses upon us*; The Gentleman spent Ten Shillings upon us.

MILCH-*Kine*, a Term us'd by Goalers, when their Prisoners will bleed freely to have some Favour, or to be at large.

To MILL, to steal, rob, or kill. *Mill the Gig with a Dub*, open the Door with a Pick-lock, or false Key.

To MILL *a Bleating Cheat*, to kill a Sheep.

MILL-*Clapper*, a Woman's Tongue.

To MILL *a Crackmans*, to break a Hedge.

To MILL *a Grunter*, to kill a Pig.

To MILL *a Ken*, to rob a House; *Milling the Gig with a Betty*, Breaking open the Door with an Iron Crow.

MILL-*Ken*, a House-Breaker.

MILL *the Glaze*, break open the Window.

MILL *Them*, kill them.

MILLER, a Killer or Murderer.

MINT, Gold.

MISH, Shirt, Smock, or Sheet.

MISH-*Topper*, a Coat or Petticoat.

MISS, a Whore of Quality.

MOABITES, Serjeants, Bailiffs and their Crew.

MOB, or MAB, a Wench or Harlot.

MONGREL, a Hanger-on among the Cheats, a Spunger.

MOON-*Curser*, a Link boy, or one that, under Colour of lighting Men, (especially they who get in Drink, or have the Fields, or any uninhabited or By-place, to go over) robs or leads them to a Gang of Rogues, that will do it for him.

MOON-*Men*, Gypsies.

MOPSIE, a Dowdy, or homely Woman.

MOP'D, maz'd.

MOPUS, a Half-penny or Farthing.

MORGLAG, a Watchman's brown Bill; as Glaives, are Bills or Swords.

To MORRIS, to hang dangling in the Air, to be executed.

MORTS, Yeomens Daughters; also a Wife, Woman, or Wench.

MOTHER, a Bawd.

MOTHER *Midnight*, a Midwife (often a Bawd.)

MOUCHETS, Patches for Ladies Faces.

MOVEABLES, Rings, Watches, Swords, and such Toys of Value.

MOUSE-*Trap*, as, *The Parſon's Mouſe-Trap*, Marriage.

MOUTH, a noiſy Fellow. *Mouth half cockt*, gaping and ſtaring at every Thing they ſee.

MOWER, a Cow.

MOW-*Heater*, a Drover.

MUCK, Money, Wealth.

MUFF, a Woman's Secrets, *To the well wearing of your Muff, Mort*; To the happy Conſummation of your Marriage, Madam. A Health.

MUFFLING-*Cheat*, a Napkin.

MUM *for that*, not a Word of the Pudding.

MUM *Chance*, one that ſits mute.

MUM *Glaſs*, the Monument, erected at the City Charge, in Memory of the dreadful Fire 1666, which conſumed the greateſt part of the City.

MUMPERS, genteel Beggars, who will not accept of Victuals, but of Money or Cloaths. The *Male Mumper* often appears with an Apron before him, and a Cap on his Head, pretending to be a decayed Tradeſman, who having been a long Time ſick, hath ſpent all his remaining Stock, and is ſo weak he cannot work. At other times he appears like a decayed Gentleman, who, eſpecially ſince the fatal *South Sea Scheme*, has been undone, and reduced to the Neceſſity of imploring good People's Charity.

The *Female Mumper* will confidently knock at the Door of a Houſe, and deſire to ſpeak with the Miſtreſs, and after apologizing for her Boldneſs, ſhe acquaints her how urgent her Neceſſity is: That ſhe has a Huſband and two ſmall Children lying at the Point of Death: That ſhe was a Gentlewoman born; but marrying againſt her Friends Conſent, was by them diſowned, and ſo by her Huſbands Sickneſs, is reduced to this miſerable Condition. Sometimes ſhe appears big with Child, and begs Cloaths or Linnen to make Clouts of. The Word *Mumper* is now generally uſed to denote all ſorts of Beggars.

MUMPERS *Hall*, ſeveral Ale-houſes in and about this City and Suburbs, in Alleys, and By-places, much uſed by them, and reſorted to in the Evening, where they will be very merry, drunk, and frolickſome.

MUNNS, the Face; *Toute his Munns*, Note his Phiz, or, Mark his Face well. *Pay his Munns*, i. e. Strike him in the Face, *&c.*

MUSICK. The Watch-word among High-way-men, to let the Company they were to rob, alone, in return to ſome Courteſy from ſome Gentlemen among them.

MUTTON *Monger*, a Lover of Women; alſo a Sheep-ſtealer.

MUTTON-*in long-coats*, Women. *A Leg of Mutton in a Silk Stocking*, a Woman's Leg.

MUZZLE, a Beard, (uſually) long and naſty.

MYRMIDONS, the Conſtable's Attendants, or thoſe whom he commands (in the King's Name) to aid and aſſiſt him: Alſo the Watchmen.

N

NAB, a Hat, Cap, or Head, alſo a Coxcomb. *Ill nab ye*, I'll have your Hat or Cap. *Nim the Nab*, ſteal the Hat or Cap. *Nabbed* apprehended, taken or arreſted.

NAB *Cheat*, a Hat.

NAB *Girder*, a Bridle.

NAN, a Servant maid.

NANNY-*Houſe*, a Bawdy-houſe.

To NAP, by cheating with the Dice to ſecure one Chance; alſo a Clap or Pox, and a ſhort ſleep, *Nap the Wiper*, ſteal the Handkerchief. *You have napt it*, You are Clapt.

NAPPER, a Cheat, or Thief.

NAPPER, *of Naps*, a ſheep-ſtealer.

NAPPY-*Ale*, very ſtrong, heady.

NASK, or *Naskin*, a Priſon or Bridewell. *The new Nask*, Clerkenwell Bridewell: *Tuttle Nask*, the Bridewell in Tuttle-Fields; *He napt it at the Nask*; He was laſht at Bridewell.

NATURAL, a Miſtreſs, a Wench.

NAY-*Word*, a By-word, or Proverb.

NAZIE, Drunken.

NAZIE-*Cove*, a Drunkard.

NAZY-*Mort*, a ſhe Drunkard.

NAZY-*Nabs*, Drunken Coxcombs.

NECK-*Stamper*, the Pot-Boy at a Tavern or Alehouſe.

NEEDLE-*Point*, a Sharper.

NETTLED, tiezed, provoked, made uneaſy.

To NICK *it*, to win at Dice, to hit the Mark.

NICKUM, a Sharper, alſo a rooking Ale houſe or Inn-keeper, Vintner, or any Retailer.

NICKUM-*Poop*, a Fool, alſo a ſilly, ſoft, uxorious Fellow.

NICK *Ninny* an empty Fellow, a meer Gods head.

NIG, the Clippings of Money.

NIGGING, Clipping.

NIGGLER

NIGGLER, a Clipper.

NIGGLING, accompanying with a Woman.

NIGHT-*Magiſtrate*, a Conſtable.

NIGHT-*Walker*, a Bellman; alſo a light Woman; a Thief, a Rogue.

NIGIT, *qu.* an Ideot, i. e. a Fool.

NIGMENOG, a very ſilly Fellow.

NIKIN, a Natural, or very ſoft Creature.

To NIM, to ſteal.

To NIM, or whip off or away any thing; *To Nim a Togeman*, to ſteal a Cloak. *To Nim a Cloak*, to cut off the Buttons in a Crowd, to whip it off a Man's Shoulders.

NIM *Gimmer*, a Doctor, Surgeon, Apothecary, or any one that cures a Clap or a Pox.

NINNY, a canting, whining Beggar; alſo a Fool.

NIP, a Cheat.

To NIP, to pinch or ſharp any thing. *Nip a Bung*, to cut a Purſe.

NIPPS, the Shears with which Money was wont to be clipt.

NIZY, a Fool or Coxcomb.

NOB, a Head.

NOCKY, a ſilly, dull Fellow.

NODDLE, the Head.

NODDY, a Fool. *Knave Noddy*, a Game on the Cards.

NOOZED, or *caught in a Nooze*, married; alſo hanged.

NOPE, a Blow, a Knock on the Pate; as *We hit him a Nope on the Coſtard.*

NOSE-*Gent*, a Recluſe or Nun.

NUB, the Neck; alſo Coition.

NUBBING, hanging. *To be nubbed*, to be hanged.

NUBBING-*Cheat*, the Gallows.

NUBBING-*Cove* the Hangman.

NUBBING-*Ken*, the Seſſions Houſe.

NUG, a Word of Love, as *my Dear Nug*, My dear Love.

NUMMS, a ſham, or Collar-ſhirt, to hide the other when dirty.

NUT-*crackers*, a Pillory, *The Cull lookt thro' the Nut-crackers*, i. e. The Rogue ſtood in the Pillory.

O

OAK, a rich Man, of good Subſtance and Credit.

OGLES, Eyes *Rum Ogles*, fine, bright clear, piercing Eyes.

OLD-*Dog at it*, good or expert.

OLD *Dog at Common-Prayer*, a poor Hackney Parſon that can read but not preach well.

OLD-*Harry*, a Compoſition uſed by Vintners when they bedevil their Wines.

OLD-*Mr-Gory* a Piece of Gold.

OLD *Roger*, the Devil.

OLD *Toaſt*, a briſk old Fellow.

OLIVERS *Skull*, a Chamber Pot.

ONE *in Ten*, a Parſon.

ONE *of my Couſins*, a Wench.

OS *Chives*, Bone handled Knives.

OUT-*At Heels*, or *Elbows*, in a declining Condition going down the Wind.

OYL *of Barley*, ſtrong Drink.

OX *Houſe*. *He muſt go thro' the Ox-houſe to Bed*, ſaid of an old Fellow that marries a young Woman.

P

PAD, the Highway; alſo a Robber thereon.

PADDINGTON-*Fair*, an Execution of Malefactors at *Tyburn*.

Ill cut your PAINTER *for ye*; I'll prevent your doing me any Miſchief: the Tar Cant when they quarrel one with another.

PALLIARDS, thoſe whoſe Fathers were *Clapperdogeons*, or born Beggars, and who themſelves follow the ſame Trade. The Female ſort of theſe Wretches frequently borrow Children if they have none of their own, and planting them about them in Straw, draw the greater Pity from the Spectators, ſcrewing their Faces to the moving Poſtures, and crying at Pleaſure, and making the Children alſo cry by pinching them, or otherwiſe; mean time her Com rogue, the Male *Palliard*, lies bagging in the Fields, with *Cleymes* or artificial Sores, which he makes by *Spere-wort*, or *Arſnick*, which draws them into Bliſters.

PANAM, Bread.

PANTER, a Heart.

PANTLER, a Butler.

PAPLER, Milk-Pottage.

PARINGS, the Clippings of Money.

PATRI-COVES, or *Pater Cove* ſtrolling Prieſts that marry under a Hedge, without Goſpel or Common-prayer Book: The couple ſtanding on each ſide a dead Beaſt, are bid to live together till Death them does part; ſo ſhaking Hands the Wedding is ended. alſo any Miniſter, or Parſon.

PAUME. See *Palm*.

PAW, a Hand.

PAWN, the ſame as *Palm*, which ſee.

PEAK,

PEAK, any kind of Lace.

PECK, or *Peckage*, Meat. *Rum Peck* good eating.

PECULIAR, a Miſtreſs; alſo particular, private, proper.

PED, a Basket.

PEEPERS, a Looking-glaſs. *Track the Dancers and Pike with the Peepers*; Whip up the Stairs, and trip off with the Looking-glaſſes.

PEEPERS, Eyes.

PEERY, fearful, ſhy, ſly. *The Cull's Peery*; The Rogue's afraid to venture. *There's a Peery, 'tis ſnitch*, there are a great many People, there's no good to be done.

PEETER, a Portmanteau, or Cloak-bag. *Bite the Peeter*, to whip off the Cloak bag.

PEG-*Trantums*, as *Gone to Peg-Trantums*, dead.

PELTING *Village*, blind, obſcure.

PENNANCE *Board*, a Pillory.

PENTHOUSE *Nab*, a very broad brimmed hat.

PEPPERED *off*, ſoundly clapt or Poxt.

PERIWINKLE, a Peruke, or Perriwig.

PETER *Lay*, Rogues who follow petty Thefts; ſuch as cutting Portmanteau's, *&c.* from behind Coaches, breaking Shop Glaſſes; *&c.*

PETER *Lug*, *Who is Peter Lug?* who let's the Glaſs ſtand at his Door.

PETTICOAT *Penſioner*, a Gallant maintained for ſecret Service.

PHARAOH, very ſtrong Malt Drink.

PHENIX *Men.* See *Firedrakes.*

PHILISTINES, Serjeants, Bailiffs and their Crew. Alſo Drunkards. *I fell among the Philiſtines*, I chopt upon a Knot of drunken Fellows.

PICKING, little Stealing, Pilfering Petty Larceny.

PICKAROON, a very ſhabby poor Fellow.

PICKLED, very arch or waggiſh. *In Pickle*, Poxt. *Rods in Pickle*, or *Revenge in Lavender.*

PIG, Six-pence. *The Cull tipt me a Pig*, The Man gave me Six-pence.

PIG-*Widgeon*, a ſilly Fellow.

To PIKE, to run away, flee, quit or leave the Place; alſo to die, *Pike on the Been*, run away as faſt as you can. *Pik'd off*, run away, fled, broke; alſo dead. *To paſs the Pikes*, to be out of Danger. *There's a Cull knows us*; *if we dont pike, he'll bone us*, that Fellow ſees us; if we dont ſcour off, he'll apprehend us. *Then we'll pike, 'tis all Bowman*; we'll be gone, all is well, the Coaſt is clear.

PIMP-*Whiſkin*, a top Trader in pimping.

To PINCH, to ſteal or convey ſilly any Thing away. *To pinch on the Parſons ſide*; to ſharp him of his Tithes. *At a Pinch*, upon a Puſh or Exigence.

PINK'D, pricked with a Sword in a re-encounter or Duel. *He pinked his Dubblet*, he run him through.

PIT, the Hole under the Gallows, into which thoſe that pay not the Fee, (viz. 6 *s.* 8 *d.*) are caſt and buried.

PIT *a Pat*, or *Pintle de Pantledy*, ſadly ſcared, greviouſly frighted.

PLANT, to lay, place or hide. *Plant your Whids and ſtow them*, Be wary what you ſay or let ſlip.

PLAISTER *of hot Guts*, one warm Belly clapt to another.

PLATE *Fleet comes in*, when the Money comes to Hand.

PLATTER-*Faced Jade*, a very broad ordinary faced Woman.

PLAY *it off*, to play Booty; alſo to throw away, at Gaming, ſo much and no more. *He Plays it off*, he cheats.

PLUCK *the Ribbon*, Ring the Bell at the Tavern.

PLUMP *in the Pocket*, flush of Money.

PLYER, a Crutch; alſo a Trader.

POKER, a Sword.

POL'T *on the Pate*, a good Rap there.

POPS, Piſtols, *To pop*, to fire a Piſtol, *&c.*

PORKER, a Sword.

POST, as *From Pillar to Poſt*, from Conſtable to Conſtable.

POT-*Valiant*, Drunk.

POULAIN, a Bubo.

POWDERING-*Tub*, the pocky Hoſpital at *Kingſland* near *London.*

POISONED, big with Child.

POISON *Pate*, red Haired.

PRANCER, a Horſe.

PRANCER's *Nab*, a Horſe's Head, uſed in a ſham Seal to ſuch a Paſs.

PRATTS, the Thighs or Buttocks; alſo a Tinder-box or Touch-box.

PRATING-*Cheat*, a Tongue.

PRATE-*Roaſt*, a Talking Boy.

PREY, Money.

PRICKEAR'D *Fellow*, a Crop whoſe Ears are longer than his Hair.

PRICK *Louſe*, a Taylor.

PRIEST *Linked*, married.

PRIG, a Thief, a Cheat: alſo a nice, beauiſh, ſilly Fellow, is called a *meer Prig.*

PRIGGERS, Thieves.

PRIGGING, lying with a Woman.

PRIGSTAR, a Rival in Love.

PRIG-

PRIGGISH, Thievish.

PRIG *Napper*, a Horse-stealer; also a Thief-Taker.

PRIGGERS *of the Cakkert*, Poultry-stealers.

PRIGGERS *of Prancers*, Horse stealers, who carry a Bridle in their Pockets, and a small pad Saddle in their Breeches.

PRINCE *Prig*, a King of the Gypsies; also Top-Thief, or Receiver General.

PRINCOCK, a pert, forward Fellow.

PRINKING, nicely dressing. *Prinked up*, set up on the Cupboards head, in their best Clothes, or in State. Stiff-starched.

Mistress PRINCUM-*Prancum*, such a fine, overnice precise Madam.

PROG, Meat. *Rum Prog*, nice eating. *The Cull tipt us rum Prog*; the Gentleman treated us very high.

PROPERTY, a meer Tool or Implement, to serve a Turn; a Cats's Foot.

To PUMMEL, to beat, *I pummelled his Sides for him*, I beat him soundly.

To PUMP, to wheedle Secrets out of any one.

PUNCH-*Houses*, Bawdy-houses.

PUNK, a little Whore.

PUPIL *Mongers*, Tutors at the Universities.

PURE, a Mistress.

PUREST-*Pure*, a Top Mistress or fine Woman.

PURL-*Royal*, Canary with a Dash of Wormwood.

PUSHING-*School*, a Fencing-School; also a Bawdy house.

PUT, *A Country Put*, a silly, shallow pated, Fellow. *Put to it*, beset.

Q

QUACKING-*Cheat*, a Duck.

QUAIL-*Pipe*, a Woman's Tongue.

QUAKING-*Cheat*, a Calf or Sheep.

QUARREL *Picker*, a Glazier.

QUARRON, a Body.

QUEAN, a Whore or Slut. *A dirty Quean*, a Puzzle or Slut.

QUEERE, or *Quire*, base, roguish, naught. *How queerely the Cull Trouts?* How roguishly the Fellow looks.

QUEERE-*Birds*, such as having got loose, return to their old Trade of roguing and thieving.

QUEERE-*Bluffer*, a sneaking sharping, Cut-throat Ale-house Man or Innkeeper.

QUEERE-*Bung*, an empty Purse.

QUEERE-*Clout*, a sorry old Handkerchief, not worth nimming.

QUEERE-*Cole*, clipt, counterfeit Money.

QUEERE *Cole-maker*, a false Coiner.

QUEERE *Cole fencer*, a Receiver and Putter off of false Money.

QUEERE-*Cove*, a Rogue.

QUEERE-*Cuffin*, a Justice of Peace; also a churl.

QUEERE-*Cull*, a Fop or Fool, a Cods-head; also a shabby poor Fellow.

QUEERE *Degen*, an Iron, Steel or Brass hilted Sword.

QUEERE-*Diver*, a bungling Pick-pocket.

QUEERE-*Doxy*, a jilting Jade, a sorry shabby Wench.

QUEERE-*Drawers*, Yarn, or coarse Worsted, ordinary or old Stockings.

QUEERE-*Duke*, a poor decayed Gentleman, also a lean, thin, half-starved Fellow.

QUEERE-*Fun*, a bungling Cheat or Trick; also Game or Merriment.

QUEERE-*Ken*, an ill House, a Prison or a place of Correction.

QUEERE-*Kicks*, coarse ordinary or old tattered Breeches.

QUEERE-*Mort*, a dirty Drab, a jilting Wench, a pocky Jade.

QUEERE, *Nab*, a Felt, *Carolina* Cloth or ordinary Hat.

QUEERE-*Peepers*, old fashioned, ordinary or common Looking glasses.

QUEERE-*Prancer*, a foundered Jade, an ordinary low prized Horse; also a cowardly or faint hearted Horse-stealer.

QUEERE-*Topping*, sorry Head-dresses.

To QUIBBLE, to trifle or pun.

Sir QUIBBLE-*Queere*, a trifling, silly shatter-brained Fellow; a meer Wittol or Punster, likewise a Whiffler.

QUIDDS, Cash, or ready Money. *Can you tip me any Quidds?* Can you lend me any Money.

QUOD, *Newgate*; also a Prison, tho' generally for Debt. *The Poor Dabs in the Quod.* the poor Rogue is in *Limbo*.

QUOTA, Snack, Share, Part, Proportion or Dividend.

R

RABBET-*Suckers*, young Unthrifts taking Goods on Tick of Pawnbrokers or Tallymen, at excessive Rates.

RABBITS

RABBITS, wooden Cans to drink out of, once uſed on the Roads, now almoſt laid by.

RAG, a Farthing. *Not a Rag left*; I have loſt or ſpent all my Money.

RAGAMUFFIN, a Taterdemallion.

RAG-*Water*, a common ſort of ſtrong Water.

RAKE, *Rake-hell*, *Rake-ſhame*, a lewd Spark or Debauchee.

RALPH-*Spooner*, a Fool.

RANGING, intriguing, and enjoying many Women.

RANK-*Rider*, a Highwayman; alſo a Jockey.

RANTIPOLE, a rude wild Boy or Girl.

RAP, to ſwop or exchange a Horſe or Goods; alſo a Polt on the Pate.

RAPPER, a ſwinging great Lye.

RAREE-SHOW-*Men*, poor *Savoyards* ſtrolling up and down with portable Boxes of Puppet-ſhows at their Backs; Pedlars of Puppets.

RAT, a drunken Man or Woman taken up by the Watch, and carried by the Conſtable to the Compter. *To ſmell a Rat*, To ſuſpect a Trick.

RATTLER, a Coach.

RATTLING *Cove*, a Coach-man.

RATTLING-*Mumpers*, ſuch as run after, or ply Coaches, *&c.*

To RATTLE, to move off, or be gone. *We'll take Rattle*, We muſt not tarry, but whip away.

READY *Rhino*, Money in Poſſeſſion.

RECRUITS, Money (expected.) *Have you rais'd the Recruits?* Is the Money come in?

RED-*Fuſtian*, Claret, or red Port-Wine.

RED-*Letter-Man*, a Roman Catholick.

RED-*Rag*, a Tongue

REMEMBER *Parſon Malham*, q. d. Pray Sir drink about. A *Norfolk* Phraſe.

RHINO, ready Money.

RHINOCERICAL, full of Money. *The Cull is Rhinocerical*; The Fop is full of Money.

RIBBIN, Money. *The Ribbin runs thick*; His Breeches are well lined with Money. *The Ribbin runs thin*, He has but little Caſh about him.

RICH-*Face*, a red-Face.

RIDG-*Cully*, a Gold-Smith.

RIFF-*Raff*, the Rabble or Scum of the People, Tagrag and Longtail.

RIG, Game, Diverſion, Ridicule. See *Fun*.

RIGGING, Cloaths. *I'll unrig the Bloſs*; I will ſtrip the Wench.

Rum RIGGING, fine Cloaths. *The Cull has Rum Rigging, let's ding him, mill him, and pike*; The Man has very good Cloaths, let us knock him down, kill him, and ſcour off.

RING, Money extorted by Rogues on the Highway, or by Gentlemen Beggars.

ROAST-*Meat-Cloaths*, Holiday-Cloaths. *To rule the Roaſt*, To be Maſter or Paramount. *Roaſted*, Arreſted. *I'll Roaſt the Dab*, I will arreſt the Raſcal: To *Roaſt*, ſignifies alſo to rally, to teize, to hunt, or banter.

ROBERDS-*Men*, mighty Thieves, like *Robin Hood*.

ROCHESTER-*Portion*, two torn Smocks, and what Nature gave.

ROGER, a Portmanteau, a Gooſe; alſo a Man's Yard. Likewiſe a Thief-taker.

ROGUE, a Name which includes all the other Denominations,

ROMBOYL'D, ſought after with a Warrant.

ROMBOYLES, Watch and Ward.

ROMER, a drinking Glaſs; alſo wider.

ROOK, a Cheat, a Knave. *To Rook*, To cheat or play the Knave.

ROSY-*Gills*, ſanguine or freſh colour'd.

ROTAN, a Coach, or Waggon, any thing that runs upon Wheels; but principally a Cart.

ROT-*Gut*, very ſmall or thin Beer.

ROVERS, Pyrates, Wanderers, Vagabonds.

ROUGH, as, *To lie Rough*, to lie in one's Cloaths all Night.

ROYSTERS, rude, roaring Rogues.

To RUB, to run away. *A Rub*, an Impediment, Obſtacle, Hinderance, Stop, Hardſhip, or Difficulty. *Rub on*, to live indifferently. *Rub'd off*, broke and run away. *Rub through the World*, to live tolerably well in it.

He RUBS *us to the Whit*, He ſends us to *Newgate*.

RUFF, an old-faſhioned double Band; from whence the Pillory is called, *The Wooden Ruff*.

RUFFIN, the Devil; as, *The Ruffin nab the Cuffin Quere, and let the Harman-beck trine with his Kinchins about his Col-quarron*; i. e. Let the Devil take the Juſtice, and let the Conſtable hang with his Children about his Neck.

RUFFLERS, notorious Rogues, who, under Pretence of being maimed Soldiers or Seamen, implore the Charity of well diſpoſed Perſons, and fail not to watch Opportunities either to

 ſteal,

ſteal, break open Houſes, or even commit Murder.

RUFFMANS, the Woods or Buſhes.

RUFF-*Peck*, Bacon.

RUG. *It's all Rug*, The Game is ſecured.

RUM, gallant, fine, rich, beſt or excellent.

RUM-*Beak*, any Juſtice of the Peace.

RUM-*Bite*, a clever Cheat, a neat Trick.

RUM-*Bleating-Cheat*, a very fat Weather.

RUM-*Blower*, a very handſom Miſtreſs, kept by a particular Man.

RUM-*Bluffer*, a jolly Hoſt, Inn-keeper, or Victualler.

RUMBO, a Priſon or Goal.

RUM-*Bob*, a young Apprentice; alſo a ſharp, ſly Trick. Likewiſe a pretty ſhort Wig.

RUM-*Boile*, a Ward or Watch.

RUM-*Booze*, Wine; alſo very good or ſtrong Drink.

RUM-*Boozing-Welts*, Bunches of Grapes.

RUM-*Bubber*, a dexterous Fellow at ſtealing Silver Tankards from Publick Houſes.

RUM-*Bughar*, a very pretty and valuable Dog.

RUM-*Bung*, a full Purſe.

RUMLY, bravely, cleverly, delicately, *&c.*

RUM-*Chub*, which is (among the Butchers) an ignorant Market-man or Woman, that is *bit* by them.

RUM-*Clank*, a large Silver Tankard. *Tip me a Rum-Clank of Bowſe*; i. e. Give me a Double-tankard of Drink.

RUM-*Clout*, a Silk, fine Cambrick, or Holland Handkerchief.

RUM-*Cod*, a good Purſe of Gold, or round Sum of Money.

RUM-*Cole*, new Money, or Medals curiouſly coin'd.

RUM-*Cove*, a great Rogue.

RUM-*Cull*, a rich Fool, that can be eaſily *bit*, or cheated by any body; alſo one that is very generous and kind to a Miſtreſs.

RUM *Degen*, a Silver-hilted or inlaid Sword.

RUM-*Dell*, the ſame as, *Rum-Doxy*.

RUM *Diver*, a compleat or clever Pick-pocket, The ſame with *Files* or *Bung-nippers*. Which ſee.

RUM-*Doxy*, a beautiful Woman, or light Lady.

RUM-*Drawers*, Silk Stockings, or very fine worſted Hoſe.

RUM-*Dropper*, a Vintner.

RUM-*Dubber*, an experienc'd or expert Picker of Locks. The ſame with GILT, which ſee.

RUM-*Duke*, a jolly handſome Man, *Rum-Dukes*, the boldeſt or ſtouteſt Fellows (lately) amongſt the *Alſatians*, *Minters*, *Savoyards*, &c. ſent for to remove and guard the Goods of ſuch Bankrupts as intended to take Sanctuary in thoſe Places.

RUM-*Dutcheſs*, a jolly handſome Woman.

RUM *File*, the ſame as *Rum-diver*.

RUMFORD-*Lyon*, a Calf.

RUM-*Fun*, a clever Cheat or ſharp Trick.

RUM-*Gelt*, the ſame as *Rum-Cole*.

RUM-*Glimmer*, the King or Chief of the Linkboys.

RUM *Gutlers*, Canary-Wine; alſo fine Eating.

RUM *Hopper*, a Drawer. *Rum-hopper, tip us preſently a Boozing-cheat of Rum gutlers*; Drawer, fill us preſently a Bottle of the beſt Canary.

RUM *Kicks*, Silver or Gold Brocade Breeches, or very rich with Gold or Silver Galloon.

RUM-*Mawnd*, one that counterfeits himſelf a Fool.

RUM-*Mort*, a Queen, or great Lady.

RUM-*Nab*, a Beaver, or very good Hat.

RUM-*Nantz*, true *French* Brandy.

RUM-*Ned*, a very ſilly Fellow.

RUM-*Pad*, the Highway.

RUM-*Padders*, the better Sort of Highwaymen, well mounted and armed. See *High Pad*.

RUM-*Peepers*, a Silver Looking-glaſs.

RUMP *and Kidney Men*, Fidlers that play at Feaſts, Fairs, Weddings, *&c.* and live chiefly on the Remnants of Victuals.

RUM-*Prancer*, a very beautiful Horſe.

RUM-*Quidds*, a great Booty, or large Snack.

RUM-*Ruff-Peck*, Weſtphalia-Ham.

RUM-*Squeeze*, much Wine or good Liquor given among the Fidlers.

RUM *Snitch*, a good Fillip on the Noſe.

RUM-*Tol*, the ſame as *Rum-degen*, being the neweſt Cant Word of the two.

RUM-*Tilter*, the ſame as *Rum-tol*, or *Rum-degen*.

RUM-*Topping*, a rich Head-dreſs.

RUM-*Ville*, *London*.

RUM-*Wiper*, the ſame as *Rum-Clout*.

To RUN-*Riot*, to turn Spark, and run out of all.

RUNNING *Stationers*, Hawkers, or thoſe that cry News and Books about the Streets.

RUNNER, the ſame as *Budge*. Which ſee.

RUSTIGUTS, an old blunt Fellow.

S

SACK, a Pocket. *To Dive into his Sack*; To pick his Pocket.

SACK, alſo ſignifies to be drunk; As, *He bought the Sack*; i. e. He got drunk.

SALEMAN'S *Dog*, the ſame as *Barker*.

SALAMON, the Beggar's Sacrament or Oath.

SCAB, a ſorry Wench, or ſcoundrel Fellow.

SCANDALOUS, a ſorry Perriwig.

SCANDAL-*Proof*, a thorough-pac'd *Aſſatian*, or *Minter*; one harden'd, or paſt Shame.

SCEW. See *Skew*.

SCHOOL *of Venus*, a Bawdy-houſe.

SCONCE. *To build a large Sconce*; To run deep upon Tick or Truſt.

SCOTCH *Fiddle*, the Itch.

SCOTCH-*Miſt*, a ſober, ſoaking Rain.

SCOUNDREL, a Hedge bird or ſorry Scab.

To SCOURE, to wear. *To Scoure the Cramp-rings*; To wear Bolts. Alſo to run away. See *Scowre*

To SCOWRE, to run away or ſcamper.

SCOWRERS, Drunkards beating the Watch, breaking Windows, clearing the Streets, *&c.*

SCRAN, a Reckoning at a Boozing-ken, *&c.*

SCRAP, a Deſign, a purpos'd Villainy, a vile Intention; alſo a perpetrated Roguery: *He whiddles the whole Scrap*: He diſcovers all he knows.

SCRIP, a Shred or Scrap of Paper. As, *The Cully did freely blot the Scrip, and tipt me* 40 *Hogs*; One enter'd into Bond with me for 40 Shillings.

SCRUB, a Ragamuffin.

SCRUBADO, the Itch.

To SCREW, to copulate with a Woman.

A SCREW, a Strumpet, a common Proſtitute.

SCUM, the Riff-raff, or Tagrag and Longtail.

SEALER, one that gives Bonds and Judgment for Goods and Money.

SECRET, as, *Let into the Secret*; When one is drawn in at Horſe-racing, Cock-fighting, Bowling, and other ſuch Sports or Games, and *bit*.

SEEDY, poor, Money-leſs, exhauſted.

SERAGLIO, a Bawdy-houſe; ſo called from the Great Turk's Palace.

SERAGLIETTO, a louſy, vile, ſorry Bawdy-houſe, a meer Dog-hole.

SET, as *Dead Set*, a Term uſed by Thief catchers when they have a Certainty of ſeizing ſome of their Clients, in order to bring them to Juſtice.

SETTERS, or *Setting-dogs*, they that draw in *Bubbles*, for old Gameſters to rook; alſo a Serjeant's Yeoman, or Bailiff's Follower, or Second. Alſo an Exciſe Officer.

To SETTLE, to ſtun, or knock down; as, *We ſettled the Cull by a Stoter on his Nob*; i. e. We took him ſuch a Blow on the Head, as quite ſtunn'd him.

SHABBY, in poor ſorry Rigging.

SHABBEROON, a Ragamuffin.

SHAB'D-*Off*, ſneak'd, or fled away.

SHAG-*Bag*, a poor ſhabby Fellow.

SHAM, a Cheat, or Trick. *To Cut a Sham*; To play a Rogue's Trick.

SHAMBLE-*Legg'd*, one that goes wide, and ſhuffles his Feet about. *Shake your Shambles*; Haſte, be gone.

SHAPPEAU, or *Shappo*, for *Chappeau*, F. a Hat.

SHARPER, a Cheat, one that lives by his Wits.

SHARPERS *Tools*, falſe Dice.

SHAVER. *A cunning Shaver*; A ſubtle, ſmart Fellow. *He Shaves cloſe*; He gripes, ſqueezes, or extorts very ſeverely.

SHAVINGS, the Chippings of Money.

SHE-*Napper*, a Woman Thief-catcher; alſo a Hen-bawd, or Procureſs; a Debaucher of young Virgins; a Maiden head-jobber.

SHOP, a Priſon.

SHOP *Lift*, one that Steals under pretence of cheap'ning.

SHOPT, impriſon'd.

SHOT, as, *To pay one's Shot*; To pay one's Club or Proportion.

SHOT *'twixt Wind and Water*; Clapt or Pox'd.

SHOULDER-*Clapper*, a Serjeant or Bailiff.

SHOULDER-*Sham*, a Partner to a *File*.

SHRED, a Taylor.

SHUFFLER, or *Shuffling Fellow*, a ſlippery, ſhifting Fellow.

SHURK, a Shark or Sharper.

SICE, Six-pence.

To SILENT *a Man*, to knock him down, so as to ſtun him: To lay him down for dead. *See the Cull is Silent*, is alſo us'd by deſperate Villains, for cutting the Throat, or ſhooting the unhappy Perſon who falls in their way.

SILK *Snatchers*, a Set of Varlets, who ſnatch Hoods, Scarves, Handkerchiefs, or any Thing they can come at.

SIMKIN, a Fool.

SIMON, Six-pence.

SINGLE-*Ten*, a very fooliſh, ſilly Fellow.

SIR JOHN, the Country-Vicar or Parſon.

SIR TIMOTHY, one that treats every Body, and pays the Reckonings every where.

SKEW, a Beggar's wooden Diſh.

SKIN-*Flint*, a griping, ſharping, cloſe-fiſted Fellow.

SKINKER, that fills the Glaſs or Cup. *Who Skinks?* Who pours out the Liquor.

SKIP-*Jacks*, Youngſters that ride Horſes for Sale.

SKIPPER, a Barn.

SKRIP, Paper.

SLAM, a Trick; alſo a Game intirely loſt, without getting one on that ſide.

SLAT, a Sheet.

SLATE, a half Crown; alſo the ſame as *Slat*.

SLEEPING-*Houſe*, without Shop, Warehouſe, or Cellar, only for a private Family.

SLOUCH. See *Ziouch*.

SLUBBER-*Degullion*, a ſlovenly, dirty, naſty Fellow.

SLUR, a Cheat at Dice; alſo a ſlight Scandal or Affront.

SLY-*Boots*, a ſeeming ſilly, but ſubtle Fellow.

SMACKING-*Cove*, a Coachman.

To SMASH, to quell, to beat or abuſe violently; to kill.

SMASH, to ſmite, to kick down Stairs. *The Chubs tout the Bloſſes, they ſmaſh them, and make them bruſh*; The Sharpers catch their Miſtreſſes at the Tavern, making merry without them, kick them down Stairs, and force them to rub off.

SMEAR, a Painter, or Plaiſterer, *&c.*

SMELLER, a Noſe.

SMELLING-*Cheat*, a Noſe-gay; alſo an Orchard or Garden.

SMELTS, Half-Guineas.

SMITER, an Arm.

To SMOKE, to ſuſpect or ſmell a Deſign. *It is ſmok'd* It is made Publick, all have Notice.

SMOKER, a Tobacconiſt.

SMOKY, Jealous, as, *He is a ſmoky Cull*; He is a ſuſpicious Fellow.

SMUG, a Blackſmith.

SMUGGLING-KEN, a Bawdy-houſe.

SMUTTY, Bawdy.

SNACK, Share or Part. *To go ſnacks*, To go halves, or Share and Share alike.

To SNABBLE, to rifle, to ſtrip, or plunder. *To Snabble a Poll*, to run away with a Peruke or Head-dreſs.

To SNAFFLE, to ſteal, to rob, to purloin. *A Snaffler of Prancers*; a Horſe-Stealer. *Snaffle*, is alſo a Highwayman that has got a Booty.

SNAPT, taken, caught.

SNEAK. *He goes upon the Sneak at Darkmans*, He privately gets into Houſes or Shops at Night and Steals undiſcovered.

A SNEAKING *Budge*, one that robs alone, and deals chiefly in petty Larcenies.

To SNIC, to cut.

To SNILCH, to eye or ſee any Body. *The Cull Snilches*; the Man eyes or ſees you.

SNIP, a Cheat; *To ſnip*, to cheat.

SNITCH, or *Snitchel*, a Filip on the Noſe.

SNITE, to wipe, or ſlap. *Snite his Snitch*; wipe his Noſe, or give him a good Flap on the Face.

SNOUT, a Hogſhead.

SNOW-*Broth*, Snow-water.

SNUDGE, one that lurks under a Bed, to watch an Opportunity to rob the Houſe.

SNUG: *All's ſnug*; All's quiet, uſed by Villains, when every thing is ſilent and they hear no body ſtir to oppoſe their intended Rogueries.

SOCK, a Pocket. *Not a Rag in my Sock*; I han't a Farthing in my Pocket. Alſo beat; *I'll Sock ye*; I'll drub ye tightly.

SOCKET-*Money*, demanded and ſpent upon Marriage.

SOLDIERS-*Battle*, a large one.

SOLOMON, or *Saloman*, the Maſs.

SON *of Apollo*, a Scholar.

SON *of Mars*, a Soldier.

SON *of Venus*, a Lover of Women.

SON *of Mercury*, a Wit. Alſo a Thief.

SON *of Prattlement*, a Lawyer.

SOUL-*Driver*, a Parſon.

A SOUL, one that loves Brandy.

SOULDIER's-*Mawnd*, a counterfeit Sore or Wound in the left Arm.

SOUSE

SOUSE. *Not a Souſe*; not a Penny. From *Sous, French* Money.

To SOUSE, to fall upon, to beat cruelly; alſo to plunder or kill.

SOUTH-SEA, a ſtrong diſtill'd Liquor, ſo called by the Inhabitants and Clients of *Newgate*, &c.

SOUTH-SEA *Mountain*, Geneva.

SOW's-*Baby*, a Pig.

SOWSE-*Crown*, a Fool.

SOW-*Child*, a Female Child.

To SOWR, to beat violently, *&c.* As, *Sowr the Cull*; *i. e.* knock him down: Beat him without Mercy, *&c.*

SPANGLES, Ends of Gold or Silver.

SPANISH-*Gout*, the Pox.

SPANISH-*Money*, fair Words and Compliments.

SPANKS, Money, Gold or Silver.

To SPEAK *with*, to ſteal.

SPECKT-*Wiper*, a coloured Handkerchief.

To SPIRIT-*Away*, the ſame as *Kidnap*.

SPIRITUAL-*Fleſh Broker*, a Parſon.

SPLIT-*Fig*, a Grocer.

SPLITTER *of-Cauſes*, a Lawyer.

To SPRING *a Partridge*, to draw a Perſon in to be bit. *To ſpring Partridges*; to raiſe a Crowd in order to rob or pick Pockets.

To SPUNGE, to drink at others Coſt.

SPUNGING-*Houſe*, a By-priſon.

A SPUNGING *Fellow*, one that lives upon the reſt, and pays nothing.

SQUAB, a very fat, truſs Perſon; a new-hatch'd Chick; alſo a Couch.

SQUAWL, a Voice; as, *The Cove has a bien Squawl*; The Fellow has a good Voice.

To SQUEEK, to diſcover, or impeach; alſo to cry out. *They ſqueek Beef upon us*; They cry out Highwaymen or Thieves after us. *The Cull ſqueeks*; The Rogue peaches,

SQUEEKER, a Barboy; alſo a Baſtard, or any other Child. *Stifle the Squeeker*; Murder the Child, and throw it into a Houſe of Office.

SQUEEZING *of Wax*, being bound for any Body; alſo ſealing of Writings.

SQUINTE-*Fuego*, one that ſquints very much.

SQUIRE *of Alſatia*, a Man of Fortune, drawn in, cheated, and ruin'd by a Pack of poor, lowſy, ſpunging Fellows, that lived (formerly) in *White-Fryars*. *The Squire*, a Sir *Timothy Treat-all*; alſo a Sap-Pate. *A fat Squire*; A rich Fool.

SQUIRISH, fooliſh; alſo one that pretends to pay all Reckonings, and is not ſtrong enough in the Pocket.

STAG, a Term (inverting Qualities) uſed for an Enemy, a Purſuer; as, *I ſpy a Stag*, uſed by that notorious young Robber *Shepherd*, lately executed, when he firſt ſaw the Turnkey of *Newgate*, who purſu'd and took him after his firſt Eſcape from the *Condemn'd Hold*.

STALE *Jeſt*, old, dull.

STALE *Maid*, at her laſt Prayers.

STALLION, *a* Whore-Maſter; ſo called from a Stone-horſe kept to cover Mares.

STALL-*Whimper*, a Baſtard.

STALLING, making or ordaining.

STALLING *Ken*, a Broker's Shop, or any Houſe that receives ſtollen Goods.

To STAM-*Fleſh*, to Cant; as, *The Cully Stamfleſhes rumly*; He cants very well.

STAMMEL, or *Strammel*, a brawny, luſty, ſtrapping Wench.

STAMPS, Legs.

STAMPERS, Shoes; alſo Carriers.

STARTER, a Queſtion; alſo a Flincher. *I am no Starter*; I ſhan't flinch, or cry to go home.

STICK *Flams*, a Pair of Gloves.

STINGO, humming, ſtrong Liquor.

STITCH-*Back*, very ſtrong Ale.

STOCK *Drawers*, Stockings.

STONE-*Dead*, quite dead.

STONE *Doublet*, a Priſon.

STOP; as, *I have ſtopt his Blubber*; I have ſtopt his Mouth.

STOP-*Hole Abbey*, the Nick-name of the chief Rendezvous of the Canting Crew of *Gypſies*, *Beggars*, *Cheats*, *Thieves*, &c.

STOTER, a great Blow. *Stoter him*, or, *Tip him a Stoter*; Settle him; give him a ſwinging Blow.

STOW, *i. e.* You have ſaid enough. *Stow you, bene Cove*; Hold your Peace, good Fellow. *Stow your Whids and plant them*; *for the Cove of the Ken can cant them*; Take care what you ſay; for the Man of the Houſe underſtands you.

STRAPPING, lying with a Wench.

STRAPPING-*Laſs*, a ſwinging two-handed Woman.

STRETCHING, hanging. *He will ſtretch for it*; He will be hang'd.

To STRETCH, to tell a Lye; as, *He ſtretcht hard*; He told a whiſking Lye.

STRIKE, to beg, to rob; alſo to borrow Money. *Strike all the Cheats*; Rob all you meet. *Strike the Cull*; Beg

Beg of that Gentleman. *Strike the Cly*; Get the Fellow's Money from him. *He has ſtruck the Quidds*; He has got the Money from him. *He ſtrikes every Body*; He borrows Money every where; he runs in every one's Debt.

To STRIP, to rob or *gut* a Houſe, to unrig any Body; or to *bite* them of their Money.

To STRIP *the Ken*; To *gut* the Houſe.

To STRIP *the Table*; To win all the Money on the Place. *We have ſtript the Cull*; We have got all the Fool's Money. *The Cove's ſtript*; The Rogue has not a *Jack* left to help himſelf.

STROMMEL, Straw, or Hair, as, *She hath good Store of Strommel on her Nob.*

STROWLERS, Vagabonds, Itinerants, Men of no ſettled Abode, of a precarious Life, Wanderers of Fortune, ſuch as Gypſies, Beggars, Pedlars, Hawkers, Mountebanks, Fidlers, Country-Players, Rope-dancers. Jugglers, Tumblers, Shewers of Tricks, and Raree-ſhow-men.

STROWLING-*Morts*, who, pretending to be Widows, often travel the Countries, making Laces upon Yews, Beggar's-tape, *&c.* Are light-finger'd, ſubtle, hypocritical, cruel, and often dangerous to meet, eſpecially when a *Ruffler* is with them.

STRUM, a Perriwig. *Rum-ſtrum*; A long Wig. Alſo a handſome Wench, or Strumpet.

STUBBLE-*It*; Hold your Tongue.

STULING-*Ken*, the ſame as *Stalling Ken.* Which ſee.

SUCK, Wine or ſtrong Drink. *This is rum Suck*; It is excellent Tipple. *We'll go and Suck our Faces; but if they toute us, we'll take Rattle, and bruſh*; Let's go to drink and be merry; but if we be ſmelt by the People of the Houſe, we muſt ſcowre off. *He loves to Suck his Face*; He delights in Drinking.

SUCKY, drunkiſh, maudling, half Seas over.

SUIT *and Cloak*, good Store of Brandy or any agreeable Liquor.

SUN *Burnt*, clapt.

SUNNY-*Bank*, a good, rouſing Winter-Fire.

SUPERNACULUM, not ſo much as a Drop left to be poured upon the Thumb nail, ſo cleverly was the Liquor tipt off.

SU POUCH, an Hoſteſs or Landady.

SUTLER, he that pockets up Gloves, Knives, Handkerchiefs, Snuff and Tobacco-boxes, and other leſſer Moveables.

SWADDLERS, Rogues, who, not content to rob and plunder, beat and barbarouſly abuſe, and often murder the Paſſengers. Hence, *To Swaddle*; To beat luſtily with a Cane, *&c.*

SWAG, a Shop. *Rum Swag*; Full of rich Goods.

To SWAGGER, to vapour or bounce.

SWEET, eaſy to be taken in: Alſo expert, dexterous, clever: As, *Sweet's your Hand*; ſaid of one who has the Knack of ſtealing by Sleight of Hand.

SWEETNERS, Guinea-droppers, Cheats, Sharpers. *To Sweeten*; To decoy, draw in, and *bite*. *To be ſweet upon*; To coax, wheedle, entice or allure.

SWIG, a Draught of Liquor; *To ſwig it off*; To drink it all up.

SWIG-*Men*, carrying ſmall Haberdaſhery-Wares about, pretending to ſell them, to colour their Roguery. Fellows crying *Old Shoes, Boots, or Brooms*; and thoſe pretending to buy *Old Suits, Hats* or *Cloaks*, are alſo called *Swig-Men*, and oftentimes, if an Opportunity offers, make all Fiſh that comes to Net.

SWINDGING-*Clap*, *Swindging Fellow*; *Swindging-Lye*, a very great one.

To SWINGE *one off*, to beat him ſoundly.

T

TACKLE, a Miſtreſs; alſo good Cloaths. *The Cull has tipt his Tackle Rum-rigging*, or *has tipt his Bloſs Rum Tackle*; The keeping Coxcomb has given his Miſtreſs very fine Cloaths.

TAKE *the Culls in*, Seize the Men in order to rob them.

TALE-*Tellers*, a ſort of Servants in uſe with the great Men in *Ireland*, to lull them aſleep with Stories of a Cock and a Bull, *&c.*

TALESMAN; as, *I tell you my Tale, and my Taleſman*, or Author.

TALL-*Boy*, a Pottle or two Quart Pot.

TALLY-*Men*, Brokers that let out Cloaths to wear *per* Week, Month or Year. See *Rabbet-Suckers.*

TAP, a Blow; a ſmall Tap, *&c.*

TAPE, *Red* or *White*; Geneva, Aniſeed, Clove water, ſo called by *Canters* and *Villains*, and the Renters of

of the Tap, &c. in *Newgate*, and other Prisons.

TAPLASH, wretched, sorry Drink, or Hogwash.

TART *Dames*, sharp, quick, pert.

TARTAR, a notorious Rogue or Sharper, who sticks not to rob his Brother Rogue. Hence *To catch a Tartar*, is said, among the Canting Varlets, when a Rogue attacks one that he thinks a Passenger, but proves to be of this Class of Villains, who in his Turn having overcome the Assailant, robs, plunders, and binds him.

TATTER-*De-mallion*, a tattered Beggar, sometimes half naked, with Design to move Charity, having better Cloaths at Home. *In Tatters*; in Rags. *Tattered and Torn*; rent and torn.

TATTLE, or *Tattler*, an Alarum, or striking Watch; or indeed any other Watch.

TATS, false Dice.

TAT-*Monger*, a sharper or Cheat, using false Dice.

TAUDRY, garish, gawdy, with Lace, or mismatched and staring Colours: A Term borrow'd from those Times when they trick'd and bedeck'd the Shrines and Altars of the Saints, as being at Emulation with each other upon that Occasion. The Votaries of St. *Audery* (an Isle of *Ely* Saint) exceeding all the rest in the Dress and Equipage of their Altar, it grew into a By-word, upon any thing very gawdy, that it was *All Taudry*; as much as to say, *All St. Audery*.

TAYLE, a Sword.

TAYLE-*Drawers*, Sword-Stealers. The same as *Wiper Drawers*. *He drew the Cull's Tayle Rumly*; He whipt away the Gentlemans Sword cleverly.

TEAGUE-*Land*, Ireland.

TEAGUE-*Landers*, Irishmen.

TEARS *of the Tankard*, Drops of the good Liquor that fall beside.

TEMPLE *Pickling*, the Pumping of Bailiffs, Bums, Setters, Pick-Pockets, &c.

TENDER-*Parnel*, a very nicely educated Creature, apt to catch cold on the least Puff of Wind.

TERCEL-*Gentle*, a Knight or Gentleman of a good Estate; also any rich Man.

TERRA-*Firma*, an Estate in Land; *Has the Cull any Terra Firma?* Has the Fool got any Land.

THE *Dragon upon St. George*; the Woman uppermost.

THIEF-*Takers*, who make a Trade of helping People (for a Gratuity) to their lost Goods and sometimes, for Interest, or Envy, snapping the Rogues themselves, being usually in Fee with them, and acquainted with their Haunts.

THOROUGH-*Cough*, farting and coughing at the same time.

THOROUGH *Passage*, in at one Ear and out at t'other.

THOROUGH *Stitch*, over Shoes, over Boots.

THREE *Legged Stool*, or *Three legged Mare*, Tyburn.

THREE *Threads*, half common Ale, and half Stout or double Beer.

THREPPS, Three-pence.

THROTTLE, Throat or Gullet; *He seized his Throttle*: i. e. He took him by the Throat.

THRUMS, Three Pence. *Tip me Thrums*; Lend me Three Pence.

THUMMIKINS, a Punishment (in *Scotland*) by hard squeezing or pressing of the Thumbs, to extort Confession, which stretches them prodigiously, and is very painful. In Camps, and on Board of Ships, lighted Matches are clapt between the Fingers to the same Intent.

THWACK, to beat with a Stick or Cudgel.

TIB, a young Lass.

TIB *of the Buttery*, a Goose.

TICK, as *to run on Tick*; To go on the Score, or Trust.

TICKLE-*Pitcher*, a Tospot, or Pot-companion. A lewd Man or Woman

TICKRUM, a Licence.

TIFFING, lying with a Wench, also Drinking.

TILTER, a Sword. *To Tilt*, to fight with a Rapier. *Run a Tilt*; a swift Pursuit.

TINT *for Tant*, Hit for Hit, Dash for Dash.

TIP, to give or lend; *Tip your Lour* or *Cole or I'll mill ye*; Give me your Money, or I'll kill ye. *Tip the Cull's a Sock for they are sawcy*; Knock down the Men for resisting. *Tip the Cole to Adam Tiler*; Give your Pick-pocket Money presently to your running Comrade. *Tip the Mish*; Give me the Shirt. *Tip me a Hog*; Lend me a Shilling. *Tip it all off*; Drink it all off at a Draught. *Don't spoil his Tip*; Don't baulk his Draught. *A Tub of good Tip*; (for Tipple) a Cask of strong Drink. *To tip off*, also signifies to die.

TIPLER, a Fuddle-cap, or Toss pot.

TIPSY, almost drunk.

TIT, a Horse; also a young prim Lass.

TIT-*Bit*, a fine Snack, or choice Morsel.

TIT-

TITTLE-*Tattle*, idle, impertinent Talk.

To TITTER, to laugh at a Feather.

TITTER-*Totter*, one ready to reel, at every Jog, or Blaſt of Wind.

TOGE, a Coat.

TOGEMANS, a Gown, or Cloak. *I have bit the Togemans*; I have ſtole the Cloak. *Tis a Rum Togemans lets nim it*; 'Tis a good Cambler-Cloak; lets whip it off.

TOKENS, the Plague; alſo Preſents from one to another; alſo a Farthing. *Not a Token left*; Not a Farthing remaining. *Tom Fools Token*; Money.

TOL. *Toledo*, a Sword. *Bite the Tol*; Steal the Sword. *A Rum Tol*; A ſilver hilted Sword. *A Queere Tol*; A Braſs or Steel-hilted or ordinary Sword.

TOM-*Boy*, a Tom Rig, or Romp.

TOM *of Bedlam*, the ſame as *Abram-Man*. Which ſee.

TOM-*Cony*, a very ſilly Fellow.

TOM-*Thumb*, a Dwarf or diminutive Fellow.

TOM-*Long*, tedious; as *Come by Tom Long the Carrier*; of what is very long a coming.

TONGUE-*Pad*, a ſmooth, glib-tongued, inſinuating Fellow.

TONY, a ſilly Fellow or Ninny. *A meer Tony*; a meer Simpleton.

TOOL, an Implement fit for any Turn, the Creature of any Cauſe or Faction; a meer Property, or Cat's Foot.

To TOP, to cheat or trick any one; alſo to inſult. *What, do you top upon me?* Do you ſtick a little Wax to the Dice to keep them together, to get the Chance you would have? *He thought to have topt upon me*; He deſigned to have put upon, ſharped, bullied, or affronted me.

TOP-*Diver*, a Lover of Women.

To TOPE, to drink. *An old Toper*; a ſtaunch Drunkard. *To tope it about*, or *Duſt it about*; To drink briſkly about.

TOP-*Heavy*, Drunk.

TOPPING-*Fellow*, who has reach'd the Pitch and greateſt Eminence in any Art; the Maſter, and the Cock of his Profeſſion.

TOPPING-*Cheat*, the Gallows.

TOPPING-*Cove*, the Hangman.

TORCH-*Cul*, Bum-fodder.

TORIES, *Iriſh* Thieves or Rapparees.

To TOST, or *Toaſt*, to name or begin a new Health. *Who toſts now?* Who Chriſtens the Health? *An old Toſt*; A pert, pleaſant, old Fellow.

TOTTY-*Headed*, giddy-headed, hare-brained.

To TOUR } to look out ſharp, to be
To TOUT } upon one's Guard. *Who touts?* Who looks out ſharp? *Tout the Cull's*; Eye thoſe Folks which way they take. *Do you tout and bulk, and I'll file*; If you'll eye and joſtle him, I will pick his Pocket.

TOUTING-*Ken*, a Tavern or Ale-houſe Bar.

TOWER-*Hill-Play*, a Slap on the Face and a Kick on the Breech.

TOWN-*Bull*, one that rides all the Women he meets.

TOWER, a *Cant Word*, uſed to denote bad, or clipped Money: as, *They have been round the Tower with it*; the Piece of Money has been clipt.

TRACK, to go. *Track up the Dancers*; Whip up the Stairs.

TRANSNEAR, to come up with any Body.

TRANSLATORS, Sellers of old Shoes and Boots, between Shoemakers and Coblers; alſo that turn or tranſlate out of one Language into another.

TRANSMOGRIFY, or rather *Tranſmigrafy*, to alter or new vamp.

TRANTER. See *Crocker*.

TRAPAN, he that draws in or wheedles a *Cull*, and *Bites* him. *Trapann'd*; ſharp'd, enſnar'd.

TRAPES, a dangling Slattern.

TRES-WINS, Three Pence.

TRIGRY-*Mate*, an idle She-companion.

TRIB, a Priſon. *He is in Trib*, for *Tribulation*; He is laid by the Heels, or in a great deal of Trouble.

TRIM, Dreſs. *In a ſad Trim*; dirty, undreſs'd. *A Trim Lad*; A ſpruce, neat, well trick'd Man.

TRIMMING, cheating People of their Money.

To TRINE, to hang; alſo *Tyburn*.

TRINING, hanging.

TRINKETS, Toys and Trifles.

TRINGUM-TRANGUM, a Whim or Maggot.

TRIPE, the Belly or Guts.

TRIP, a ſhort Voyage or Journey; alſo an Error of the Tongue, or Pen; a Stumble, a falſe Step, a Miſcarriage. Alſo a Baſtard.

TROT, as, *An old Trot*, A ſorry, baſe, old Woman. *A Dog Trot*; A pretty Pace.

TROTTERS, Feet, uſually Sheeps. *Shake your Trotters*; Troop off, be gone.

To TROLL *About*, to ſaunter, loiter, or wander about.

TROLLOP. *A great Trollop*, a lusty coarse Romp.

TROOPER, a half Crown.

TROUNCED, troubled, cast in Law punished.

TRUG, a dirty Puzzle, an ordinary sorry Woman.

TRULL, a Whore, also a Tinker's travelling Wife or Wench.

TRUMPERY, old Ware, old Stuff.

TRUNDLERS, Pease.

TRUNK, a Nose: *How fares your old Trunk?* Does your Nose stand fast?

TRUSTY-*Trojan*, or *Trusty Trout*, a sure Friend or Confident.

TUCK'D, hang'd.

TUMBLER, a Cart. *To shove the Tumbler*; To be whipt at the Cart's Tail; also one that decoys, or draws others into play; and one that shews Tricks with and without a Hoop.

TURK, any cruel hard-hearted Man.

TURKEY *Merchants*, Drivers of Turkeys.

TURKISH-*Shore*, *Lambeth*, *Southwark* and *Rotherhith* Side of the Water.

TURKISH-*Treatment*, very sharp or ill dealing in Business.

TURN-*Coat*, he that quits one and embraces another Party.

TURNIP *Pate*, white or Fair-hair'd.

TWEAK, as *In a Tweak*; in a heavy Taking, much vexed or very angry.

TWELVER, a Shilling.

To TWIG, to disingage, to sunder, to snap, to break off; as, *To twig the Darbies*; To knock off the Irons.

TWIST, half Tea, half Coffee: Likewise Brandy and Eggs mixed. Hot-Pot. Also to Eat; as, *To twist lustily*; To feed like a Farmer.

To TWIST, to eat heartily.

TWISTED, executed, hanged.

To TWIT, to hit in the Teeth.

To TWITTER, to laugh much with little Noise; also to tremble.

V

VAGARIES, wild Rambles, extravagant Frolicks.

VAGRANT, a wandering Rogue, a strolling Vagabond.

VAIN-*Glorious*, or *Ostentatious Man*, one that boasts without Reason, or, as the *Canters* say, *pisses more than he drinks*.

VALET, a Servant.

To VAMP, to pawn any thing. *I'll Vamp, and tip you the Cole*; I'll pawn my Cloaths, but I'll raise the Money for you. *To Vamp*; To new dress, liquer, refresh or rub up old Hats, Boots, Shoes, *&c.* Also a Sock.

VAMPERS, Stockings.

VAN; as, *Madam Van.* See *Madam.*

VARLETS, now Rogues, Rascals, *&c.* tho' formerly Yeomens Servants.

To VAULT, as, *To Vault*, to commit Acts of Debauchery.

VAULTING-*School*, a Bawdy-house.

VELVET, a Tongue. *Tip the Velvet*; To tongue a Woman.

VINEGAR, a Cloak; also the Fellow that makes a Ring, and keeps Order amongst Wrestlers, Cudgel-Players, *&c.*

VIRAGO, a masculine Woman, or a great two-handed Female.

UNRIG'D, stripp'd, undress'd. *Unrig the Drab*; pull all the Whore's Cloaths off.

UNTWISTED, undone, ruin'd.

UNWASH'D *Bawdry*, rank, fulsom, Bawdry.

UPHILS, high Dice.

VOUCHERS, that put off false Money for sham Coiners. Also one that warrants Gagers or under Officers Accompts, either at the Excise Office; or elsewhere.

UPPISH, rampant, crowing, full of Money. *He is very Uppish*; He is well-lined in the Fob; also brisk.

UPRIGHT-MEN, As an *Upright-man*, signifies the Chief or Principal of a Crew. The vilest flouteſt Rogue in the Pack, is generally chosen to this Post, and he has the sole Right to the first Night's Lodging with the *Dells*, who afterwards are used in common among the whole Fraternity. He carries a short Truncheon in his Hand, which he calls his *Filchman*, and has a larger Share than ordinary of whatsoever is gotten in the Society. He often travels in Company with 30 or 40 Males and Females, *Abram-men*, and others, over whom he presides arbitrarily; and sometimes the Women and Children, who are unable to travel, or fatigued, are by Turns carry'd in Panniers by an Ass or two, or by some poor Jades which they procure for that Purpose. *Go Upright*, said by Taylors and Shoemakers, to their Servants, when any Money is given to make them drink, and signifies, *Bring it all out in Drink*, tho' the Donor intended less, and expects Change, or some Return of Money.

UPSTARTS, new raiſed to Honour.

URCHIN, a little ſorry Fellow; alſo a Hedge-hog.

URINAL *of the Planets, Ireland*, with us, becauſe of its frequent and great Rains; as *Heidelberg*, and *Cologn* in *Germany*, have the ſame Name upon the ſame Account; alſo a Chamber-pot, or Glaſs.

W

To WADDLE, to go like a Duck.

WAG, *Waggiſh*, arch, gameſome, pleaſant.

WAG-*Tail*, a light Woman.

WALLOWISH, a malkiſh, ill Taſte.

To WAP, to lie with a Man. *If ſhe won't wap for a Win, let her trine for a Make*; if ſhe won't lie with a Man for a Penny, let her hang for a Half-penny. *Mort wap-apace*; a Woman of Experience, or very expert at the Sport.

WAPPER-*Eyed*, that has ſore or running Eyes.

WAPPING, the Act of Coition.

WARM, well lined or flush in the Pocket.

WARMING-*Pan*, an old faſhion'd large Watch. *A Scotch Warming-Pan*; a She-bed-fellow.

WARREN, he that is Security for Goods taken up on Credit, by extravagant young Gentlemen; alſo a Boarding-ſchool, or a Bawdy-houſe, which are too much the ſame Thing.

WASH, Paint for Faces.

WASPISH, peeviſh.

WATER-*Pad*, one that robs Ships, Hoys, Lighters, Barges or Boats in the River of *Thames*. A Sort of BADGERS. Which ſee.

WATTLES, Ears; alſo Sheep-folds.

WEB, Cloth of any Sort.

WEDGE, Plate, or Silver or Gold Moveables and Trinkets: Alſo Money.

WELSH *Fiddle*, or *Scotch-Fiddle*, the Itch.

WESTMINSTER-*Wedding*, a Whore and a Rogue married together.

WET-*Quaker*, a Drunkard of that Sect.

WHEADLE; a Sharper. *To cut a Wheadle*; to decoy, by Fawning and Inſinuation.

WHEEL-*Band in the Nick*, regular drinking over the left Thumb.

WHETSTONE's *Park*, a Lane betwixt *Holbourn* and *Lincoln's-Inn-Fields*, formerly a noted Neſt for Whores, now diſpark'd.

WHIDS, Words.

To WHIDDLE, to enter into a Parley, to compound with, or take off by a Bribe; as, *Did you Whiddle with the Cull?* Did you bribe or compound with the Evidence? Alſo to impeach, or diſcover; as, *He Whiddles*; He Peaches. *He Whiddles the whole Scrap*; He diſcovers all he knows. *The Cull has whiddled, becauſe we would not tip him a Snack*; The Dog has diſcovered becauſe we did not give him a Share. *They Whiddle Thief, and we muſt Bruſh*; They cry out Thieves, and we muſt fly.

WHIDDLER, a Peacher (or rather Impeacher) of his Gang.

WHIG-*Land, Scotland*.

WHINERS, Prayers, Supplications, *&c.*

WHIP-*Shire*, Yorkſhire.

WHIPSTER, a ſharp, or ſubtle Fellow.

To WHIP *off*, to ſteal, to drink cleverly, to ſnatch and to run away. *Whipt through the Lungs*; Run through the Body with a Sword. *Whipt in at the Glaze*; Got in at the Window.

WHIM, a Maggot.

WHIMSICAL, maggotiſh.

WHIMPER, a low or ſmall Cry.

WHINDLE, a low or feigned Cry.

To WHINE, to cry ſqueekingly.

WHINYARD, a Sword.

WHIPPER-*Snapper*, a very ſmall ſprightly Boy.

WHIP-*Jacks*, counterfeit Mariners begging with falſe Paſſes, pretending Ship-wrecks, great Loſſes at Sea, narrow Eſcapes, *&c.* telling diſmal Stories, having learnt *Tar-Terms* on purpoſe; but are meer Cheats, and will not ſtick to rob a Booth at a Fair, or an Houſe in ſome By-road. They often carry their Morts or Wenches, which they pretend to be their Wives, whom they miraculouſly ſaved in the Shipwreck, altho' all their Children were drowned, the Ship ſplitting on a Rock near the *Lands-End*, with ſuch like Forgeries.

WHIRLEGIGS, Teſticles.

WHISK, a little inconſiderable, impertinent Fellow.

WHISKER, a great Lye.

WHISKINS, ſhallow, brown Bowls to drink out of.

WHISTLE, the Throat. *Wet your Whiſtle*; liquor your Throat.

WHIT, Newgate. As, *Five Rumpadders, are rub'd in the Darkmans out of the Whit, and are pik'd into the Deuſeaville*; Five Highway-men in the Night

Night broke *Newgate*, and are gone into the Country.

WHITE-*Chappel-Portion*, two torn Smocks, and what Nature gave.

WHITE-*Tape*. See *Tape*.

WHITE *Wool*, Silver.

WHITHER-*D'ye go*, an inſolent preſcribing, *very*, Wife.

WHORE's *Kitling*, or *Whore's Son*, a Baſtard.

WHOW-*Ball*, a Milk-maid.

WIBBLE, ſad Drink.

WICKET, a Caſement, alſo a little Door. As, *Tout through the Wicket, and ſee where a Cully pikes with his Gentry mort, whoſe Muns are the Rummeſt I ever touted before*; Look through the Caſement, and ſee where the Man walks with a Gentlewoman, whoſe Face is the faireſt, I have ever ſeen.

WICHER-*Cully*. See *Witcher-Cully*.

WIDOWS-*Weeds*, mourning Cloaths. *A Graſs-Widow*; One that pretends to have been married, but never was, yet has Children.

WILD *Rogues*, ſuch as are trained up from Children to *Nim* golden or ſilver Buttons off of Coats, to creep in at Cellar and Shop-windows, and to ſlip in at Doors behind People; alſo that have been whipt, burnt in the Fiſt, and often in Priſon for Roguery.

WILES, Tricks, Intrigues, cunning Stratagems.

WILY, cunning, crafty, intriguing.

WILLING-*Tit*, a little Horſe that Travels chearfully; alſo a coming Girl.

WILLOW, poor, and of no Reputation.

WIN, a Penny. *To win*; To ſteal. *Won*; Stollen. *The Cull has won a Couple of rum Glimſticks*; The Rogue has ſtole a pair of Silver Candleſticks.

WIND-*Fall*, a great Fortune fallen unexpectedly by the Death of a Friend.

WINDY-*Fellow*, without Senſe or Reaſon.

WIND-*Mills in the Head*, empty Projects.

WINK, a Signal or Intimation. *He tipt the Wink*; He gave the Sign or Signal.

WINNINGS, Money, or Reward: *Winnings for Wapping*; Money given a Woman for lying with her.

WIPE, a Blow; alſo a Reflection. *He tipt him a rum Wipe*; He gave him a ſwinging Blow. *I gave him a Wipe*; I ſpoke ſomething that cut him, or gaul'd him. *He wip'd his Noſe*; He gull'd him.

WIPER, a Handkerchief. *Nim the Wiper*; To ſteal the Handkerchief.

WIPER-*Drawer*, a Handkerchief-ſtealer. *He drew a broad, narrow, cam, or ſpeck'd Wiper*; He pick'd Pockets of a broad, or narrow, Ghenting, Cambrick, or colour'd Handkerchief.

WIRE-*Draw*, a Fetch or Trick to wheedle in *Bubbles*; alſo to ſcrew, over-reach, or deal hard with. *Wire-drawn*; ſo ſerved or treated.

WISE *Man of Gotham*, a Fool.

To WIT, to know or underſtand.

The WIT, *Newgate*, *New Priſon*, or *Bridewell*. The ſame as *Whit*.

WITCHER, Silver.

WITCHER-*Bubber*, a Silver Bowl. *The Cull is piked with the Witcher-bubber*; The Rogue is marched off with the Silver-bowl.

WITCHER-*Cully*, a Silver-ſmith.

WITCHER-*Tilter*, a Silver-hilted Sword. *He has bit, or drawn the Witcher-tilter*; He has ſtole the Silver-hilted Sword.

To WOBBLE, to boil. *The Pot wobbles*; i. e. The Pot boils; the Meat is enough.

WOMAN *of the Town*, a Proſtitute, or common Harlot.

WOMBLE-*Ty-Cropt*, the Indiſpoſition of a Drunkard after a Debauch in Wine or other Liquors: As, *He is Womble ty Cropt*; He is Cropſick, *&c.*

WOODEN-*Ruff*, a Pillory. *He wore the Wooden-ruff*; He ſtood in the Pillory.

WOOD-*Pecker*, a By-ſtander that bets, while others game.

In a WOOD, or, *In a Maze*; In a Peck of Troubles; being in a Doubt, or at a Loſs, what Courſe to take, by Reaſon of ſome very critical Turn in one's Affairs; or, among *Canters*, by being ſurpriz'd, and in great Danger of being taken, in a Robbery, or any other unlawful Act.

WOOLLY-*Crown*, a ſoft-headed Fellow.

WOOL-*Gathering*; as, *Your Wits are a Wool gathering*; ſaid of a Perſon in a ſerious, or, as 'tis called, in a brown Study; or who knows not what he does.

WORD-*Pecker*, one that plays with Words: A Punſter.

WORM'D, undermined, rooked, cheated, tricked: *Wormed out of*, inveigled out of, or deluded.

X

XANTIPPE, a Scold; the Name of *Socrates*'s ſcolding Wife; who never could move his Patience, tho' by premeditated and repeated Injuries. Whence it is uſed for any Shrew, or ſcolding, brawling Woman.

Y

To YAM, to eat heartily, to ſtuff luſtily.

YARMOUTH-*Capon*, a red Herring.

YARMOUTH-*Coach*, a ſorry low Cart to ride on, drawn by one Horſe.

YARMOUTH-*Pye*, made of Herrings, highly ſpic'd, and preſented by the City of *Norwich* annually to the King, on Pain of forfeiting their Charter.

YARUM, Milk, or Food made of Milk.

YEA-*and*-*Nay*-*Men*, a Phraſe originally applied to Quakers; but now uſed for any ſimple Fellows.

YELLOW, at firſt uſed by the *Cantery* only, but now in common Speech, for being jealous.

YELLOW-*Boy*, a Guinea, or Piece of Gold of any Coin.

To YELP (from the *Yelping* of a Dog) to cry, to bawl, to complain.

YELPER, a Town-Cryer; alſo, one ſubject to complain, or make pitiful Lamentation for trifling Incidents.

YEST, a Diminutive of *Yeſterday*; a Day ago.

YOAK'D, married.

YORKSHIRE-*Tike*, a *Yorkſhire* Manner of Man.

Z

ZAD, crooked, like the Letter Z; as, *A meer Zad*, uſed of any bandy-legg'd, crouch back'd, or deformed Perſon.

ZANY, a Mountebank's Merry-Andrew, or Jeſter, to diſtinguiſh him from a Lord's Fool.

ZLOUCH, or *Slouch*, a ſlovenly ungenteel Man.

ZNEES, Froſt, or Frozen; *Zneeſy Weather*; Froſty Weather.

ZNUZ, the ſame as *Znees*.

ABBREVIATIONS *made Uſe of in the foregoing* WORK.

A. for Arabick.	*H P.* Hunting Phraſe.	*O. S.* Old Statute.
B. Britiſh.	*H T.* Hunting Term.	*P. T.* Phyſical Term.
C. Br. Welſh.	*Ital.* Italian.	*P. W.* Poetical Word.
Cb. Chaldee.	*L.* Latin.	*Sax.* Saxon.
C. L. Civil Law.	*L. P.* Law Phraſe.	*Sc.* Scotch.
C. T. Chymical Term.	*L. T.* Law Term.	*S. L.* Statute Law.
Dan. Daniſh.	*M. P.* Military Phraſe.	*Span.* Spaniſh.
Du. Dutch.	*M. T.* Military Term.	*S. P.* Sea Phraſe.
F. or *Fr.* French.	*O.* Old Word.	*S. T.* Sea Term.
F. L. Foreſt Law.	*O. F.* Old French.	*S. W.* Scripture Word.
F. of *L.* French *of* Latin	*O. L.* Old Latin.	*Syr.* Syriac.
Gr. Greek.	*O. P.* Old Phraſe.	*Teut.* Teutonic *or* Ancient German.
Heb. Hebrew.	*O. R.* Old Records.	

FINIS.